37387000561579

THE BIBLE WORD-BOOK.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

THE BIBLE WORD-BOOK:

A GLOSSARY

OF

Old English Bible Words,

BY

J. EASTWOOD, M.A.

ST. JOHN'S COLLEGE,

AND

W. ALDIS WRIGHT, M.A.

LIBRARIAN OF TRINITY COLLEGE,
CAMBRIDGE.

This is the property of
Southern Evangelical Seminary
3000 Tillev Morris Rd. Matthews, NC 2810

New-York:
N. TIBBALS & SONS.
1874.

8740
E38
874

PREFACE.

It is the object of the following Glossary to explain and illustrate all such words, phrases, and constructions, in the Authorized Version of the Old and New Testaments and the Apocrypha, and in the Book of Common Prayer, as are either obsolete or archaic. In books which have become so familiar, and which have so leavened our language, it is somewhat difficult to fix a standard by which to decide whether a word is partially or entirely obsolete, whether the phrase of which it is part is fallen into disuse, and whether the construction in which it is found is such as no modern writer would employ. In endeavouring to form an opinion for myself on these points, I have excluded from the comparison all such works in modern English literature as are immediately or indirectly derived

from the books in question; I mean all sermons, devotional writings, and the so-called religious newspapers and periodicals. Their language is to so large an extent made up of unconscious quotation from our Authorized Version that, while they keep alive much that is valuable, they create the impression that the language has undergone far less change than has in reality befallen it. Setting aside therefore all literature of this kind, I have endeavoured, in the case of each word, or phrase, or construction, to ascertain whether it would find a place naturally in the usual prose writing of the day: I say 'naturally,' because I wish to exclude all conscious and intentional employment of archaisms. It is necessary, moreover, to take prose as the standard, because in all languages poetry has dominion over the words of many generations. By this subjective process I may have excluded some expressions which others would have inserted, and I may have inserted some which they would have excluded. I will only ask any reader, before pronouncing a judgement upon this point, to consider carefully the context of the passages which are in each case selected for illustration. There are of course instances in which there will be differences of opinion, but I hope I shall have succeeded in making these as few as possible.

In considering the language of our English Bible, we must bear in mind that it has become what it is by a growth of eighty-six years, from the publication of Tyndale's New Testament in 1525 to that of the Authorized Version in 1611. Further, it must be remembered that our translators founded their work upon the previous versions, retaining whatever in them could be retained, and amending what was faulty. The result was therefore of necessity a kind of mosaic, and the English of the Authorized Version represents, not the language of 1611 in its integrity, but the language which prevailed from time to time during the previous century. It is in the writings of this period, therefore, that illustrations are to be sought, and from them the examples given in the present volume are chiefly derived. All these examples, except where the contrary is expressly stated, have been gathered in the course of independent reading, and in the few instances where quotations have been borrowed they have been carefully verified.

At the end I have added, for convenience of reference, an index of the editions of books most frequently quoted. In the case of works not included in this index, as they are less frequently referred to, the date of the edition is given with the quotation. I may take this opportunity of mentioning a curious biblio-

graphical fact with regard to Udal's translation of Erasmus's Paraphrase, which I have not seen elsewhere mentioned. Of the first volume of this work, printed in 1548, three editions at least were issued, all bearing the same date. Before describing the differences between them it will be as well to state that the volume contains the Paraphrase of Erasmus on the four Gospels and the Acts of the Apostles, that each book is preceded by the translator's dedication, and by Erasmus's preface, and that, in all the editions of 1548, each book has the folios separately numbered and a separate set of signatures. The three copies bearing the date 1548, which I have examined, are roughly distinguished as follows :

In (1) the folios are not numbered in the translator's dedication or in Erasmus's preface, but in the paraphrase alone.

In (2) the system of numbering the folios is so irregular that it can best be distinguished as agreeing neither with (1) nor (3).

In (3) the numbering of the folios includes both the translator's dedication and Erasmus's preface.

In the edition of 1551 the folios are numbered continuously throughout the volume.

As I only recently discovered these variations, I used for purposes of quotation copies of the editions

marked (1) and (3) indiscriminately. All the quotations in the letters A—C are from the latter. In the rest of the volume the quotations are all from (1).

It has fallen to my lot to finish this work alone. A portion of it was published some years ago in a periodical for Sunday Schools called 'The Monthly Paper,' under the title of 'Notes on Scriptural and Liturgical Words, by the Rev. J. Eastwood, M.A.,' but this did not extend beyond the letter H.

Mr Eastwood is known as the author of 'The History of the Parish of Ecclesfield, Yorkshire,' and was deservedly esteemed by the late Mr Herbert Coleridge as one of the most indefatigable contributors to the English Dictionary projected by the Philological Society.

He had completed the work on the same plan, and his manuscript was then put into my hands for revision. With his consent I modified the treatment of the words, in which he aimed more especially at the instruction of Sunday School children, and endeavoured, in most instances by recasting each article, to render the work a contribution to English lexicography. Besides this, I added a large quantity of examples from my own reading, arranging them in chronological order, and more than trebled the number of words in Mr Eastwood's original list. For

such etymological notes as occur in the course of the volume I am alone responsible. I would willingly have avoided speaking so much as I have been compelled to do in the first person. Had my colleague lived to see the completion of the book in which he took so much interest, it would have had the advantage of his careful revision, which now has been given only to the first few sheets. Wanting his friendly counsel, it has been my endeavour to carry out his wishes to the full, and with this end in view I have bestowed much time and labour, in the midst of many interruptions, upon the completion of what would have been the better for his superintendence.

To other labourers in the same field I have to express my obligations for the assistance I have derived from their works. I would especially mention the following:

A Short Explanation of Obsolete Words in our Version of the Bible, &c. By the Rev. H. Cotton, D.C.L. Oxf. 1832.

Scripture and the Authorized Version of Scripture, &c. By Samuel Hinds, D.D. Lond. 1845.

A Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures, in the Authorized English Version. By J. Jameson. Lond. 1850.

A Scripture and Prayer-Book Glossary; being an

explanation of Obsolete Words and Phrases in the English Bible, Apocrypha, and Book of Common Prayer. By the Rev. John Booker, A.M. 4th ed. Dublin, 1859.

On the Authorized Version of the New Testament, &c. By R. C. Trench, D.D. 2nd ed. Lond. 1859.

Notes upon Crystal: or Obsolete Words of the Authorized Version of the Holy Bible, &c., Part I. By the Rev. Kirby Trimmer, A.B. London, 1864.

It is my intention at some future time to extend the plan of the present work to the other English Versions of the Bible, so as to form a complete Dictionary of the archaisms which they contain, and to illustrate a well-marked period in the history of the English language. For this, however, I must wait for more leisure than I can at present command.

WILLIAM ALDIS WRIGHT.

TRINITY COLLEGE, CAMBRIDGE,
23 *Jan.* 1866.

THE BIBLE WORD-BOOK.

A.

1. At the time of the printing of our Authorized Version (1611) the usage of *a* or *an* before words beginning with *h* was by no means uniform. Thus we find '*a* half' (Ex. xxv. 10), '*a* hurt' (Ex. xxi. *c.*), '*a* hairy man' (Gen. xxvii. 11), '*a* hammer' (Jer. xxiii. 29), '*a* hole' (Ex. xxxix. 23*), '*a* hard thing' (2 Kings ü. 10), '*a* harp' (1 Chr. xxv. 3), '*a* high wall' (Is. xxx. 13), '*a* horseman' (2 Macc. xii. 35), '*a* hot burning' (Lev. xiii. 24), and so on; while, on the other hand, we more frequently meet with '*an* half' (Ex. xxxvii. 6*), '*an* hammer' (Judg. iv. 21), '*an* hole' (Ex. xxviii. 32), '*an* hairy man' (2 Kings i. 8), '*an* hard man' (Matt. xxv. 24), '*an* harp' (1 Sam. xvi. 16), '*an* high hand' (Ex. xiv. 8), '*an* horse' (Ps. xxxiii. 17), '*an* hundred' (Gen. xi. 10), '*an* hot burning oven' (2 Esd. iv. 48). The former usage appears on the whole to be exceptional, and we may infer that at the beginning of the 17th century the sound of *h* had much less of the aspirate in it than it has at the present day.

2. *A* or *An* is used with participles in a manner which is now obsolete. Thus '*a* dying' (Luke viii. 42), '*a* fishing' (John xxi. 3), '*an* hungred' (Matt. iv. 2), as in the following examples.

When the prophet came unto him, and said.....'Set thy house in order, for thou shalt surely die, and not live' (2 Kings xx.), it struck him so to the heart that he fell *a weeping*. Latimer, *Serm.* p. 221.

* Altered in modern editions.

On a time the king had him out *a hunting* with him, he made him see his mother, with whom he grew familiar. North's Plutarch, *Themistocles*, p. 139.

Whereas in the meantime we see Christ's faithful and lively images, bought with no less price than with his most precious blood, (alas, alas!) to be *an*-hungred, *a*-thirst, *a*-cold, and to lie in darkness. Latimer, *Serm.* p. 37.

Thou now *a dying* say'st thou flatterest me.
Shakespeare, *Rich. II.* II. 1.

This prefix *a-* or *an-* is generally said to be a corruption of the Anglo-Saxon particle *on-*, but more probably the two are essentially identical and only different dialectical forms of the same. *An-* with its abbreviation *a-* is said to characterize the dialect of the southern counties, while *on-* and *o-* mark the northern dialect. In many instances the two forms remain side by side, as in *aboard* and *on board*, *aground* and *on ground* (Shakespeare, 2 *Hen. IV.* IV. 4), *a high** and *on high*, *afoot* and *on foot*, *asleep* and *on sleep* (Acts xiii. 36; A.S. *on slæp*), *aloft* and *on loft* (Chaucer, *Man of Law's Tale*, l. 4697), *abed* and *on bed* (Chaucer, *Wife of Bath's Tale*, l. 6509), *apart* and *on part* (Chaucer, *Shipman's Tale*, l. 14667), *alive* and *on live* (Chaucer, *Wife of Bath's Prol.* l. 5587). Compare also the A.S. forms *on-ginnan* and *a-ginnan*, to begin, *on-weg* and *a-weg*, away. On the other hand, most of the words which formerly had the prefix have rejected it. Of this class are *abow*, *acool*, *adaunt*, *adraw*, *afire*, &c. &c. In *a work* (2 Chr. ii. 18) the prefix is the same as in *ado*. Compare Shakespeare, 2 *Hen. IV.* IV. 3.

So that skill in the weapon is nothing without sack; for that sets it *a-work*.

3. Used with numerals (Luke ix. 28).

And everich of these riotoures ran,
Til thay come to the tre, and ther thay founde
Of florins fyn of gold y-coyned rounde,
Wel neygh *a* seven busshels, as hem thought.
Chaucer, *Pardoner's Tale*, 14186.

* One heaved *a high* to be hurl'd down below.
Shakespeare, *Rich. III.* IV. 4.

And there were not found *a* two hundred men slaine, and eight knights of the round table in their pavilions. *King Arthur*, c. 63, vol. I. p. 121.

Edward 4 left much fayre yssue, that is to witte, Edward the Prynce *a* thirtene yeare of age, &c. Sir T. More, *Works*, p. 35.

4. Redundantly, in the phrase 'in *a* readiness' (2 Cor. x. 6).

When al thynges were prepared in *a* redynes and the day of departinge and settynge forwarde was appoynted...the whole armye went on shypboorde. Hall, *Rich. III.* fol. 16 *b*.

Abate, *v.t.* (Lev. xxvii. 18; Deut. xxxiv. 7; Wisd. xvi. 24; Ecclus. xxv. 23; 1 Macc. v. 3). Literally, to beat down, from Fr. *abbattre;* hence to lower, depress, diminish, weaken the force of anything. In this sense it is equivalent to 'bate,' which is merely an abbreviated form.

> You would *abate* the strength of your displeasure.
> Shakespeare, *Mer. of Ven.* v. 1.

> Haply, my presence
> May well *abate* their over-merry spleen,
> Which otherwise would grow into extremes.
> Id. *Tam. of Shrew*, Ind. 1.

It is true, that Taxes levied by Consent of the Estate, doe *abate* Mens Courage lesse. Bacon, *Ess.* 29, p. 121.

Abhor, *v.t.* (Te Deum). Lat. *abhorreo*, 'to have the hair stand on end with terror' (from *horreo* 'to bristle'); hence 'to shrink from with dread.' In the old canon law, according to Nares, it was technically employed in the sense of 'to protest against, reject solemnly.' In Calvini *Lexicon Juridicum* we find 'Abhorrere, alienum esse.' Thus Shakespeare, *Hen. VIII.* II. 4:

> Therefore I say again
> I utterly *abhor*, yea, from my soul
> Refuse you as my judge.

It is used in the A.V. to express several different Hebrew

words, most of which involve the idea of loathing or disgust. But in Prov. xxii. 14, 'he that is *abhorred* of the Lord' would be better rendered 'he with whom Jehovah is *angry*' (see Ps. vii. 11; Mal. i. 4), and 'despised' would be better than *abhorred* in Deut. xxxii. 19 and 1 Sam. ii. 17.

Abhorring, *sb.* (Is. lxvi. 24). An object of abhorrence.

> Rather on Nilus' mud
> Lay me stark naked, and let the water-flies
> Blow me into *abhorring*.
> Shakespeare, *Ant. and Cl.* v. 2.

Abide, *v.t.* (Ps. xxxvii. 9, P. B.; Acts xx. 23). To wait for, await; from A. S. *abidan*. Mr Wedgwood (*Dict. of Eng. Etym.* s.v.) observes that in old English "the active sense of looking out for a thing was much more strongly felt in the word *abide* than it is now." He quotes in illustration of this Wiclif's version of 2 Pet. iii. 11, "What manner men behoveth you to be in holi livings *abiding* and highing unto the coming of the day of our Lord." In the sense of awaiting it is used by Shakespeare:

> *Abide* me, if thou darest.
> *Mid. Night's Dream*, III. 2.

So also in Gower (*Conf. Am.* I. p. 220);

> This Perseus as nought seende
> This mischef which that him *abode*.

And Tyndal (*Doctr. Treat.* p. 37);

> While I *abode* a faithful companion, which hath now taken another voyage upon him.

In Ps. xxxvii. 7, P. B. 'abide upon' is used in the sense of 'wait upon,' as in Gower (*Conf. Am.* I. p. 71):

> She wolde in Ysis temple at eve
> *Upon* her goddes grace *abide*
> To serven him the nightes tide.

From this idea to that of simple endurance the transition

is easy (Num. xxxi. 23; Joel ii. 11). Compare Shakespeare, 3 *Hen. VI.* iv. 3:

> What fates impose, that men must needs *abide*.

And *Cymb.* i. 2;

> You must be gone,
> And I shall here *abide* the hourly shot
> Of angry eyes.

This fear of death was the bitterest pain that ever he *abode*. Latimer, *Serm.* p. 223.

Abject, *sb.* (Ps. xxxv. 15). From Lat. *abjectus*, cast aside; a worthless, despicable person or thing.

Finallie, sturgion and pike, which fishe, as in times paste, it hathe ben taken for an *abjecte*, soe now thought verie precius emonge Englishemen. Pol. Vergil, *Hist.* Vol. i. p. 25.

> Yet farre I deem'd it better so to dye
> Then at my enmies foote an *abject* lie.
> *Mirror for Magistrates*, fol. 10*b*.

Yf hir majesty fayle with such suplye and maintenance as shalbe fytt, all she hath donn hetherto wylbe utterly lost and cast away, and wee hir pore subiectes no better than *abiectes*. *Leycester Corresp.* 5 Dec. 1585.

> Not for my selfe a sinfull wretch I pray,
> That in thy presence am an *abiect* vilde.
> Fairfax's *Tasso*, xii. 27.

> We are the queen's *abjects*, and must obey.
> Shakespeare, *Rich. III.* i. 1.

'Abject' was formerly used as a verb, in the sense of 'reject.'

> Comyn wytte doothe full well electe
> What it should take, and what it shall *abjecte*.
> Hawes, *Pastime of Pleasure*, cap. 8.

Abroad, *adv.* (Judg. xii. 9; 1 Kings ii. 42; Lam. i. 20). Away from home, out of doors as opposed to indoors; not necessarily out of the country. It occurs in the forms *abrod* (Rob. of Glouc. p. 542), *abrood* (Wiclif, Matt. xxiii. 5), *on*

brede (Chaucer, *Rom. of the Rose*), from A.S. *on brædan*. After a verb of motion it is used simply for 'out' or 'forth.'

When any did send him rare fruites or fish from the countries neare the seaside he would send them *abroad* vnto his friendes. North's Plutarch, *Alex.* p. 729.

To 'come abroad,' in the sense of 'get abroad,' 'become known,' is found in Mark iv. 22, Rom. xvi. 19.

Abuse, *v.t.* (Judg. xix. 25; 1 Sam. xxxi. 4; 1 Chr. x. 4). To misuse, deceive, mock, as in the margin of the two last passages; from Fr. *abuser*, Lat. *abuti*. Sir T. More says of Jane Shore:

But when the king had *abused* her, anon her husband...left her vp to him al togither. *Works*, p. 56 *h*.

Whe'r thou beest he, or no,
Or some enchanted trifle to *abuse* me.
Shakespeare, *Temp.* v. 1.

That blind rascally boy, that *abuses* every one's eyes, because his own are out. Id. *As You Like It*, iv. 1.

'Misuse' is employed in the latter sense in *Much Ado*, ii. 2; 'Proof enough to *misuse* the prince.'

Accept, *v.t.* (Gen. xxxii. 20, &c.). From Lat. *accipere*, *acceptus*. In the sense of 'to approve, receive with favour,' the Biblical usage of this word corresponds with that of its Latin original, and still clings to the root in the common word 'acceptable.' The following are instances of its former use:

What fruite is come of your long and great assemble? What one thing, that the people of England hath beene the better of an heare; or you your selues, either more *accepted* before God, or better discharged toward the people committed vnto your cure. Latimer, *Serm.* p. 45.

Sweet prince, *accept* their suit.
Shakespeare, *Rich. III.* iv. 7.

Shall wee not think, that God above,...doth not discerne, that fraile men, in some of their contradictions, intend the same thing; and *accepteth* of both. Bacon, *Ess.* iii. p. 11.

And our request *accept*, we you beseche. Surrey, *Virg.*

Acceptable, *adj.* (Deut. xxxiii. 24; Eccl. xii. 10). Used like the Lat. *acceptabilis* of that which is worthy of acceptance or approval, and then in the secondary sense of 'agreeable, delightful.' It is employed in the N.T. frequently as the equivalent of the Gk. εὐάρεστος, elsewhere rendered 'well-pleasing.' The following example from Holland's *Pliny* (xxxvii. 9) will illustrate the usage of the word.

The Jacint also at the first sight is pleasant and *acceptable.*

Access, *sb.* (Fr. *accés*, from Lat. *accedere*, *accessum*). Occurs in the sense of accession or increase in the heading of Isa. xviii.

Besides infinite is the *access* of territory and empire by the same enterprise. Bacon, *Adv. touching an Holy War.*

Halliwell (*Arch. Dict.* s.v.) quotes from Lambarde's *Perambulation*, 1596, p. 301: 'Brought thereunto more *accesse* of estimation and reverence than all that ever was done before or since.'

Accurse, *v.t.* To curse. This word of which the participle 'accursed' is now the only part in common use, occurs in the heading of Gal. i.

Hii mygte *acors* the fole quene, that Seynt Edward slou.
Rob. Gloucester, p. 296.

He *acorsede* alle thulke men, that he had uorth ibrougt.
Ibid. p. 474.

Drede is at the laste
Lest Crist in consistorie
A-corse ful manye.
Piers Ploughman's *Vis.* 198.

They decreed also, that all the religious priests and women should ban and *accurse* him. North's Plutarch, *Alcib.* p. 222.

Acquaint, *v. refl.* (Job xxii. 21). To make oneself acquainted with, accustom oneself to. The etymology of the word is doubtful. There is an old French word *accointer* corresponding to the Prov. *accoindar*, the former

being from *coint* = Lat. *cognitus*. On the other hand there is the Germ. *kund, kundig* akin to O.E. *couth, ken, can*. Most probably the word came to us through the former channel.

> *Acqueinte the* with charite,
> Which is the virtue sovereine.
> Gower, *Conf. Am.* I. 277.

> *Acquaint you* with the perfect spy o' the time,
> The moment on't.
> Shakespeare, *Macb.* III. 1.

To bring them therefore by his example to *acquaint themselves* with hardnes, he tooke more paines in warres and in hunting. North's Plutarch, *Alex.* p. 743.

Acquaintance, to take (Gen. xxix. *c.*). To become acquainted.

> So it befell upon a chaunce
> A yonge knight *toke* her *acqueintaunce*.
> Gower, *Conf. Am.* I. p. 305.

Acquainted with (Is. liii. 3). Familiar with, accustomed to.

For their purses being full, and they *acquainted with* finenes, were become so dull and lasie, that they could endure no paines nor hardnes of warres. North's Plutarch, *Alex.* p. 562.

'To acquaint with,' in the sense 'to accustom, make familiar,' is used by Bacon.

The illiberalitie of parents, in allowance towards their children, is an harmefull errour; makes them base; *acquaints* them *with* shifts. *Ess.* VII. p. 24.

Adamant, *sb.* (Ezek. iii. 9; Zech. vii. 12). From the Greek ἀδάμας, 'the unconquerable.' The word has now assumed the form of 'diamond' (G. *demant*, Du. *diamant*), which is the hardest known stone. In the old writers, and in one instance in a modern work (the *Arabian Nights' Entertainments*), the word *adamant* is erroneously used to mean 'loadstone,' or 'magnet.'

You draw me, you hard-hearted *adamant;*
But yet you draw not iron, for my heart
Is true as steel.

Shakespeare, *Mid. N.'s Dr.* II. 2.

If you will have a young man to put his travail into a little roome.....when he stayeth in one city or towne, let him change his lodging, from one end and part of the towne, to another; which is a great *adamant* of acquaintance. Bacon, *Ess.* XVIII. p. 73.

That diamond and adamant were the same is clear from a passage in Ben Jonson's *Alchemist*, IV. 1.

Mam. Does not this *diamant* better on my finger
Than i' the quarry?
Dol. Yes. *Mam.* Why you are like it,
You were created lady for the light!
Here you shall swear it; take it, the first pledge
Of what I speak, to bind you to believe me.
Dol. In chains of *Adamant.*

Adjure, *v.t.* (Josh. vi. 26; Matt. xxvi. 63, &c.). To bind by oath, solemnly entreat, conjure; from Lat. *adjurare.*

Then I *adiure* you by the faithe that you owe to God, by your honour and by your othe made to Saincte George patron of the noble ordre of the gartier &c. Hall, *Rich. III.* fol. ix. *a.*

Admiration, *sb.* (Rev. xvii. 6). Like the Lat. *admiratio*, used in the sense of simple wonder, astonishment, whether accompanied by approval or disapproval of the object.

Your behaviour hath struck her into amazement and *admiration.* Shakespeare, *Hamlet*, III. 2.

In the same sense Milton uses *admire;*

The undaunted fiend what this might be *admired;*
Admired, not feared. *Par. Lost*, II. 677, 678.

Ado, *sb.* (Mark v. 39). This is only once used in Scripture, but can hardly be said to be an uncommon word so long as 'Much *Ado* about Nothing' remains in the language. Examples are almost needless, as they may be found in great numbers.

All the most *adoe* was like to be how the pietious creature might come to be in y^e^ sight of Jesus. Udal, *Erasm.* Luk. v.

A man that is busy, and inquisitive, is commonly envious: for to know much of other mens matters, cannot be, because all that *adoe* may concerne his own estate: therfore it must needs be, that he taketh a kinde of plaie-pleasure, in looking upon the fortunes of others. Bacon, *Ess.* IX. p. 30.

It is used by Latimer like the infinitive 'to do,' which has still the same sense in provincial dialects.

I have had *ado* with many estates, even with the highest of all. *Serm.* p. 216.

Adventure, *v.t.* and *i.* (Deut. xxviii. 56; Judg. ix. 17; Acts xix. 31). From Latin *advenire* 'to arrive, happen,' is derived O. Fr. *advenir* to happen, and *aventure* a chance, accident, which passed into Old Eng. in the form *aunter* (*in aunter* = in case, Gower, *Conf. Am.* I. 344); thus the '*Aunturs* of Arthur' (Camd. Soc.), and is preserved in the compound *peradventure*, perchance. In the above passages the word 'venture' would now be used, but 'adventure' was formerly common. Bacon uses 'adventures' in the sense of 'fortunes,' 'casualties.'

It is...a pleasure to stand in the window of a castle, and to see a battaile, and the *adventures* thereof, below. *Ess.* I. p. 3.

Jesus.....did not *auenture* himself emong the common sort, lest the peples affeccions should bee so dainly altered, whereby some comocion wer lyke to ryse. Udal, *Erasm.* Joh. ii.

I will *adventure* my hedd of it, that her majestie shall haue what peace she will. *Leycester Corresp.* p. 247.

The onely waye was by *adventuryng* of soom horssmen to staye the enemies martche. Ld. Grey of Wilton, p. 14.

> I am almost afraid to stand alone
> Here in the church yard; yet I will *adventure.*
> Shakespeare, *Rom. and Jul.* v. 3.

Adventures, at all (Lev. xxvi. 21, *m.*). At random, haphazard, by chance. In Wisd. ii. 2 'at all adventure' is the translation of the Greek *αὐτοσχεδίως.*

To buy *at all aduentures* or to buy a pigge in the poke. Emere aleam. Baret, *Alvearie*, s.v. *Poke*.

> I'll say as they say, and persever so,
> And in this mist *at all adventures* go.
> Shakespeare, *Com. of Err.* II. 2.

Adversary, *adj.* Adverse, opposing; from Lat. *adversarius*. The phrase 'armed against all *adversary* powers' occurs in the heading of 2 Cor. x. In Todd's Johnson the following example is quoted:

> The Lord vphold for euer and keepe from dilapidation and decay these sides of the house, and make them as an vnuanquishable fort against the impressions and assaults of all *aduersary* forces. Bishop King's *Vitis Palatina*, p. 30.

The late Mr Herbert Coleridge gives it in a MS. list of Wiclif words, but without reference.

Adversary, *sb.* (Job xxxi. 35; Matt. v. 25; Luke xii. 58; xviii. 3). An opponent in a lawsuit. It is so used by Shakespeare, *Taming of Shrew*, I. 2;

> And do as *adversaries* do in law,
> Strive mightily, but eat and drink as friends.

In this passage however the term refers rather to the plaintiff's and defendant's counsel.

> I am sorry for thee; art thou come to answer
> A stony *adversary*. *Mer. of Ven.* IV. 1.

Advertise, *v.t.* (Num. xxiv. 14; Ruth iv. 4). To inform, to give notice generally without reference to time: like Fr. *advertir*, which is explained by Cotgrave (*Fr. Dict.* s. v.) "to informe, certifie, aduertise." This sense is common in Shakespeare, who lays the accent on the middle syllable. Thus, "As I by friends am well *advértised*," *Rich. III.* IV. 4. "To one that can my part in him *advértise*," *Meas. for Meas.* I. 1. So also Ben Jonson,

> I therefore
> *Advertise* to the state how fit it were, &c.
> *Volp.* IV. 1.

May it please the whole generation of my auditours to be *aduertised*. Nashe's *Lenten Stuffe*, p. 7.

Advise, *v. refl.* (1 Chr. xxi. 12). To advise oneself is to consider, reflect. From Lat. *videri, visum*, comes It. *viso*, O. Fr. *vis*, and thence again Fr. *avis*, and O. E. *avise.*

> For whan that I *advise me* wele
> And bethinke me every dele.
> * * * * * *
> Alas than am I overcome.
> Chaucer, *Book of the Duchess*, 697.

> *Advise you* what you say: the minister is here.
> Shakespeare, *Tw. Night.* IV. 2.

> There's for thy labour, Montjoy,
> Go, bid thy master well *advise himself.*
> Id. *Hen. V.* III. 6.

Advisement, *sb.* (Chron. xxi. 19; Prov. i. 4, *m.*). One of the words which occur only once in the Bible; and retained by our translators from the Geneva version. It is now seldom or never used, though it might well take its place with 'consideration,' 'deliberation,' &c. to which it comes close in meaning. Sanderson uses 'advisedness' in the same sense.

Nowe, when as no sufficient occasion was geuen to the Pharisees eyther to rebuke Jesus or to bee cruell agaynste the manne, whyche had spoken warely and with good *aduisemente*, they were turned backe agayne to their former interrogatories. Udal, *Erasm.* John, f. 69.

> And ryght before take good *advysement*
> Of all the matter that ye wyl her shewe.
> Hawes, *Past. of Pleas.* cap. 16.

> None love they but of some hastie violence,
> Without *advisement*, without discretion.
> Barclay, *Eclog.* p. lviij.

Lucifera

> Ne ruld her realme with lawes but policie
> And strong *advizement* of six wizards old,
> That with their counsels bad her kingdome did uphold.
> Spenser, *F. Q.* I. 4, § 12.

'Avisement' is an older form of the word.

> And he without *avisement*
> Ayein Juno gaf jugement.
> Gower, *Conf. Am.* I. p. 304.

Sodeyn ire or hastif ire without *avysement* and consenting of resoun. Chaucer, *Parson's Tale.*

Afar off, *adv.* (Ps. cxxxviii. 6; Jer. xxxi. 10). Far off, at a distance. *Afar* is probably from *afaren* the *pp.* of A. S. *afaran*, to depart.

For which cause he moued Catesby to proue wyth some words cast out *a farre of.* Sir T. More, *Workes*, fo. 53 *e.*

I should first tell thee how the prince, Claudio and my master, planted and placed and possessed by my master Don John, saw *afar off* in the orchard this amiable encounter. Shakespeare, *Much Ado*, III. 3.

The conditions of weapons, and their improvement are; first, the fetching *a farre off:* for that outruns the danger. Bacon, *Ess.* LVII. p. 237.

Affect, *v.t.* (Gal. iv. 17; Ecclus. xiii. 11). From Lat. *affectare*, to aim at, strive after, earnestly desire. The usage was formerly very common.

The nobles.....do not so greatlie *affecte* citties, as the commodious nearenes of dales and brookes. Pol. Vergil, I. 4.

> No profit grows where is no pleasure ta'en;
> In brief, Sir, study what you most *affect.*
> Shakespeare, *Tam. of Shrew*, I. 1.

And the one of them said, that to be a secretary, in the declination of a monarchy, was a ticklish thing, and that he did not *affect* it. Bacon, *Ess.* XXII. p. 94.

Use also, such persons, as *affect* the businesse, wherin they are employed; for that quickneth much. Id. *Ess.* XLVII. p. 196.

I go from hence
Thy soldier, servant; making peace or war
As thou *affect'st.* Id. *Ant. and Cl.* I. 3.

Pray him aloud to name what dish he *affects.*
B. Jonson, *Alch.* III. 4.

Affectioned, *pp.* (Rom. xii. 10). Affected, disposed. It is used for 'affected' in Shakespeare, though not in the same sense.

An *affectioned* ass, that cons state without book and utters it by great swarths. *Tw. Night,* II. 3.

Affiance, *sb.* (Litany). From the Lat. *fides,* faith, was derived the medieval *affidare* (whence *affidavit*), which passed into the Fr. *affier,* as *confier* from *confidere;* and from this was formed *affiance,* trust, confidence, reliance, properly, a pledge of faith.

This way the devil used to evacuate the death of Christ, that we might have *affiance* in other things, as in the sacrifice of the priest. Latimer, *Serm.* p. 73.

From the Fr. *affier* is derived the O. E. *affie* or *affy,* which Shakespeare used both in the primary sense of 'to pledge or betroth,' as 'assure' is frequently employed;

And wedded be thou to the hags of hell,
For daring to *affy* a mighty lord
Unto the daughter of a worthless king.
2 *Hen. VI.* IV. 1.

and in the secondary sense of 'to trust, confide.'

Marcus Andronicus, so I do *affy*
In thy uprightness and integrity. *Tit. And.* I. 1.

Other instances are;—

Myn *affiaunce* and my feith
Is ferme in his bileve. P. Ploughman's *Vis.* 11290.

She is fortune verelie
In whome no man should *affie*

Nor in her yeftes have *fiaunce*
She is so ful of variaunce.
Chaucer, *Rom. of Rose*, 5481.

But now chaunce hathe soe served, that I showlde fall into thie handes, to this intente that I.....might the better understande how miche *affiance* I owght to have in humaine casualties. Pol. Vergil, I. 68.

Your hole *affyaunce* and trust ye well ye may
Into me put, for I shall not vary.
Hawes, *Past. of Pleas.* cap. 16.

If it be so presumptuous a matter to put *affiance* in the merites of Christe, what is it then, to put *affiance* in our owne merites. Jewel, *Def. of Apol.* p. 76.

Affinity, *sb.* (1 Kings iii. 1; Ezr. ix. 14). Relationship by marriage; the Lat. *affinitas*, with which is contrasted *cognatio*, blood relationship. 'To join *affinity*' (2 Chr. xviii. 1) is to contract relationship by marriage, as Jehoshaphat did with Ahab, his son Jehoram marrying Ahab's daughter Athaliah.

But the French kyng that mariage vtterly refused, saiyng he wolde neuer *ioyne affinytie* with the Englishe nacion, because that the aliance had so vnfortunate successe. Hall, *Hen. IV.* fol. 16 *a*.

The Moor replies
That he, you hurt, is of great fame in Cyprus,
And great *affinity*. Shakespeare, *Oth.* III. 1.

Affrike, *sb.* Africa.

For the same causes also it (*i.e.* the Greek tongue) was well vnderstood in many places of Europe, yea, and of *Affrike* too. *The Translators to the Reader.*

Me thinkes our garments are now as fresh as when we first put them on first in *Affricke*. Shakespeare, *Tempest*, II. 1. (ed. 1623).

Afoot, *adv.* (Acts xx. 13). On foot. So in the later version of Wiclif, Mark vi. 33: 'Thei wenten *afoote* fro alle citees, and runnen thidur, and camen bifor hem.'

The earlier version has 'on feet.' See what is said under 'A,' on the usage of 'a-' and 'on.'

Come, neighbour; the boy shall lead our horses down the hill; we'll walk *afoot* awhile, and ease our legs. Shakespeare, 1 *Hen. IV.* II. 2.

Afore, *prep.* (1 Esd. vi. 32; Athan. Creed). A. S. *ætforan*, 'at the fore,' as *bi foran*, 'by the fore,' 'before,' which has now replaced it, except as a provincialism; it is common in Suffolk. In *Eng. Paraph.* of Erasmus (Luk. fol. 97) both *afore* and *before* occur in consecutive lines: 'Leat hym not bee ashamed to professe my doctrine *afore* all the worlde; for whosoever shalbee ashamed of me and my wordes *before* men,' &c. And Latimer (*Remains*, p. 80) says,

It is a great fault to be rashly offended, and to judge our neighbours' doing to be naught and wicked, *afore* we know the truth of the matter.

Aforehand, *adv.* (Mark xiv. 8). Beforehand.

The prophets, long *aforehand*, had prophesied of these works, which Christ, when he should come, should do. Latimer, *Rem.* p. 72.

Aforetime, *adv.* (Jer. xxx. 20; Neh. xiii. 5). In old times, of old.

I would wish.....that patrons and bishops would see more diligently to it than has been done *aforetime*. Latimer, *Serm.* p. 291.

After, *prep.* According to; as in the Litany, 'Deal not with us *after* our sins,' &c. It is the A.S. *æfter*. In Ps. xxviii. 4, the Hebrew particle is twice rendered 'according to,' and once 'after,' in the same verse. But the passage in which this word is most liable to be misunderstood is Ps. xc. 15 (Pr.-Bk.), 'Comfort us again now *after* (*i.e.* in proportion to) the time that Thou hast plagued us,' &c.

For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man *aftir* his workis. Wiclif, *Matt.* xvi. 27.

Their deeds are *after* as they have beene accustomed. Bacon, *Ess.* XXXIX. p. 162.

'After' for 'afterwards' is found in Gen. xxxiii. 7.

The stile of Emperor, which the Great Kings of the World *after* borrowed. Bacon, *Ess.* XXIX. p. 129.

It still remains in 'soon after.'

In Gen. i. 25, 26, the same word *after* is made use of to render two distinct Hebrew particles, in a manner which is likely to lead to some confusion. In the former passage, where it is said the animals were created each '*after* his kind,' the Hebrew particle has a distributive force; while in the latter, '*after* our likeness,' it is the particle of comparison.

Afterward, *adv.* (Gen. xv. 14). Afterwards. Compare *beside* and *besides*, *toward* and *towards*, which were formerly used interchangeably.

> Both in the heat of blood,
> And lack of temper'd judgement *afterward*.
> Shakespeare, *Meas. for Meas.* v. 1.

> Or swear before you choose, if you choose wrong,
> Never to speak to lady *afterward*
> In way of marriage. Id. *Mer. of Ven.* II. 1.

Against, used with reference to time (Gen. xliii. 25; Ex. vii. 15).

> The presence fils *against* the prince approacheth.
> Marston, *The Fawne*, I. 2.

Agone, *adv.* (1 Sam. xxx. 13); the old form of the past participle of the verb to go; it is now usually written 'ago.' Or it may be A.S. *agan*, gone, past.

> Madame (quod he) it is so long *agon*.
> Chaucer, *Leg. of G. Wom.* l. 443.

Chaucer uses *ago*, *agoo*, and *agoon* for the past participle.

The vital strength is lost and all *agoo*.
Knight's Tale, l. 2804.

Whan that here housbonds ben from hem *ago*.
Ibid. l. 2825.

Whan he wiste that Arcite was *agoon*. Ibid. l. 1278.

The Messias that was long *agone* promised by the prophetes. Udal, *Erasm.* Luk. f. 184.

It was long *agon* prophecied in the Psalme. Ibid. Joh. f. 88.

About three hundred years *agone*. Grindal, *Rem.* p. 48.

Thus our thre powers were joyned in one,
In this mighty giaunt many dayes *agone*.
Hawes, *Past. of Pleas.* cap. 33.

For long *agone* I have forgot to court,
Besides the fashion of the time is changed.
Shakespeare, *Two Gent. of Ver.* III. 1.

Agree, *v. i.* (Mark xiv. 70; Acts v. 40, xv. 15), followed by *to* or *unto*; like the Fr. *agréer à*.

Therefore he will rather have us to choose the sword, that is, to strive and withstand their wickedness, than to *agree unto* them. Latimer, *Serm.* p. 377.

Ail, *v. t.* From A. S. *eglan, eglian* to prick, torment; hence, to grieve, trouble. The only reason for mentioning this common word is that in the seven times where it occurs in the Auth. Vers. there is no verb in the original to correspond, but only a preposition meaning 'to.' 'What *to* thee?' i. e. 'what *aileth* thee?' In two of these passages the word is in italics, and would be as well to be so in all. It occurs also in 2 Esd. ix. 42; x. 31. In Gower's *Conf. Am.* I. p. 356, it is found in the form *eile*.

Albeit, *conj.* (Ezek. xiii. 7; Philem. 19). This word, though somewhat antiquated, can hardly be called obsolete. The meaning is 'although it be,' in which sense Chaucer uses the simpler forms 'albe' and 'all,' as well as 'albeit.'

Al telle I nat as now his observances.
Chaucer, *Knight's Tale*, l. 2266.

Bitwixe you ther moot som tyme be pees
Al be ye nought of oo complexioun,
That ilke day causeth such divisioun. Ibid. l. 2477.

Al be it that this aventure was falle. Ibid. l. 2705.

Shylock, *albeit* I neither lend nor borrow,
By taking nor by giving of excess.
Shakespeare, *Mer. of Ven.* I. 3.

A fuller form is found in Chaucer:

And *al be it so that* God hath create all thing in ordre and nothing withouten ordre. *Parson's Tale* (Tyrwhitt's ed.).

Alien, *sb.* occurs nine times in the A.V.; it is from the Lat. *alienus*, belonging to another country, a foreigner. So Shakespeare (*Mer. of Ven.* IV. 1),

If it be proved against an *alien*
That by direct or indirect attempt,
He seek the life of any citizen.

And Wiclif (John x. 5); 'But thei suen not an *alien* but fleen fro him; for thei not knowen the vois of *aliens*.' 'Alien' has gone out of common use, but 'to alienate' = to estrange, still remains. Latimer has a substantive, 'alienate;' 'Keep us from invasions of *alienates* and straungers.' *Serm.* p. 390.

All, in the phrase 'without *all* contradiction' (Heb. vii. 7), is literally from the Greek. It appears however to be used in conformity with English idiom for 'any' or 'every.'

The trade of monkery, which was without *all* devotion and understanding. Latimer, *Serm.* p. 339.

Our tyme is so farre from that olde discipline and obedience, as now, not onelie yong jentlemen, but even verie girles dare without *all* feare, though not without open shame, where they list, and how they list, marie them selves in spite of father, mother, God, good order, and all. Ascham, *The Scholemaster*, p. 38.

So in Deut. xxii. 3, 'and with *all* lost thing of thy brother's.'

All the whole. A redundant expression, which is found in the remarks 'Concerning the service of the Church' prefixed to the Prayer-Book. "For they so ordered the matter that *all the whole* Bible (or the greatest part thereof) should be read over once every year." It occurs more than once in Shakespeare.

> *All the whole* army stood agazed on him.
> 1 *Hen. VI.* I. 1.
>
> If Richard will be true, not that alone,
> But *all the whole* inheritance I give,
> That doth belong unto the house of York.
> *Ibid.* III. 1.

Allege, *v. t.* (Acts xvii. 3). To adduce proofs, to prove by quotation, and hence to quote, from Lat. *allegare*, a law term. Not as now simply 'to assert.'

For shame, nay for conscience, either *allege* the scriptures aright, without any such wresting, or else abstain out of the pulpit. Latimer, *Rem.* p. 321.

Declaring that the dissention among the Grecians did increase king Philip's power, *alledging* these verses:

> Where discord reignes in Realme or towne
> Euen wicked folke do win renowne.
> North's Plutarch, *Alex.* p. 746.

And Ambrose Thesius *alleageth* the Psalter of the Indians, which he testifieth to haue bene set forth by Potken in Syrian characters. *The Trans. to the Readers.*

Allied, *pp.* (Neh. xiii. 4). Connected by marriage. From the Fr. *allié*, Lat. *alligatus*.

The others called him (*i. e.* Leonidas) Alexander's gouernour, because he was a noble man, and *allied* to the Prince. North's Plutarch, *Alex.* p. 719.

Allow, *v. t.* (Luke xi. 48; Baptismal Office; 'He favourably *alloweth*, &c.). From the Fr. *allouer*, which is derived from the Lat. *allaudare*, 'to praise.' To praise, approve; which is the common sense in old writers. It is not to be confounded with *allow*, 'to assign,' which is from the Lat. *allocare* through the Fr. *allouer*.

And some lakkede my life,
Allowed it fewe.
Piers Ploughman's *Vis.* l. 9594.

The which opinion.....Pomponius Lætus.....dothe well *alowe*. Polid. Verg. *Hist.* p. 27.

Notwithstanding that Nathan had before *allowed* and praised the purpose of David. Latimer, *Rem.* p. 308.

Thou shalt hold the opinion of Pythagoras ere I will *allow* of thy wits. Shakespeare, *Twelfth Night*, IV. 2.

The word is used in a kindred sense (Rom. xiv. 22; 1 Thess. ii. 4) as the translation of what in Greek signifies 'to approve after trial.' So also in Pr. Book, Ps. xi. 6, 'The Lord *alloweth* (A. V. 'trieth') the righteous.' In Acts xxiv. 15 the orignal means 'to expect,' and in Rom. vii. 15, 'acknowledge with approbation,' following a Hebrew idiom. See Shakespeare, *Rich. II.* v. 2:

To Bolingbroke are we sworn subjects now,
Whose state and honour I for aye *allow*.

Allowance, *sb.* Approval.

Humbly craving of your most Sacred Maiestie, that since things of this quality haue euer bene subiect to the censures of ill meaning and discontented persons, it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose *allowance* and acceptance of our Labours, shall more honour and incourage vs, then all the calumniations and hard interpretations of other men shall dismay vs. *The Epistle Dedicatorie.*

Item, you sent a large commission
To Gregory de Cassalis, to conclude,
Without the king's will, or the states' *allowance*,
A league between his highness and Ferrara.
Shakespeare, *Hen. VIII.* III. 2.

All to (Judges ix. 53). All to pieces. It is a disputed point whether this passage should be read 'all-to brake' or 'all to-brake,' the prefix *to* being in very common use in old authors to convey the idea of destruction. Thus this very word 'break,' so compounded, occurs in Piers Ploughman:

And do boote to brugges
That *to-broke* were. *Vis.* l. 4520.

The bagges and the bigirdles
He hath *to-broke* hem alle. *Vis.* l. 5073.

For first though they beginne lowe,
At ende they be nought mevable,
But *all to-broken* mast and cable.
Gower, *Conf. Am.* I. p. 79.

Whereof the sheep ben *al to-tore*. Ibid. p. 15.

Al is *to-broken* thilke regioun.
Chaucer, *Knight's Tale*, l. 2759.

So also 'to-cleve,' 'to-rende.' In Erasmus' *Paraphrase* (Q. Kath. Parr's transl.), 'shall be *al to* crushed' (Luk. fol. clx. ob.); '*all to* bruised' (ib. lxxxix.); '*all to* rated him' (John lxix. rev.). On the other hand, there are many passages which seem only to admit of the reading *all-to* in the sense above given of *all to pieces*.

Thou farest as frute, that with the frost is taken,
To day redy ripe, to morrow *al-to* shaken.
Surrey, *Sonnet* 9.

For that in Durtwych and here about the same we be fallen into the dirt, and be *all-to* dirtied, even up to the ears. Latimer, *Rem.* p. 397.

Smiling speakers creep into a man's bosom, they love and *all-to* love him. Id. *Serm.* p. 289.

The following examples of words compounded with 'all to' are taken from the Glossary to Forshall and Madden's edition of the Wicliffite versions:

'Al-to-brasten' (2 Chr. xxv. 12), 'al-to-breke' (Deut. xxviii. 20), 'al-to-brende' (Ps. cv. 18), 'al-to-feblid' (Is. xxxviii. 14), 'al-to-kut' (1 Chr. xx. 3), 'al-to-trede' (Deut. vii. 24).

Alms, *sb.* (Acts iii. 3). The English word 'alms' is singular, and, with O.E. *almesse*, A.S. *ælmesse*, G. *almosen*, and Sc. *awmous*, is derived from the Gk. ἐλεημοσύνη.

The patrimonie and the richesse,
Which to Silvester in pure *almesse*
The firste Constantinus lefte.
Gower, *Conf. Am.* prol. I. p. 28.

And he should it were *an alms* to hang him.
Shakespeare, *Much Ado*, II. 3.

Beggars that come unto my father's door,
Upon entreaty have a present *alms*.
Id. *Tam. of Shrew*, IV. 3.

Chaucer uses the plural 'almesses' (comp. *richesse*, pl. *richesses*).

These ben general *almesses* or werkes of charity. *Parson's Tale.*

In Acts x. 4 'alms' is used as a plural.

Almsdeed, *sb.* (Acts ix. 36). An act of charity; and so charity in its narrower sense; A. S. *ælmesse-dǽd.*

In vertu and in holy *almes-dede*
They lyven alle.
Chaucer, *Man of Law's Tale*, l. 5576.

Now ben ther thre maner of *almesdede*. Id. *Parson's Tale.*

He loveth thee with his hands, that will help thee in time of necessity, by giving some *almsdeeds*, or with any other occupation of the hand. Latimer, *Serm.* p. 21.

Murder is thy *alms-deed;*
Petitioners for blood thou ne'er put'st back.
Shakespeare, 3 *Hen. VI.* v. 5.

Aloft, *adv.* (1 Esd. viii. 92). In the passage 'and now is all Israel *aloft*,' the last word is the rendering of the Greek ἐπάνω. Chaucer (*Ass. of Fowls*, l. 203) uses 'on loft' in the same sense.

Therewith a wind, unneth it might be lesse,
Made in the leaves grene a noise soft,
Accordant to the foules song *on loft.*

The root is the A. S. *lyft*, the sky, air, G. *luft*, O. E. *lift;* so that 'aloft' is literally, in the air, on high.

*

'To be *aloft*' seems to mean 'to have the upper hand,' and so Latimer uses it:

We esteem it to be a great thing to have a kingdom in this world, to be a ruler, to be *aloft*, and bear the swing. *Rem.* p. 64.

It is used redundantly in Gower, *Conf. Am.* I. p. 284:

And as they shulden pleid hem ofte
Till they be growen up *alofte*
In the youthe of lusty age.

Along, *adv.* (Judg. vii. 13). At full length; in the phrase 'to lie *along*.' See the quotation from Holland's Pliny under **Loaden.**

Alway, *adv.* (Ex. xxv. 30; Phil. iv. 4). Always; A. S. *eallne weg, ealle wæga.* So *algate, algates, beside, besides, betime, betimes, sometime, sometimes, toward, towards,* which were once used indifferently.

Sire, ye ben not *alway* in lik disposicioun. Chaucer, *Tale of Melibeus.*

For the book saith, Axe thi counseil *alwey* of hem that ben wyse. *Ibid.*

That on may se his lady day by day,
But in prisoun he moot dwelle *alway.*
Id. *Knight's Tale,* 1352.

Amain, *adv.* (2 Macc. xii. 22) occurs in the Bible this once only; where it means with vehemence or precipitation; from A. S. *mægen,* might, power, connected with *magan* to be able.

Great lords, from Ireland am I come *amain,*
To signify that rebels there are up.
Shakespeare, 2 *Hen. VI.* III. 1.

On, myrmidons; and cry you all *amain,*
Achilles hath the mighty Hector slain.
Id. *Tr. and Cr.* V. 9.

Pliny says of the lion;

But having gained the thickets and woods and gotten into the forests out of sight, then he skuds away, then he runneth *amain* for life. Holland's trans. VIII. 16.

Amazed, *pp.* (Judg. xx. 41; Mark xiv. 33). Confounded, bewildered by fear or any strong emotion. Like 'abashed,' which occurs in place of 'amazed' in Tyndale's version of Mark xiv. 33; this word is now used in a much narrower sense.

But when they were aduertysed of the kynges puissance, or elles *amased* with feare,...departed from thence to Barckamstede. Hall, *Hen. IV.* fol. 13 *b*.

Vpon the walles the Pagans old and yong
Stood husht and still, amated and *amased,*
At their grave order and their humble song.
Fairfax, *Tasso,* XI. 12.

Bear with me, cousin, for I was *amazed*
Under the tide.
Shakespeare, *K. John,* IV. 2.

Compare the use of 'amazing' in *Rich. II.* I. 3;

And let thy blows, doubly redoubled,
Fall like *amazing* thunder on the casque
Of thy adverse pernicious enemy.

Amazement, *sb.* (1 Pet. iii. 6). Confusion or bewilderment of mind from whatever cause; not, as now, simply astonishment. The O. E. form 'amay' for 'amaze' connects the latter with the Fr. *s'esmaier* and It. *smagare* and the root of *dismay. Amaze* is further akin to the Prov. *esmagar* through the provincial French *s'esméger.* Diez refers the forms *smagare* and *esmagare* to the Gothic root *magan,* to be able, with the negative particle (Wedgwood, *Dict. of Eng. Etym.*). With the two forms *amay* and *amaze* may be compared *apay* and *appease, allay* and *allegge.*

Alas! what sorrow, what *amasement,* what shame was in Amphialus, when he saw his deere foster father, find him the killer of his onely sonne? Sidney, *Arcadia,* p. 40, l. 29.

Ambassage, *sb.* (2 Chron. xxxii. *cont.;* Luke xiv. 32; 1 Macc. xiv. 23). An embassy. The root of the word is doubtful. It is immediately from the It. *ambasciata,* which again is from the Med. Lat. *ambascia, ambactia,* and this is connected with the Gothic *andbahts,* a servant

(comp. *ambactus*, Cæs. *B. G.* VI. 15), A. S. *ambiht*, and Germ. *ampt*. In A. S. *ambiht-sæcg* is an ambassador. Like the more modern 'embassy,' ambassage is used both of the mission of an ambassador, and of the persons through whom the mission is sent.

But now for the fault of unpreaching prelates...They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with *ambassages*.. that they cannot attend to it. Latimer, *Serm.* p. 67.

Before his throne as on *ambassage* sent.
Spenser, *Mother Hubberd's Tale*, l. 472.

Yonder men are too many for an *ambassage*, and too few for a fight. Bacon, *Ess.* XXIX.

In Shakespeare it occurs in the form 'embassage.'

Their herald is a pretty knavish page,
That well by heart hath conn'd his *embassage*.
Love's Labour's Lost, v. 2.

Ambush; *sb.* (Josh. viii. 2). Men lying in ambush. The verb is derived from the Fr. *embuscher*, Prov. *emboscar*, which are from It. *bosco*, Prov. *bosc*, a bush, thicket.

The *ambush* then let fly
Slew all their white fleec'd sheep and neat.
Chapman, *Hom. Il.* XVIII. 479.

Ambushment, *sb.* (2 Chr. xiii. 13; xx. 22). An ambuscade.

Judas, the twelfth,...was providing among the bishops and priests to come with an *ambushment* of Jews, to take our Saviour Jesu Christ. Latimer, *Serm.* p. 217.

Marcellus was intrapped and slaine, by an *ambushment* lying in wayte for him. Marcellus insidiis interfectus est. Cic. Baret, *Alvearie*.

'Bushment' is used in the same sense by Latimer (*Serm.* p. 220); compare Gower, *Conf. Am.* I. p. 349.

Horestes wist it by a spie
And of his men a great partie
He made in *busshement* abide.

Amerce, *v. t.* (Deut. xxii. 19). To impose a pecuniary penalty upon an offender. Blackstone and Spelman say 'to be *amerced*, or *à mercie*, is to be at the king's mercy with regard to the fine imposed.' An amercement differs from a fine proper, in that the latter is fixed by statute, but this distinction is not implied in the Hebrew. The author of *Piers Ploughman* has evidently this etymology in view;

> And though ye mowe *amercy* hem
> Let mercy be taxour.
>
> *Vision*, 3872.

Shakespeare keeps up the true meaning of the word.

> But I'll *amerce* you with so strong a fine,
> That you shall all repent the loss of mine.
>
> *Rom. and Jul.* III. 1.

> Millions of spirits, for his fault *amerced*
> Of heaven.
>
> Milton, *Paradise Lost*, I. 609.

Amiable, *adj.* (Ps. lxxxiv. 1). Lovely; from Fr. *aimable*, Lat. *amabilis*, of which we have retained only the active sense of 'loving.'

Amiable, or woorthy to be loued. Amabilis...*Amiable ou digne d'estre aimé.* Baret, *Alvearie*, s. v.

> Come, sit thee down upon this flowery bed,
> While I thy *amiable* cheeks do coy.
>
> Shakespeare, *Mid. N.'s Dr.* IV. 1.

If it be true, that the principall part of beauty, is in decent motion, certainly it is no marvaile, though persons in yeares, seeme many times more *amiable*. Bacon, *Ess.* XLIII. p. 177.

Amity, *sb.* (1 Macc. xii. 16). Friendship, especially between nations, political friendship; from Fr. *amitié*, Lat. *amicitia*.

As well the Romaines, than great lordes of the worlde, as Persians, and diuers other realmes, desyred to haue with theim *amitee* and aliance. Elyot's *Governour*, I. fol. 8 *a*.

First, to do greetings to thy royal person;
And then to crave a league of *amity:*
And lastly to confirm that *amity*
With nuptial knot.
Shakespeare, 3 *Hen. VI.* III. 3.

Ancient, *sb.* (Is. iii. 14; Jer. xix. 1; Ez. vii. 26, &c.). An elder.

For as much as our duetie is to worship and adore the gods, to honour our parents, to reverence our *ancients*, to obey the lawes. Holland's Plutarch, *Morals*, p. 9, l. 23.

Ancientest, *adj.* Most ancient.

The Apostle excepteth no tongue; not Hebrewe the *ancientest*, not Greeke the most copious, not Latine the finest. *The Translators to the Reader.*

Let me pass
The same I am, ere *ancient'st* order was
Or what is now received.
Shakespeare, *Winter's Tale*, IV. 1.

And all (Judg. xvi. 3, 'bar *and all*'). Halliwell and Hunter (*Hallamshire Gloss.*) put this down as a provincialism, and it certainly is very common in Yorkshire.

To vs of Syon that ben borne
If thou thy favoure wolt renewe
The broken sowle, the temple torne,
The walles *and all* shalbe made newe.
Croke's *Vers. of 51st Psalm.*

Yea and this citie here of Hierusalem...together with the temple *and all*...shall bee trodde vnder fete by the Gentiles. Udal's *Erasmus*, Luke xxi.

In that respect we must hate none, we must love our enemies *and all.* Peter Smart's *Sermon*, p. 3.

He razed townes and threwe downe towers *and all.*
Sackville, *Induction.*

See also the example from Ascham's *Scholemaster*, quoted under **All.**

And if (Matt. xxiv. 48). 'And if' or 'an if,' for 'if' simply, is a redundant expression of very common occurrence in old writers. (Compare *or ere.*) Mr Wedgwood regards both as fragments of the same English word *even.* On the other hand Horne Tooke derives *an* from the A. S. *unnan,* and *if* from *gifan,* both signifying 'to give.' The latter, though plausible, is rendered extremely doubtful by the analogy of the old Norse *ef,* from *ifa* to doubt. On the other hand the usage of *gif* in old English and of *gin* in Scotch seems to support Horne Tooke's etymology. We find *and* constantly used for *if.*

> O swete and wel biloved spouse deere
> Ther is a counseil, *and* ye wold it heere.
> Chaucer, *2nd Nun's Tale,* l. 12073.

> So wole Crist of his curteisie,
> *And* men crye hym mercy,
> Bothe forgyve and forgete.
> Piers Ploughman's *Vis.* l. 11849.

> Yhit suld him thynk, *and* he toke kepe,
> His lyfe noght bot als a dreme in slepe.
> Rolle, *The Pricke of Conscience,* l. 8075.

And you love me, let's do't: I am dog at a catch. Shakespeare, *Tw. Night,* II. 3.

And certainly, it is the nature of extreme selfe-lovers, as they will set an house on fire, *and* it were but to roast their egges. Bacon, *Ess.* XXIII. p. 97, l. 21.

'And if' as frequently occurs.

But *and if* we have this livery, if we wear his cognizance here in this world, that is, if we love our neighbour, help him in his distress, be charitable, loving and friendly unto him, then we shall be known at the last day. Latimer, *Serm.* p. 452.

> I pray thee, Launce, *and if* thou seest my boy,
> Bid him make haste, and meet me at the North gate.
> Shakespeare, *Two G. of V.* III. 1.

> Yes but you will my noble grapes, *and if*
> My noble fox could reach them.
> Id. *All's Well,* II. 1.

Anger, *v. t.* (Ps. cvi. 32; Rom. x. 19). To make angry, provoke to anger, enrage.

The chiefest cause as it is saied that *angered* Pyrrus most grew upon this. North's Plutarch, *Pyrrus*, p. 424.

Not as compelled or driuen thereto for any perill that he seeth but *angred* at their folly that assaile or set vpon him. Holland's *Pliny*, VIII. 16.

Angle, *sb.* (Is. xix. 8; Hab. i. 15). A fishing rod with line and hook; from A. S. *angel* a fish-hook. One of the treatises in the Boke of St Alban's (1496) is 'of fysshynge with an *angle*.'

Give me mine *angle*,—we'll to the river: there,
My music playing far off, I will betray
Tawny-finn'd fishes.
Shakespeare, *Ant. and Cl.* II. 5.

The Temple church, there have I cast mine *angle*.
Ben Jonson, *Alchemist*, II. 1.

'Angil-hoc' occurs in Wiclif, Is. xix. 8.

Anon, *adv.* (Matt. xiii. 20; Mark i. 30). Immediately, at once. Several derivations have been proposed. '*An one* scil. *minute* vel *instant*,' Junius. A. S. *on-án*, Minsheu. (See quot. 3.)

Anoon I swowned after.
Piers Ploughman's *Vision*, l. 10831.

Right now the highe windes blowe
And *anon* after they ben lowe.
Gower, *Conf. Am.* prol. i. p. 34.

So it by-felle hym sonne *onone*.
Sir Isumbras, l. 521.

There issued out of Him as I shall entreat *anon* drops of blood. Latimer, *Serm.* p. 222.

It occurs in the form *in one* or *in oon*, which probably led to the etymology proposed by Junius.

That ever *in one* aliche hot
Me greveth.
Gower, *Conf. Am.* i. 297.

But ever *in oon* y-like sad and kynde.
Chaucer, *Clerk's Tale*, l. 8478.

It is written also 'among.'

But ever *among* they it assaile
Fro day to night and so travaile.
Gower, *Conf. Am.* i. 348.

The idea involved in *anon* is that of unbroken continuation. Compare the common expressions 'on and on,' and 'an end,' as in Massinger, *A very Woman*, III. 1:

For she sleeps most *an end;*

that is, without intermission.

Answer, is used in the A. V. with considerable latitude of meaning. It does not necessarily imply that a question has been previously asked, though there is usually reference to something that has gone before. One of the most marked instances is Acts v. 8, where St Peter is said to have *answered* Sapphira though apparently she had not spoken, and he really *asked* a question. Other noteworthy instances are 1 Kings xiii. 6; Is. lxv. 24; Dan. ii. 14, 15, 26; Matt. xi. 25; xii. 38; xvii. 4; xxii. 1; xxvi. 25, 63; Mark ix. 5; xi. 14; Luke iii. 16; xxii. 51; Rev. vii. 13. In 2 Tim. iv. 16 it is used as a substantive to denote an apology or defence in a court of justice.

Anything (Num. xvii. 13; Judg. xi. 25; 1 Sam. xxi. 2; Acts xxv. 8). At all.

After whych tyme the prince neuer tyed his pointes, nor *any thyng* rought of hym selfe. Hall, *Rich. III.* f. 3 *b.*

Any while (Mark xv. 44). For any length of time. See **While.**

Apace, *adv.* (Ps. lxviii. 12; and lviii. 6, P. B.). From Fr. *pas*, a pace, step: at a great pace, swiftly.

And in hire hour he walketh forth *a paas*
Unto the lystes, ther hir temple was.
Chaucer, *Knyght's Tale*, l. 2219.

Themistocles made Xerxes king of Persia post *apace* out of Græcia. Bacon, *Essay of Fame.*

Small herbs have grace, great weeds do grow *apace.*
Shakespeare, *Rich. III.* II. 4.

Gallop *apace,* ye fiery-footed steeds.
Id. *Rom. and Jul.* III. 2.

The full phrase was probably 'a great pace,' like Fr. *a grands pas,* for we find 'pace' as in the following passages qualified by an adjective.

This messanger, whan he awoke,
And wist nothinge how it was,
Arose and rode *the great pas*
And toke his letter to the kinge.
Gower, *Conf. Am.* I. p. 192.

And riden after *softe pas.* Id. p. 210.

Our escouts rode as neere Paris as was possible, the which were often beaten backe to our watch, and eftsoones (the enimie on their backe) as far as our cariage, retiring sometime *a soft-pace,* and sometime a fast trot. Philip de Commines, trans. Danett, p. 29.

Apparel, *sb.* (2 Sam. xii. 20; Is. iii. 22; 1 Tim. ii. 9; Jam. ii. 2). Clothing, dress, from Fr. *appareil,* equipage, attire. The Fr. *pareil* is, like the It. *parecchio,* from the Med. Latin *pariculus,* diminutive of *par,* equal, like; whence are formed Fr. *appareiller* and It. *apparecchiare,* to couple, join like to like, fit, suit (see Diez, *Etymol. Wörterbuch der Rom. Spr.* p. 252). Like the more common word '*dress,*' apparel had formerly a much wider signification than in later times: it is now seldom used.

I could find it in my heart to disgrace my man's *apparel,* and to cry like a woman. Shakespeare, *As You Like It,* II. 4.

I was never manned with an agate till now; but I will set you neither in gold nor silver, but in vile *apparel,* and send you back again to your master for a jewel. Id. 2 *Hen. IV.* I. 2.

Apparelled, *pp.* (2 Sam. xiii. 18; Luke vii. 25). Clad, dressed.

They met with a coach drawne with foure milke white horses furnished all in blacke, with a blacke a More boy upon euery horse, they all *apparelled* in white. Sidney, *Arcadia*, p. 36, l. 22.

Chaucer uses the verb 'apparel' in the sense of 'to dress' meat. In enumerating the species of gluttony he says,

The ferthe is curiosite, with gret entent to make and *apparayle* his mete. *The Parson's Tale.*

And also in the sense of 'to prepare,' generally like Fr. *appareiller.*

Thanne say I, that in vengeance takinge, in werre, in bataile, and in warmstoringe of thin hous, er thou bygynne, I rede that thou *apparaille* the therto, and do it with gret deliberacioun. *The Tale of Melibeus.*

Apparently, *adv.* (Num. xii. 8). Manifestly, clearly, openly.

And therefore I saye and affirme y^t^ you do *apparantly* wrong, and manyfest iniury to procede in any thinge agaynst kyng Richard. Hall, *Hen. IV.* fol. 10 *a.*

I would not spare my brother in this case,
If he should scorn me so *apparently.*
Shakespeare, *Com. of Err.* IV. 1.

Hall (*Hen. IV.* fol. 11*a*) describes an abbot in Westminster in the time of Henry IV. as 'a man of *apparant* vertues.' So in Shakespeare's *K. John*, IV. 2:

It is *apparent* foul-play; and 'tis shame
That greatness should so grossly offer it.

Apple of the eye (Deut. xxxii. 10; Ps. xvii. 8, &c.). The eye-ball. The A. S. *æpl* or *æppel* is used in the same way, and *éág-æppel* is the apple of the eye.

Concerning the signs of life and death which may be found in man, this is one, That so long as the patients eie is so cleare that a man may see himselfe in the *apple* of it, wee are not to despaire of life. Holland's *Pliny*, XXVIII. 6.

None haue their eyes all of one color: for the bal or *apple* in the midst is ordinarily of another color than the white about it. *Ibid.* XL. 37.

Appoint, *v. t.* (Gen. xxx. 28). The Hebrew literally signifies 'to prick, expressly name;' thus corresponding to the O. E. 'prick out' as used in Shakespeare (*Love's L. Lost,* v. 2);

> The whole world again
> Cannot *prick out* five such.

From O. Fr. *à poinct,* 'aptly, in good time, fully,' comes *appoinct,* 'fitness, &c,' and *appoincter,* 'to pronounce fitting, determine.' Hence in Shakespeare the expressions *to point* and *at point;*

> Hast thou, spirit,
> Performed *to point* the tempest that I bade thee?
> *Temp.* I. 2.

> A figure like your father, arm'd *at point.*

The latter of these passages illustrates the usage of 'appointed' in the sense of 'equipped' in Judg. xviii. 11. (Heb. 'girt'). In the sense of expressly naming, as in the verse of Genesis above quoted, it occurs in Latimer (*Rem.* p. 308); 'I name nor *appoint* no person nor persons.'

'Appoint out' in Josh. xx. 2, is the translation of what is elsewhere rendered 'assign,' as in *v.* 8 (see also Gen. xxiv. 44). In this sense 'appoint' is used in Gen. xxx. 28, and by Latimer (*Serm.* p. 304); 'But who shall *appoint* him a sufficient living? himself? Nay. Who then? you? Nay, neither. The king must *appoint* him sufficient to live upon.'

The king would vndoubtedly yf he had entended that thinge haue *appointed* that boocherly office to some other then his owne borne brother. Sir T. More's *Rich. III.* (*Works,* p. 37 *g*).

All Wales and the landes beyond Seuerne westward, were *appoyncted* to Owen Glendor. Hall, *Hen. IV.* fol. 20 *b.*

Among these captains, lords, and knights of skill,
Appoint me ten, approued most in fight.
Fairfax's *Tasso*, IV. 63.

Appointed, *pp.* (Judg. xviii. 11). Equipped.

It shall be so my care
To have you royally *appointed* as if
The scene you play were mine.
Shakespeare, *Winter's Tale*, IV. 4.

And so I do, and with his gifts present
Your lordships, that whenever you have need,
You may be armed and *appointed* well.
Id. *Titus Andron.* IV. 2.

Apprehend, *v. t.* From the Latin 'apprehendo,' literally means to lay hold of, to take by the hand, in which sense it is used in Phil. iii. 12. The passage throughout has reference to the Grecian games; *apprehend* in the first part of the sentence meaning to lay hold of the goal, and so receive the prize; in the second part, meaning take hold of by the hand and introduce to the course, as was customary. Johnson quotes from Jeremy Taylor, *Holy Living*, II. 6;

There is nothing but hath a double handle, or at least we have two hands to *apprehend* it.

Approve, *v. t.* From Lat. *probus*, 'honest, good,' comes *probare*, 'to deem good;' whence *approbare*, and Fr. *approver*. It is used in two senses in the New Testament:—1. To prove, demonstrate; Acts ii. 22; 2 Cor. vi. 4, vii. 11. So Shakespeare (*Mer. of Ven.* III. 2):

In religion,
What damned error, but some sober brow
Will bless it and *approve* it with a text?

2. To put to the proof, test, try; as in Rom. ii. 18; Phil. i. 10.

Nay task me to the word, *approve* me, lord.
Id. 1 *Hen. IV.* IV. 1.

He is of a noble strain, of *approved* valour and confirmed honesty. Id. *Much Ado*, II. 1.

Apt, *adj.* From Lat. *aptus*, fit, adapted. (2 Kings xxiv. 16; 1 Tim. iii. 2; 2 Tim. ii. 24.) In the phrase '*apt* to melt,' Wisd. xix. 21, it seems to come near to the modern sense of 'inclined or disposed.'

The earthe is not *apte* for wines. Pol. Vergil, I. 20.

Any fish that takes salt, of which the herring is the *aptest.* Nashe, *Lenten Stuffe*, pref.

No man that putteth his hand to the plough, and looketh back, is *apt* for the kingdom of God. Luke ix. quoted in Latimer, *Serm.* p. 59.

So are there states, great in territorie, and yet not *apt* to enlarge, or command; and some, that have but a small dimension of stemme, and yet *apt* to be the foundations of great monarchies. Bacon, *Ess.* XXIX. p. 120.

Ark, *sb.* (Ex. ii. 3). Lat. *arca;* A.S. *arc, earc*, a chest, coffer. In this literal sense it was used in old English.

In the rich *arke* Dan Homer's rimes he placed.
Surrey, *Sonnets.*

You have beheld how they
With wicker *arks* did come,
To kisse and beare away
The richer couslips home.
Herrick, *Hesperides*, I. p. 147.

It is generally applied exclusively to Noah's Ark, and the Ark of the Covenant. The *meal-ark*, made of stout oak boards, often beautifully carved, is still an article of furniture in oldfashioned farmhouses in Yorkshire; and at one time the fabrication of such arks was a trade of sufficient importance to have originated the surname Arkwright. The parish-chest is called an ark in some old accounts: '1744, pd. Wm. Yates for setting up *ark*,' *Ecclesfield, Yorks.* Hunter (*Hallams. Gloss.*) says, that the strong boxes in which the Jews kept their valuables were anciently called their *arks;* so that our translators had good preced-

ent for so terming the sacred coffer in which were kept the two tables of stone written by the finger of God, and other things, which if lost could never be replaced.

Array, *sb.* (1 Tim. ii. 9). Dress, raiment.

Albe it she were out of al *array* saue her kyrtle only. Sir T. More, *Works*, p. 56 *f.*

Arrogancy, *sb.* (1 Sam. ii. 3 ; Prov. viii. 13 ; Is. xiii. 11 ; Jer. xlviii. 29). Lat. *arrogantia* from *arrogare* 'to claim,' and then 'to claim more than one's due.' The old form of 'arrogance,' as 'innocency' for 'innocence,' 'insolency' for 'insolence,' &c.

But your heart
Is crammed with *arrogancy*, spleen and pride.
Shakespeare, *Hen. VIII.* II. 4.

Notwithstanding, so much is true; that the carriage of greatnesse, in a plaine and open manner (so it be without *arrogancy*, and vaine glory) doth draw lesse envy, then if it be in a more crafty, and cunning fashion. Bacon, *Ess.* IX. p. 33.

Artificer, *sb.* (Gen. iv. 22 ; 1 Chr. xxix. 5 ; Is. iii. 3). A skilled workman, artisan ; Lat. *Artifex.*

Thither (i. e. to Delos), as to a mart or fair, there was great resort of chapmen from all parts of the world ; and specially of those *artificers* who were curious in making of table feet, trestles, and bed-steads. Holland's *Pliny*, XXXIV. 2.

Another lean, unwash'd *artificer*
Cuts off his tale, and talks of Arthur's death.
Shakespeare, *K. John*, IV. 2.

Artillery, *sb.* (1 Sam. xx. 40 ; 1 Macc. vi. 51). From Lat. *ars*, and *artificium*, which were used in Med. Lat. to denote an implement, and especially an implement of war (just as from *ingenium* is derived *engine*), were formed *artiliaria* a workshop (Fr. *atelier*), thence an implement in general, and the Fr. *artillerie.* The word *artillery* was

used long before the invention of gunpowder to denote missile weapons in general.

Caractacus...choosinge suche place for the planting his *artillerie.* Polid. Vergil, p. 67.

Of the great serpent 120 feet in length killed by Regulus in Africa, it is said that he

Was driven to discharge vpon him arrowes, quarrels, stones, bullets, and such like shot, out of brakes, slings, and other engins of *artillery.* Holland's *Pliny,* VIII. 14.

And even after the introduction of cannon into warfare, before archery was entirely superseded, there appears to have been a distinction between *ordnance* and *artillery,* the former being specially applied to the new weapons. So Latimer, of the devil:

He is a great warrior, and also of great power in this world; he hath great ordnance and *artillery.* *Serm.* p. 27.

In 1 Macc. vi. 51, the marginal reading is 'mounds to shoot;' Geneva Vers. 'instruments to shoote.'

In his French Dictionary (1611) Cotgrave gives, "Artillier: m. A Bowyer, or Bow-maker; also, a Fletcher; or one that makes both bowes, and arrowes."

Art magic, *sb.* (Wisd. xvii. 7). Magic; lit. from Lat. *ars magica,* as 'arsmetrike,' by a false etymology (=ars metrica), for arithmetic (Chaucer, *Knight's Tale,* 1900). There is no doubt that 'art, magic,' in the following passage from Latimer's Sermons, (p. 349) printed for the Parker Society, should be *art-magic;* in the edition of 1571 it is 'art Magike.'

We require that all witchcrafts be removed; that *art, magic,* and sorcery, be pulled out, necromancy taken away.

Asp, *sb.* (Deut. xxxii. 33; Job xx. 14, 16; Is. xi. 8; Rom. iii. 13). Gk. ἀσπίς; Lat. *aspis.* A small serpent, the *Coluber Naja* of Egypt, whose bite is said to be so poisonous that it kills almost instantly. At the time of the

Auth. Vers. the word *asp* was scarcely naturalized. Latimer uses *aspis* as a foreign word:

But the children of this world have worldly policy, foxly craft, lion-like cruelty, power to do hurt, more than either *aspis* or basiliscus. *Serm.* p. 47.

And in Gower *aspidis* occurs in a passage of 'A serpent which that *aspidis* Is cleped,' embodying the popular belief with regard to the animal's deafness to the voice of the charmer:

He lith down his one ere al plat
Unto the ground and halt it faste,
And eke that other ere als faste
He stoppeth with his tail so sore,
That he the wordes lasse or more
Of his enchauntement ne hereth.
Conf. Am. I. p. 57.

Shakespeare has the form *aspick* (*Ant. and Cl.* v. 2; *Oth.* III. 3), which is like the modern Greek form of the word, ἀσπικ.

Assay, *v.t.* (Deut. iv. 34; 1 Sam. xvii. 39; Job iv. 2; 2 Macc. ii. 23; Acts ix. 26, xvi. 7; Heb. xi. 29). To attempt, try. From Med. Lat. *exagium* 'a test,' which is derived from *exigere*, comes Fr. *essayer*, 'to try, put to the proof.'

The second of the passages in which the word occurs is illustrated by the following from Hall's Chronicle, describing an alarm in the camp of the Earl of Richmond;

With which newes the armie was sore troubled, and euery man *assaied* his armure, and proued his weapon. *Rich. III.* f. 27 *a*.

And whan that he was thus arraied,
And hath his harness all *assaied*.
Gower, *Conf. Am.* III. p. 57.

He rode a course to *assay* his stede.
Sire Eglamour, 571.

In this sense it is of common occurrence:

> Good is that we *assaye*,
> Wher he be deed or noght deed.
> Piers Ploughman's *Vision*, 12213.

Assayth expugnation of divers castells. Pol. Verg. p. 78.

> If this should fail,
> And that our drift lack through our bad performance,
> 'Twere better not *assayed*.
> Shakespeare, *Ham.* IV. 7.

It is now chiefly used of the testing of precious metals.

Assemble, *v. refl.* (Num. x. 3; Is. xlv. 20, &c.). Used as a reflexive verb originally, as *endeavour*, *repent*, *retire*, *submit*, and many others.

The mayre with all the aldermen and chiefe comeners of the citie in their beste maner apparailed, *assembling themself* together resorted vnto Baynardes castell where the protector lay. Sir T. More, *Works*, p. 65 *b*.

The phrase 'assemble into' occurs in Jer. xxi. 4. Shakespeare uses the construction 'assemble to.'

> *To* me and *to* the state of my great grief
> Let kings *assemble*.
> *K. John*, III. 1.

And transitively;

> *Assemble* presently the people hither.
> *Coriol.* III. 3.

Assure, *v. t.* (Ps. lxxxi. 9, Pr. Bk.). 'I will *assure* thee, O Israel,' is the translation in the Prayer-Book Version of what the A. V. renders, 'I will *testify* unto thee, O Israel,' and the Geneva Version, 'I will *protest* unto thee; O Israel.'

> And eche of hem *assureth* other
> To helpe as to his owne brother
> To vengen hem of thilke outrage
> And winne agein her heritage.
> Gower, *Conf. Am.* I. p. 339.

This shall *assure* my constant loyalty.
Shakespeare, 3 *Hen. VI.* III. 3.

In the contents of John xiv., xvi., it is used for 'ensure.'

Burgundy hath been privy to this plot;
Conspir'd with Lewis and the English king,
To save his own stake, and *assure* himself
Of all those seignories I hoped for.
Heywood, 2 *Ed. IV.* I. 5.

Assuredness, *sb.* (Deut. vii. *c.*). Assurance, security.

But suche persones as vtterly mistrustyng their owne *assuredenesse*, that is to saie, al worldly ayde and maintenaunce of man, dooe wholly depende of Gods defense and helpe: suche and none others are liable to stande sure. Udal's *Erasm.* Luke, c. 22.

Asswage, *v.i.* (Gen. viii. 1). From Lat. *suavis*, 'sweet,' and O. Fr. *soef, souef*, 'sweet, soft,' is derived *assouager*, 'to soften, allay,' as *abreger* from *brevis*, O. E. *agregge* from *gravis*, and *alegge* from *levis*.

In Gen. viii. 1 it is used intransitively, 'the water *asswaged*,' i.e. subsided. So in Gower, *Conf. Am.* I. p. 333;

My sone, attempre thy corage
Fro wrath, and let thin hert *assuage*.

In Job xvi. 5, Ecclus. xviii. 16, and 'Visitation of the Sick,' it occurs as an active verb; so Piers Ploughman, *Vis.* 2716;

May no sugre ne swete thyng
Aswage my swellyng?

And Shakespeare (*Coriol.* v. 2), 'The good gods *assuage* thy wrath.' The form 'swage' is also of frequent occurrence.

Astonied, *pp.* (Job xvii. 8; Jer. xiv. 9, &c.). O. Fr. *estonner*. Astonished. *Astonied* is one of a numerous class of words derived from the Norman French, which had two coexistent forms, one of which only has survived. For instance, *abash* and *abay* or *abawe; burnish* and

burny; betray and *betrash; chastie* and *chastise; obey* and *obeisse* or *obeyshe*, are all found in contemporaneous writers, and often in the same page. Custom appears to have followed no law of selection in determining which form should remain. Many instances might be given.

The auncient fighting menn *astonied* at the first commotion of the Britains, &c. Pol. Verg. p. 71.

The word appears in various shapes;—*astoned* (Chaucer), *astoined* (Spenser and Sackville), *stoynde* (Sackville), from which the transition is easy to the form *stunned*, which is etymologically the same. For instance, Alexander, fighting against the Mallians,

Had a blowe with a dart on his necke that so *astonied* him, that he leaned against the wall looking vpon his enemies. North's Plutarch, *Alex.* p. 751.

At which ceason were left at Vannes aboute the nombre of III. Englishmen, whych not beyng called to councell and vnware of this enterpryse, but knowyng of the erles sodeyne departure wer so incontinently *astonned*, y^t^ in maner they were all dispayre. Hall, *Rich. III.* fol. 22 *b*.

Wiclif uses 'stoneyng' for 'astonishment.' "Thei weren abayschid with a great *stoneyng*." (Mk. v. 42.)

At, *prep.* In the phrases 'to hold one's peace *at*' (Num. xxx. 4), 'to come *at*' (Ex. xix. 15).

Madam, he hath not slept to night; commanded
None should come *at* him.
Shakespeare, *Winter's Tale*, II. 3.

At one (Acts vii. 26). 'To be at one' is to be united, reconciled; 'to set at one' is to reconcile.

So beene they both *at one*. Spenser, *F. Q.* II. 1, § 29.

If gentilmen, or other of hir contre,
Were wroth, sche wolde brynge hem *at oon*.
Chaucer, *Clerk's Tale*, 8313.

The verb *atone* means *to reconcile, make one.* Shakespeare uses *atone* intransitively, as well as transitively;

> Since we cannot *atone* you, we shall see
> Justice design the victor's chivalry.
> *Rich. II.* I. 1.

> There is mirth in heaven,
> When earthly things made even
> *Atone* together.
> *As You Like It,* V. 4.

> I am glad I did *atone* my countryman and you.
> *Cymb.* I. 5.

The process by which we arrive at the form *atonement* is illustrated by the following passage from Bishop Hall (*Sat.* III. 7);

> Ye witlesse gallants, I beshrewe your hearts,
> That set such discord 'twixt agreeing parts,
> Which never can be set *at onement* more.

In the sense of 'reconciliation' it occurs in Sir T. More;

> Hauyng more regarde to their olde variaunce then their newe *attonement. Rich. III.* p. 41 *c.*

And in Shakespeare (2 *Hen. IV.* IV. 1);

> If we do now make our *atonement* well
> Our peace will, like a broken limb united,
> Be stronger for the breaking.

Attonement, a louing againe after a breache or falling out. Baret, *Alvearie,* s. v.

> For hereof is it [Sunday] called in the commune tongue of the Germanes *Soendach,* not of the sonne as certayne men done interprete but of reconcilynge, that if in the other weke dayes any spotte or fylthe of synne be gathered by the reason of worldly busynesse and occupations, he shold eyther on the Saterdaye in the euentide or els on Sundaye in the mornynge reconcile hymselfe, and make an *onement* with God. *Erasm. on the Commandments,* 1533, fol. 162.

a-two is very common in old writers, compare also 'atwixt,' 'atwain,' &c.

At the last (Prov. v. 11, &c.). At last; an antiquated usage. The article was frequently inserted in phrases in which it is now omitted, e.g. '*the* which,' for 'which,' &c. (Gen. i. 29). So Piers Ploughman (*Vis.* 9614):

> I conjured hym *at the laste.*

and Sackville (*Induction*):

> Till *at the laste*
> Well eased they the dolour of her minde,
> As rage of rayne doth swage the stormy winde.

It frequently occurs in the form *ate laste;* so Gower:

> But *ate laste*
> His slombrend eyen he upcaste.
> *Conf. Am.* II. p. 103.

At the length (Prov. xxix. 21). At length; like 'at *the* last,' an antiquated usage.

So that *at the lengthe* eiuill driftes dryue to naught, and good plain waies prospere and florishe. Hall, *Ed. V.* f. 2*b*.

Yet *at the length* he had compassion on them, and raised up Gideon to deliver them. Latimer, *Serm.* p. 31.

So Bacon uses 'at the first' (*Ess.* XLV. p. 182), 'at the least' (*Ess.* XXIX. p. 126), 'at the second hand' (*Ess.* LIV. p. 217).

Attendance, *sb.* (1 *Tim.* iv. 13). Attention; from Lat. *attendo,* 'to bend towards,' first applied to a bow, and then generally 'to direct, aim at.'

> *Attendaunce* doth attayne good favour.
> Hawes, *Pastime of Pleasure,* Cap. 21.

So in Latimer (*Rem.* p. 326);

But rather he will blame the people for that they took no better heed and *attendance* to Paul's speaking.

In 1 Kings x. 5; 2 Chr. ix. 4; 1 Macc. xv. 32, '*attendance* of servants,' i. e. retinue, establishment, staff, is used in a sense not altogether obsolete. In Heb. vii. 13, '*attendance* at the altar,' i. e 'act of attending,' is the most usual meaning. The phrase 'to give attendance' occurs in Hall (*Hen. VIII.* fol. 75 *b*);

The Dukes, Marques and Earles, *gaue attendance* nexte the kynge.

Attent, *adj.* (2 Chr. vi. 40; vii. 15). Lat. *attentus.* Attentive, as the Heb. is elsewhere rendered.

Season your admiration for a while
With an *attent* ear.

Shakespeare, *Ham.* I. 2.

Attire, *sb.* (Jer. ii. 32; Prov. vii. 10; Ezek. xxiii. 15). O. Fr. *atour, attour,* a hood, or woman's headdress (see **Tire**). The word afterwards acquired the more extended meaning of 'dress' generally; but that it was used in the above passage in its original sense is evident from the fact that the same Hebrew word is in Is. iii. 20, translated 'headbands.' The forms *attour* and *attire* both occur in a passage of Chaucer's *Romaunt of the Rose,* 3713—18:

By her *attire* so bright and shene,
Men might perceve well and sene
She was not of religioun,
Nor I nill make mentioun
Nor of robe, nor of treasour
Of broche, neither of her rich *attour.*

To tel you the apparel of the ladies, their rych *attyres,* their sumptuous juelles, their diuersities of beauties, and the goodly behauyor from day to day syth the first meeting, I assure you ten mennes wyttes can scace declare it. Hall, *Hen. VIII.* fol. 82 *b.*

Attire, *v. t.* (Lev. xvi. 4). To put on a head-dress.

Audience, *sb.* (Gen. xxiii. 13; 1 Sam. xxv. 2, 4, &c.). Lat. *audientia.* Hearing. The Hebrew is literally 'ears.'

In Acts xiii. 16, 'give audience' is the rendering of what in the Greek is simply 'hearken.' The word is found in Chaucer, in the same sense:

> I dar the better ask of yow a space
> Of *audience*. *Clerk's Tale*, 7980.

and in *The Tale of Melibeus:*

> Uproos tho oon of these olde wise, and with his hond made countenaunce that men schulde holde hem still and *given* him *audience*.
>
> To every wight comaundid was silence
> And that the knight schuld telle in *audience*
> What thing that worldly wommen loven best.
> Chaucer, *The Wife of Bath's Tale*, 6614.

Aul, *sb.* (Ex. xxi. 6; Deut. xv. 17). The old spelling of 'awl:' A. S. *æl, al, awel,* or *awul,* G. *ahle.* But in Cotgrave's *French Dictionary,* printed in the same year as the Authorized Version we find:

> Alesne: f. An *Awle;* or (Shoomakers) bodkin.

On the other hand, in Withal's *Dictionary,* p. 180 (ed. 1634) we find:

> An *Aule,* Subula, æ.

The last is the spelling in the A.V. of 1611.

Autentike, *adj.* Authentic.

> And all is sound in substance, in one or other of our editions, and the worst of ours farre better than their *autentike* vulgar. *The Translators to the Reader.*

Avenge, *v.t.* (1 Sam. xxiv. 12; Is. i. 24; Luke xviii. 3). The construction 'to avenge of' occurs in the preface of *the Translators to the Reader:*

> That pietie towards God was the weapon, and the onely weapon that both preserued *Constantines* person, and *auenged* him *of* his enemies.

Such as Socrates was, who being greatly abused by an insolent, audacious and gracelesse youth, that spared him not, but had spurned and kicked him with his heeles, seeing those about him to be very angrie and out of patience, stamping and faring as though they would run after the partie, to be *avenged of* such indignitie. How now, my masters, (quoth he,) what if an asse had flung out, and given me a rap with his heeles, would you have had me to have yerked out and kicked him againe? Holland's *Plutarch*, p. 12, l. 33.

Avengement, *sb.* (2 Sam. xxii. 48, *m.*; Ps. xviii. 47, *m.*). Vengeance.

Vindice: *f.* Reuenge, *auengement*, vengeance, punishment.
Cotgrave, *Fr. Dict.*

Avoid, *v. i.* (1 Sam. xviii. 11; Wisd. xvii. 17). Fr. *vuider, vider*, to make empty, clear out. Intransitively to depart, escape. Webster marks as improper the usage of the word in 1 Sam.: 'David *avoided* out of his presence twice,' but it is supported by many examples in old English.

He woulde neuer haue suffered him to *auoyd* his handes or escape his power. Hall, *Rich. III.* f. 6 *b*.

Well done, *avoid*, no more.
Shakespeare, *Temp.* IV. 1.

Void is used in the same sense in Chaucer:

Alle the rokkes blake
Of Breteigne were *y-voided* everichon.
Chaucer, *Franklin's Tale*, 11471.

The following example illustrates the usage of the word as it passed from its original to its present meaning:

One time it happened that he met him so in a narrow street that he could not *avoid* but come near him. Latimer, *Serm.* p. 441.

Avouch, *v. t.* (Deut. xxvi. 17, 18; Luke xx. *c.*; Acts iv. *c.*). Lat. *advocare*, through Fr. *voucher*. To acknowledge, avow. The original is simply 'caused to say.' 'Thou hast

this day made Jehovah to say or promise, and Jehovah hath made thee promise;' i.e. 'ye have mutually promised, accepted and ratified the conditions, one of the other.' Such is the explanation which Gesenius gives of this disputed passage. The process by which *avouch* arrived at the sense in which it is there employed is explained by Mr Wedgwood (*Dict. of Eng. Etym.* s.v.). 'Under the feudal system, when the right of a tenant was impugned he had to call upon his lord to come forwards and defend his right. This in the Latin of the time was called *advocare*, Fr. *voucher a garantie*, to *vouch* or call to warrant. Then as the calling on an individual as lord of the fee to defend the right of the tenant involved him in the admission of all the duties implied in feudal tenancy, it was an act jealously looked after by the lords, and *advocare*, or the equivalent Fr. *avouer*, to avow, came to signify the admission by a tenant of a certain person as feudal superior. Finally with some grammatical confusion, Lat. *advocare*, and E. *avow* or *avouch*, came to be used in the sense of performing the part of the *vouchee* or person called upon to defend the right impugned.' Hence to assert, maintain:

> And though I could
> With barefaced power sweep him from my sight,
> And bid my will *avouch* it.
>
> Shakespeare, *Macb.* III. 1.

The secte of Saduceis who denied the resurrection of bodyes, *auouchyng* manne wholy to peryshe after deathe. Udal's *Erasm.* Mk. xii. 18.

This thynge do I *auouch* vnto you. *Ibid.* xiii. 28.

The full force of the word will be seen in the following examples from Cotgrave's *Fr. Dict.*

Advouäteur: m. An aduower, *auoucher;* answerer, vndertaker for; also, one that acknowledges, and challenges his beast, taken dammage-fesant.

Advouër. To aduow, *auouch;*...acknowledge, confesse to be, take as, or for, his owne.

Await, *sb.* (Acts ix. 24). Ambush; connected with Fr. *guet.* Obsolete as a substantive.

> The lyoun syt in his *awayt* alway
> To slen the innocent if that he may.
> Chaucer, *Friar's Tale,* 7239.

> For hate is ever upon *await.*
> Gower, *Conf. Am.* I. p. 311.

> He watcht in close *awayt* with weapons prest.
> Spenser, *F. Q.* VI. 6. § 44.

So *wait* is found in Gower (*Conf. Am.* I. p. 260):

> And therupon he toke a route
> Of men of armes and rode oute
> So longe and in a *waite* he lay.

Awaked, for *Awoke,* the past tense (Gen. xxviii. 16, &c.), and past participle of *Awake.* It is the common form in Shakespeare.

> . In which hurtling,
> From miserable slumber I *awaked.*
> *As You Like It,* IV. 3.

> 'Faith, not for me, except the north-east wind,
> Which then blew bitterly against our faces,
> *Awaked* the sleeping rheum.
> *Rich. II.* I. 4.

> Peace, ho! the moon sleeps with Endymion,
> And would not be *awaked.*
> *Mer. of Ven.* V. 1.

Away with, *v. t.* (Is. i. 13). To endure, suffer, put up with.

> Hauing been long accustomed to the olde soureswyg of Moses lawe, they coulde not *awaie with* the muste of euangelical charitee. Udal's Erasmus, *Luke,* f. 74 *r.*

Latimer uses the same expression:

> "Trouble, vexation and persecution, which these worldly men cannot suffer nor *away withal. Rem.* p. 303.

I looked on the epistle: tush, I could not *away with* that neither. Id. *Serm.* p. 247.

For we are afraide forsoothe lest, if wee shoulde speake that he would be offended which cannot *away with* the truth. Northbrooke, *Poor Man's Garden* (1573), fol. 8 *b*.

She never could *away with* me.
Shakespeare, 2 *Hen. IV.* III. 2.

This creature (*i.e.* the ass) of all things can worst *away with* cold. Holland's *Pliny*, VIII. 43.

In the phrases '*away with* him,' '*away with* such a fellow,' the meaning is entirely different, and corresponds with the A.-S. original *æt-wegan*, 'to take away.' Thus Latimer (*Serm.* p. 344);

Let us not make a shew of holiness with much babbling, for God hath no pleasure in it; therefore *away with* it.

A-work (2 Chr. ii. 18). A compound formed like *ado*, *abroach*, *asleep*.

So that skill in the weapon is nothing without sack, for that sets it *a-work*. Shakespeare, 2 *Hen. IV.* IV. 3.

I now perceive, it was not altogether your brother's evil disposition made him seek his death, but a provoking merit, set *a-work* by a reproveable badness in himself. Id. *Lear*, III. 5.

We should use in such phrases either 'working' or 'to work.'

B.

Babbler, *sb.* (Eccl. x. 11; Acts xvii. 18; Ecclus. xx. 7). A prater, foolish talker. The word is evidently imitative, like the Fr. *babiller*. Mr Wedgwood says it is derived "from *ba, ba*, representing the ineffectual attempt of a child at talking."

The secret man, heareth many confessions; for who will open himselfe, to a blab or a *babler?* Bacon, *Ess.* VI. p. 19.

Babbling, *sb.* (Prov. xxiii. 29; 1 Tim. vi. 20; 2 Tim. ii. 16; Ecclus. xix. 6; xx. 5). Idle talking.

I speak of faithful prayer: for in times past we took bibling *babbling* for prayer, when it was nothing less. Latimer, *Serm.* p. 507.

> I hate ingratitude more in a man
> Than lying, vainness, *babbling*, drunkenness,
> Or any taint of vice whose strong corruption
> Inhabits our frail blood.
>
> Shakespeare, *Twelfth Night*, III. 4.

We have adopted Steevens's punctuation of this passage. In the Folios it is not certain whether 'babbling' is to be taken as a substantive, or as an adjective with the noun following.

Backbite, *v.t.* (Ps. xv. 3). To slander, calumniate. The A.-S. *bac-slítol*, i.e. back-slitter, is used to denote a slanderer, and Shakspeare (*Meas. for Meas.* III. 2) applies the epithet *backwounding* in the same sense:

> *backwounding* calumny
> The whitest virtue strikes.

Gower (*Conf. Am.* I. p. 173), in sketching the character of the detractor, says:

> Of such lesinge as he compasseth
> Is none so good, that he ne passeth
> Betwene his tethe and is *backbited*,
> And through his false tunge endited.
>
> To *backbite* and to bosten
> And bere fals witnesse.
>
> Piers Ploughman's *Vis.* 1043.

'Eyebite' is used in Holland's Plutarch (*Morals*, p. 723) of the effects of the evil eye, and those who bewitch with their eyes are called 'eye-biters.'

Backbiter, *sb.* (Rom. i. 30). A detractor, slanderer.

Homicide is eek by bakbytyng, of whiche *bakbiters* saith Salomon, that thay have twaye swerdes with whiche thay slen here neighebors. Chaucer, *Parson's Tale.*

Are not some men themselves meere poisons by nature? for

these slanderers and *backbiters* in the world, what doe they else but lance poison out of their black tongues, like hideous serpents. Holland's *Pliny*, XVII. I.

Backbiting, *sb.* (2 Cor. xii. 20; Wisd. i. 11). Slander, detraction.

Of these tuo spices cometh *bacbityng;* and this synne of *balkbytyng* or detraccioun hath certein spices. Chaucer, *Parson's Tale.*

And many a worthy love is greved
Through *backbitinge* of false envie.
Gower, *Conf. Am.* I. p. 175.

Backside, *sb.* (Ex. iii. 1; xxvi. 12; Rev. v. 1). The back part, the rear.

But what meane I to speake of the causes of my loue, which is as impossible to describe, as to measure the *backside* of heaven? Sidney, *Arcadia*, 66, l. 47.

To the end that the points of their battell might the more easily bowe and enlarge themselues, to compasse in the Romaines on the *backe side.* North's Plutarch, *Sylla*, p. 508.

Used still as a provincialism. See 'Glossary of provincial words used in Herefordshire, and some of the adjoining counties,' by the late Sir G. C. Lewis.

Bakemeats, *sb.* (Gen. xl. 17). The margin renders literally, 'meat of Pharaoh, the work of a baker or cook.' Chaucer, in describing the Franklin's hospitality, says:

Withoute *bake mete* was never his hous
Of fleissch and fissch.
Prol. to C. Tales, 345.

And in *The Parson's Tale* he inveighs against the pride of the table, which consisted among other things in

Suche maner of *bake metis* and dische metis, brennyng of wilde fuyr, and peynted and castelid with papire.

It occurs in Shakespeare in the form 'baked meats:'

The funeral *baked meats*
Did coldly furnish forth the marriage tables.
Ham. I. 2.

Baken, *pp.* (Lev. ii. 4). Baked.

Band, *sb.* from (A.-S. *bænd* or *bend*). A bond, or cord; it is of frequent occurrence both in the Bible (Judg. xv. 14; 2 Kings xxiii. 33, &c.) and as a provincialism, literally meaning anything that binds; thus in Yorkshire, string or twine is called *band.*

> By Abraham, I maie understande
> The father of heaven that can founde
> With his sonnes bloode to breake that *bande,*
> That the devill had broughte us to.
> *Chester Play,* I. p. 75.

> For some in the daunce hir pincheth by the hande
> Which gladly would see him stretched in a *bande.*
> Barclay, *Eclog.* p. xxii.

> But release me from my *bands*
> With the help of your good hands.
> Shakespeare, *Tempest,* epil.

> Be thou a prey unto the house of York,
> And die in *bands* for this unmanly deed.
> Id. 3 *Hen. VI.* I. I.

The form 'band' for 'bond,' in the sense of an obligation, is common in Shakespeare.

> Old John of Gaunt, time-honour'd Lancaster,
> Hast thou, according to thy oath and *band,*
> Brought hither Henry Hereford thy bold son.
> *Rich. II.* I. I.

Band, *sb.* (Acts x. 1; xxvii. 1, &c.). A body of soldiers. (It. *banda;* according to some from Med. Lat. *bandus,* a standard, banner); in the passage quoted, the Greek probably signifies 'a cohort.'

> For amongst others, were the *bandes* which they called the Fimbrian *bandes,* men giuen ouer to selfe will, and very ill to be ruled by martiall discipline. North's Plutarch, *Lucullus,* p. 544.

> A legion of the Romaines (as Vigetius reporteth) contained 6000. warriours or moe: which legion was deuided into tenne *bandes.* Stow, *Annals,* p. 14.

The word may however be connected with *bind*, G. *binden;* compare *league* from *ligare*.

Band, *v. i.* (Acts xxiii. 12). To combine.

> The bishop and the duke of Gloucester's men,
> Forbidden late to carry any weapon,
> Have fill'd their pockets full of pebble-stones,
> And *banding* themselves in contrary parts
> Do pelt so fast at one another's pate
> That many have their giddy brains knock'd out.
> Shakespeare, 1 *Hen. VI.* III. 1.

The etymology is uncertain. Mr Wedgwood is inclined to derive it from Sp. and It. *banda*, a side; hence 'to band' is to take sides in a faction. 'Bandy' is used in the same sense.

Banquet, *v. i.* (Esth. vii. 1, &c.). The Hebrew in the first passage is literally 'to drink,' and 'banquet' was formerly applied not to feasting in general but to the dessert after dinner.

> Bring in the *banquet* quickly; wine enough
> Cleopatra's health to drink.
> Shakespeare, *Ant. and Cl.* I. 2.

'Feasts' and 'banquets' are distinguished in *Macbeth*, III. 6:

> Give to our tables meat, sleep to our nights;
> Free from our *feasts* and *banquets* bloody knives.

And as verbs in 1 *Hen. VI.* I. 6:

> Dauphin, command the citizens make bonfires,
> And *feast* and *banquet* in the open streets.

The word is derived from It. *banchetto*, the diminutive of *banco*, a bench.

Barbarian, *sb.* (1 Cor. xv. 11). A foreigner.

The word here used in the original is in all other passages of the N. T. rendered by 'barbarian' and is in every instance used in its strictly classical sense of foreigner, one who speaks a different language, without any idea of bar-

barism in the modern sense necessarily attaching to it. This is curiously illustrated in the Translators' Preface to the A. V.

The Scythian counted the Athenian, whom he did not vnderstand, barbarous: so the Romane did the Syrian, and the Iew, (euen S. Hierome himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of Constantinople calleth the Latine tongue, *barbarous*, though Pope Nicolas do storme at it: so the Iewes long before Christ, called all other nations *Lognazim*, which is little better then barbarous.

Barbarous people, *sb.* (Acts xxviii. 2). Barbarians, foreigners.

Then he returned from the chase, and found the Macedonians sacking and spoiling all the rest of the campe of the *barbarous people*. North's Plutarch, *Alex.* p. 727.

Bare, Bore; past tense of 'bear' (Gen. iv. 1, &c.).

For the loue that Vortiger *bare* to Rowen the Saxon, he was diuorced from his lawfull wife. Stow, *Annals*, p. 55.

Base, *adj.* (1 Cor. i. 28; 2 Cor. x. 1). From Fr. *bas*, low, humble, not necessarily worthless or wicked. So in Polyd. Vergil: 'which the *baser sorte* doe som time superstitiouslye note as signs and wonders' (I. 70); and again (I. 24), 'schaddes...being veri *base* bothe in relishe and estimation.' And Shakespeare (*Rich. II.* III. 3):

> My lord, in the *base* court he doth attend
> To speak with you.

I cannot range in a lower degree vnto these, the three Charities or Graces, which are to bee seen in the *Basse* court before the citadell of Athens. Holland's *Pliny*, xxxvi. 5.

And 'Lower Egypt' is called '*Base* Egypt' in Holland's *Pliny*, xviii. 18.

Battlebow, *sb.* (Zech. ix. 10; x. 4). Simply means 'the bow used in battle.'

Bdellium, *sb.* (Gen. ii. 12; Num. xi. 7). According to Celsius (*Hierobotanicon*) the white, transparent, oily gum, which flows from a tree about the bigness of an olive. It is brought from the East Indies and Arabia.

The right *Bdellium* when it is in the kinde, should be cleare, as yellow as wax, pleasant to smell vnto, in the rubbing and handling fatty, in taste bitter, and nothing soure. Holland's *Pliny*, XII. 9.

Be, 1 and 3p. pl. ind. of the substantive verb 'to be.' A.-S. *beon;* O. E. *ben;* as *doon* becomes *do*, and *goon*, *go*. It frequently occurs in Latimer, e. g.:

Which works *be* of themselves marvellous good and convenient to be done. *Serm.* p. 23.

Voluntary works *be* called all manner of offering in the church, except your four offering-days and your tithes. Id.

In Judg. xvi. 9, &c. 'the Philistines *be* upon thee,' would be less ambiguous if *are* had been inserted by the translators instead of *be*, and so made it unmistakeably a simple announcement of fact, and not, as it is now often understood, as if it were a wish for Samson's enemies to prevail over him.

Be. The subjunctive mood of the substantive verb (A.-S. *beó*). In that sentence in the Litany, 'That those evils...*be* brought to nought,' modern usage would require the insertion of 'may' before 'be.' The usage is not at all uncommon in old authors. Other instances occur in both the Bible itself, and in the Prayer Book. 'That he maintain the cause of his servant' (1 Kings viii. 59). 'Speak to my brother that he divide the inheritance with me' (Luke xii. 13); 'That we shew forth thy praise not only with our lips but in our lives' (Gen. Thanksgiving). 'Unto which he vouchsafe to bring us all' (Commination).

And after this short and transytorye lyf *he bring* hym and vs into his celestyal blysse in heuene. Amen. Caxton, *Mirrour of the Worlde.*

Offer your oblations and prayers to our Lord Jesus Christ, who will both hear and accept them to your everlasting joy and glory; to the which *he bring* us, and all those whom he suffered death for. Amen. Latimer, *Serm.* p. 24.

By the grace and aid of Almighty God; *who grant* unto every one of us that when the uncertain hour of death shall come we may be found vigilant and well prepared. Grindal, *Remains*, p. 31.

He grant that His name may be glorified in you. *Ibid.* p. 238.

Bear, occurs in several phrases which have become antiquated or obsolete.

To bear rule, to hold office, rule (Esth. i. 22; Prov. xii. 24, &c.).

God is the great Grandmaster of the king's house, and will take account of every one that *beareth rule* therein, for the exe cuting of their offices. Latimer, *Serm.* p. 93.

To bear record, to testify (John viii. 14; Rom. x. 2, &c.).

If God's word *bear record* unto it, and thou also feelest in thine heart that it is so, be of good comfort and give God thanks. Tyndale, *Doctr. Treat.* p. 44.

To bear witness, to witness, give evidence (Ex. xx. 16; 1 Kings xxi. 10, &c.).

The Bible *bereth witnesse*
That the folk of Israel
Bittre a-boughte the giltes
Of two badde preestes.
Piers Ploughman's *Vis.* 6187.

Beast, *sb.* (Lat. *bestia*) is frequently used collectively in the singular number, like the Lat. *pecus*, where the plural would be more strictly correct. See especially Gen. i. 24, 25; Ex. xxiii. 29; Judg. xx. 48, where the Hebrew idiom exactly corresponds. So Polydore Vergil (p. 9) speaks of 'the wilde *beeste* and fyshes.' In Rev. iv. v. &c. and Dan. vii. the original words mean 'living creature' of any kind,

not 'beast' in the modern sense. In Gower the usage is the same:

> That ilke ymage bare liknesse
> Of man and of none other *beste*.
>
> *Conf. Am.* prol. i. p. 34.

Piers Ploughman, in allusion probably to the four beasts in the Revelation being assigned as symbols of the four Evangelists, has the following quaint usage of the word:

> Grace gaf Piers a teeme
> Of foure grete oxen:
> That oon was Luk, a large *beest*,
> And a lowe chered;
> And Mark, and Matthew the thridde,
> Myghty *beestes* bothe;
> And joyned to hem oon Johan,
> Moost gentil of alle,
> The pris neet of Piers plow,
> Passynge alle othere.
>
> *Vision*, 13479—88.

In Ps. lxviii. 30 (Pr. Book) '*beasts* of the people' (A. V. '*calves* of the people'), is explained by Bythner to mean '*chiefs* or *princes* of the people.'

Compare the following curious passages:

A *beestli* [Auth. Vers. *natural*] man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym. Wiclif (2), 1 *Cor.* ii. 14.

It is sowun a *beestli* bodi, it schal rise a spiritual bodi. If ther is a *beestli* bodi, ther is also a spiritual bodi. Ibid. 1 *Cor.* xv. 44.

Because, *conj.* (Matt. xx. 31; Wisd. xi. 23). In order that. The etymology of the word *by cause*, or as spelt in Pol. Vergil, *bie cause* (Lat. *causâ*), evidently shews that the word may as properly be applied to mark the intention of an action as the reason for it. Chaucer uses 'by the cause' in the same way:

> But *by the cause* that they schuln arise
> Erly a-morwe for to see that fight,
> Unto their rest wente they at nyght.
>
> Chaucer, *Knight's Tale*, 2490.

Compare also Shakespeare (2 *Hen. VI.* III. 2):

> *Because* thy flinty heart more hard than they
> Might in thy palace perish Margaret.

It is the care of some, onely to come off speedily, for the time; or to contrive some false periods of businesse, *because* they may seeme men of dispatch. Bacon, *Ess.* xxv. p. 101.

Beeves, *sb.* (Lev. xxii. 19, 21; Num. xxxi. 33). The genuine plural of *beef*, itself a corruption of *bœuf*, which still in French means the living animal. In like manner, *veal*, *mutton*, and *pork*, correspond to the Norman or French names of the animals whose flesh only they are now used in English to denote. But the original usage was not obsolete even in Shakespeare's time:

> A pound of man's flesh, taken from a man,
> Is not so estimable, profitable neither,
> As flesh of muttons, *beefs*, or goats.
> *Mer. of Ven.* I. 3.

Ther was sent her mony grett gyftes by the mayre and aldermen, as *beyffes*, mottuns, velles, swines. Machyn's *Diary*, p. 11. (1551.)

The *bœufs* of India are as high by report as camels, and foure foot broad they are betwixt the horns. Holland's *Pliny*, VIII. 45.

Sir Walter Scott, in his Ivanhoe, alludes to the fact of the animals of a conquered country retaining their ancient names so long as they were alive, and required care and tendance; but when dead, and become matters of enjoyment, receiving names taken from the language of the conquerors.

Beforetime, *adv.* (Josh. xx. 5; 1 Sam. ix. 9; Neh. ii. 1). Before, in time past.

To the execucion wherof he appointed Miles Forest one of the foure that kept them, a felowe fleshed in murther *beforetime*. Sir T. More, *Rich. III.; Works*, p. 68 *e*.

Beguile, *v. t.* (Gen. iii. 13; xxix. 25, &c.). To deceive.

> This dronken Myllere hath i-tolde us heer,
> How that *bygiled* was a carpenter.
> Chaucer, *Reeve's prol.* 3912.

He thought he could have *beguiled* God too. Latimer, *Serm.* p. 259.

Subtil, deceitful persons, which have no conscience to defraud and *beguile* their neighbours. *Ibid.* p. 375.

> But now seemde best, the person to put on
> Of that good knight, his late *beguiled* guest.
> Spenser, *F. Q.* I. 2. § 11.

> You have *beguiled* me with a counterfeit
> Resembling majesty.
> Shakespeare, *K. John*, III. 1.

Behoof, *sb.* Profit, advantage; G. *behuf:* A. S. *behófian* or *behófan*, to be fitting, needful; connected etymologically with *habeo* and *have*.

For the *behoofe* and edifying of the vnlearned which hungred and thirsted after righteousnesse, and had soules to be saued as well as they, they prouided translations into the vulgar for their countreymen. *The Translators to the Reader.*

> This tongue hath parleyed unto foreign kings
> For your *behoof.*
> Shakespeare, 2 *Hen. VI.* IV. 7.

Belief, *sb.* (Catechism). The Creed. A.-S. *leáfa, geleáfa*, connected with the Germ. *glauben*.

> Ye, blessed be alwey a lewed man
> That nat but oonly his *bileeve* can.
> Chaucer, *Miller's Tale*, 3456.

Latimer, on the education of children and servants, says;

You ought to see them have their *belief*, to know the commandments of God, to keep their holydays, not to lose their time in idleness. *Serm.* p. 14.

On the prefix *be-*, which has taken the place of the Saxon augment *ge-* in the formation of participles and verbs, see a valuable note in Mr Craik's *English of Shakespeare*, 390. The instances which he gives are *beloved*, A.-S. *gelufed; believe*, A.-S. *gelyfan; beseech*, A.-S. *gesecan; betoken*, A.-S. *getacnian*.

Belike, *adv.* Perhaps.

Belike he had charged them with some leuies, and troubled them with some cariages. *The Translators to the Reader.*

Belike, for want of rain; which I could well
Beteem them from the tempest of mine eyes.
Shakespeare, *Mid. N.'s D.* I. 1.

Bemoan, *v. refl.* (Jer. xxxi. 18). Used reflexively, to lament.

You shall obserue that the more deepe, and sober sort of politique persons, in their greatnesse, are euer *bemoaning themselues,* what a life they lead. Bacon, *Ess.* IX. p. 32.

Beside, *adv.* (Lev. xxiii. 38; Josh. xvii. 5; xxii. 19). A.-S. *besídian,* from *síde,* a side. Frequently used for 'besides, in addition to,' not 'by the side of,' which is the more modern sense. 'Beside,' and 'besides,' were probably identical and employed indifferently. So Chaucer:

But eek *byside* in many a regioun,
If oon sayd wel, another sayd the same.
Clerk's Tale, 8292.

And Latimer, *Serm.* p. 37:

Beside all this they are to be lighted with wax candles, both within the church and without the church. *Serm.* p. 37.

On the other hand, *besides* is used in Wiclif for 'beside;' 'forsothe other bootis camen fro Tiberiadis *bisidis* (A. V. 'nigh unto') the place where thei eten brede' (John vi. 23).

Besides, *prep.* (Lev. vi. 10). Beside; in the ed. of 1611.

And sche set doun her waterpot anoon
Bisides the threischfold of this oxe stalle.
Chaucer, *Clerk's Tale,* 8167.

In the first quarto of Shakespeare's *2 Hen. IV.* III. 1 (1598), the same usage occurs:

In faith my lord you are too wilfull blame,
And since your comming hither have done enough
To put him quite *besides* his patience.

Besom, *sb.* (Is. xiv. 23). A.-S. *besem, besm,* 'a rod, broom.' 'In Devonshire the name *bisam* or *bassam* is given to the heath-plant, because used for making besoms, as conversely as a besom is called broom, from being made of broom twigs' (Wedgwood, *Dict. of E. Etym.* s.v.). The word is still common as a provincialism.

I am the *besom* that must sweep the court clean of such filth as thou art. Shakespeare, 2 *Hen. VI.* IV. 7.

The tamariske, good for nothing but to make *beesoms* of. Holland's *Pliny,* XVI. 26.

Bestead, *adj.* (Is. viii. 21). Situated. A.-S. *stede,* a place, stead (as in *steady, instead,* homestead, &c). Tyrwhitt calls it an Anglo-Saxon past participle. "Hardly bestead," in the above passage, therefore, signifies "placed in difficulty," and thus corresponds with the Hebrew. Many examples might be given:—"*bestad,* or withe-holdyn yn wele or wo, in hard plyt set." *Promptorium Parvulorum.*

Have ye not seye som tyme a pale face,
Among a prees, of him that hath be lad
Toward his deth, wher him geyneth no grace,
And such a colour in his face hath had,
Men mighte knowe his face was so *bystad,*
Among alle the faces in that route.
Chaucer, *Man of Law's Tale,* 5069.

She saith, that she shall nought be glad,
Till that she se him so *bestad,*
That he no more make avaunt.
Gower, *Conf. Am.* I. p. 129.

As a mariner that amasid is in a stormy rage,
Hardly bestad and driven is to hope
Of that the tempestuous wynde wyll aswage.
Skelton's *Works,* I. 395, ed. Dyce.

Thus ill *bestedd,* and fearefull more of shame,
Then of the certaine perill he stood in.
Spenser, *F. Q.* I. I. § 24.

I never saw a fellow worse *bestead,*
Or more afraid to fight, than is the appellant.
Shakespeare, 2 *Hen. VI.* II. 3.

Others are so hardly *bested* for loading that they are faine to retaile the cinders of Troy. Sidney, *Introd. to Astrophel and Stella.*

I had lever, Cornix, go supperlesse to bed,
Than at such a feast to be so *bested.*
Barclay, *Eclog.* p. xlvi.

So *y-stade* was used:

He was never so hard *y-stade*
For wele ne for wo.
Sir Degrevant, 1631.

Bestow, *v. t.* (1 Kin. x. 26; 2 Kin. v. 24; 2 Chr. ix. 25; Luke xii. 17, 18). From A.-S. *stow* 'a place,' which still exists in the names of towns, as *Stowe, Stow*-market, Waltham-*stow.* Hence 'bestow' signifies 'to put in a place, stow away, dispose of.'

The care of prouidinge for a familie, of gettinge, manageinge, and *bestowinge* an estate. *The Autobiography of Sir John Bramston,* p. 2.

Then was the Archebishop of Yorke and doctour Morton bishoppe of Ely and the lorde Stanley taken and diuers other, whiche were *bestowed* in dyuers chambers. Hall, *Ed. V.* fol. xiv. *b.*

Hence and *bestow* your luggage where you found it.
Shakespeare, *Temp.* v. 1.

It is used by Latimer in a sense which seems to mark the transition to the now more usual meaning, 'give, confer, impart;'

Evermore *bestow* the greatest part of thy goods in works of mercy. *Serm.* p. 23.

Bacon uses 'bestowing' as a substantive, for placing or settling in life:

Men have their time, and die many times in desire of some things, which they principally take to heart; the *bestowing* of a child, the finishing of a worke, or the like. *Ess.* xxvii. p. 114.

Bethink, *v. refl.* (1 Kin. viii. 47; 2 Chr. vi. 37). A.-S. *bepencan* 'to call to mind, remember.' Halliwell calls it

a north-country word: it certainly is common in Yorkshire, and probably elsewhere.

Kyng Wyllam *byþozte* hym ek of þe volc þat was verlore.
Rob. of Glouc. 368.

Vor hii *byþencheþ* hem ywys
Hou hii myȝte best fle.
Ibid. 458.

In Wiclif it is used intransitively:

Therfore ȝif thou offrist thi ȝift at the auter, and there shalt *bythenke* that thi brother hath sum what aȝeins thee, leeue there thi ȝift before the auter. Wiclif (1), *Matt.* v. 23.

Betimes, *adv.* Early, in good time. It occurs several times in our translation (Gen. xxvi. 31; 2 Chr. xxxvi. 15, &c.), but has no corresponding word in the original; the idea of *early* is included, however, in the two roots which it helps to render, viz. *shakhar*, 'to seek early,' and *shacam*, 'to rise early.'

Shakespeare uses *betime* in the same sense. The etymology seems to be 'by time, *i.e.* good time;' thus,

By tyme ychabbe yþoȝte. *Rob. of Glouc.* p. 312.

If he *bi tyme* had gon. *Rob. Brunne*, p. 264.

If men be so negligent that they descharge it nought *by tyme*. Chaucer, *Parson's Tale.*

Bettered, *pp.* (Mark v. 26). Made better. The word is antiquated though not obsolete. It is from A.-S. *bétrian* or *béterian.*

Christe on euery side fensing those that are his, turneth the deiuelishe attemptates of the others, to the profiting and *bettering* of the porcion that is vncorrupted. Udal's Erasmus, *Luke*, f. 65 *r.*

The works of nature do always aim at that which cannot be *bettered.* Hooker, *Eccl. Pol.*

Left solely heir to all his lands and goods
Which I have *bettered* rather than decreased.
Shakespeare, *Tam. of Shrew*, II. 1.

He is furnished with my opinion: which, *bettered* with his own learning (the greatness whereof I cannot enough commend), comes with him. Id. *Mer. of Ven.* IV. I.

Bewray, *v.t.* (Prov. xxvii. 16; xxix. 24; Is. xvi. 3; Matt. xxvi. 73). From A. S. *wrégan* or *wreian* to accuse; connected with Goth. *vrohjan* and G. *rügen*. To accuse, hence, to point out, discover; sometimes used synonymously with *betray*, though the idea of treachery involved in the latter is not implied in *bewray*. In the above passages the original words are respectively *proclaim*, *tell*, *discover*, and *make evident*, which are each of them sufficiently well expressed by *bewray*.

> *Bewreye* not your council to no person.
> Chaucer, *Tale of Melibeus.*

> And when the fortune is *bewreied*
> How that constance is come about.
> Gower, *Conf. Am.* I. p. 210.

> The boylyng smoke did styl *bewray*
> The persant heate of secrete flame.
> Surrey, *Son.* 3.

> Here comes the queen whose looks *bewray* her anger.
> Shakespeare, 3 *Hen. VI.* I. I.

In the following passage from Hall (*Rich. III.* fol. 16 *a*), *bewray* and *betray* are used interchangeably:

> Whether thys Banaster *bewrayed* the duke more for feare thē covetous many men do doubt: but sure it is, that shortly after he had *betrayed* y^e^ duke his maister, his sonne and heyre waxed mad.

The simple *wreye*, or *wraie*, is used in Chaucer in the same sense,

> Thou schalt upon thy trouthe swere me heere,
> That to no wight thou schalt this counsel *wreye*.
> *Miller's Tale*, 3502.

Bewrayer, *sb.* (2 Macc. iv. 1). An informer. Baret, (*Alvearie*, s. v.) gives, '*A bewrayer* or discoverer. Index.'

Bibber, *sb.* (Prov. xxiii. 20; Matt. xi. 19; Luke vii. 34). A drinker, in the compound 'wine-*bibber*,' from the Lat. *bibere* to drink.

For hee was thought to be a greater *bibber* then he was, because he sate long at the bourd, rather to talke then drinke. North's Plutarch, *Alex.* p. 729.

Chaucer uses the verb 'bib:'

> This meller hath so wysly *bibbed* ale,
> That as an hors he snortith in his sleep.
> *Reeve's Tale,* 4160.

Bidden, *pp.* 1. Asked, invited (1 Sam. ix. 13; Matt. xxii. 3, 4, 9, &c.); A. S. *beden.*

And he sente his seruantis for to clepe men *beden* to the weddyngis and thei wolden nat cume. Wiclif (1), *Matt.* xxii. 3.

Some were of opinion that Socrates began it, who perswaded Aristodemus upon a time, being not *bidden* to goe with him to a feast at Agathons house, where there fell out a pretie jest and a ridiculous. Holland's Plutarch, *Morals,* p. 753.

2. Commanded, ordered (2 Sam. xvi. 11; Matt. i. 24).

If he will not stand when he is *bidden,* he is none of the prince's subjects. Shakespeare, *Much Ado,* III. 3.

Bide, *v.t.* (Wisd. viii. 12). To abide, await; A. S. *bídan.*

Well, sir, for want of other idleness I'll *bide* your proof. Shakespeare, *Twelfth Night,* I. 5.

Bile, *sb.* (Lev. xiii. 18, 20). A boil; in the ed. of 1611. See the quotation from Cotgrave's *Fr. Dict.* under BOTCH.

Laid to as a cerot with pitch, it resolueth pushes and *biles.* Holland's *Pliny,* XX. 13.

Bitternesses, *sb.* (Lam. iii. 15 *m.*). A Hebraism.

Blain, *sb.* (Exod. ix. 9, 10). A. S. *blægen,* a boil, blister. The word is commonly used in the West Riding to denote a large pustule or boil.

The Lazare man beeyng full of botches and *blaines*. Udal's Erasmus, *Luke*, fol. 138 *r*.

Myne old sores do breake out agayn,
And are corrupt and putrefie,
Bycause the daungier of the *blayne*
My folyshnes could not espie.
Croke's *Vers. of Ps. xxxviii.*

God doth neuer leaue his ordinarye meanes vnoccupied and vnprouided, whereby the vlcers and *blaines* of man's corrupt minde may be cured and healed. *Poore Man's Garden* (1573).

Itches, *blains*,
Sow all the Athenian bosoms!
Shakespeare, *Tim. of Ath.* IV. 1.

Blasting, *sb.* (Deut. xxviii. 22; 1 Kin. viii. 37; Am. iv. 9). Blight.

A severall kind of *blasting* or mortification there is besides in vines, after they have done blooming.
Holland's *Pliny*, XVII. 24.

Blaze, *v.t.* (Mark i. 45). To spread far and wide: A. S. *blǽsan* to blow; whence *blast*. The more usual form is *blazon*.

The heavens themselves *blaze* forth the death of princes.
Shakespeare, *Jul. Cæs.* II. 2.

Where thou shalt live, till we can find a time
To *blaze* your marriage.
Id. *Rom. and Jul.* III. 3.

Spenser uses the substantive 'blazer.'

Bablers of folly, and *blazers* of cryme.
F. Q. II. 9. § 25.

'Blow,' occurs in the same sense in Latimer (*Serm.* p. 153);

It shall be *blown* abroad to our holy father of Rome's ears.

And 'blast' is found in Hall;

Which thynge yf it had bene trewe as it was not in dede,

euery good and naturall child would haue rather mummed at, then to haue *blasted* a broade and especially she beyng alyue.
Rich. III. fol. 8*b*.

Blood-guiltiness, *sb.* (Ps. li. 14). The guilt of murder or bloodshed.

Ne wote I, but thou didst these goods bereaue
From rightfull owner by vnrighteous lot,
Or that *blood guiltinesse* or guile them blot.
Spenser, *F. Q.* II. 7. § 19.

Blood-shedding, *sb.* (Ecclus. xxvii. 15). Shedding of blood.

They be the enemies of the cross of Christ, of his passion and *bloodshedding*. Latimer, *Serm.* p. 520.

Bloom, *v.t.* (Num. xvii. 8). A. S. *blowian* and *blosmian;* G. *blühen.* As an intransitive verb 'bloom' is sufficiently common, but instances of its usage in an active sense are less frequent. Johnson quotes from Hooker, 'Charitable affection *bloomed* them;' and Milton (*P. L.* IV. 219) has

And all amid them stood the tree of life,
High eminent, *blooming* ambrosial fruit
Of vegetable gold.

Blotted, *pp.* Aspersed.

To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath been *blotted* by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. *The Translators to the Reader.*

Blow up, *v.t.* (Ps. lxxxi. 3). To blow loud; used also intransitively.

Then *vp blewe* the trumpettes, sagbuttes, clarions, and all other minstrelles on bothe sides, and the kynges descended doune towarde the bottome of the valey of Andern. Hall, *Hen. VIII.* ol. 76 *b*.

Boast, to make (Ps. xxxiv. 2). To boast. The Hebrew is elsewhere rendered 'to glory' (Ps. lxiii. 11; Is. xli. 16). The same expression is found in Shakespeare (*Cymb.* II. 3);

> Which I had rather you felt
> Than *make't* my *boast.*

Body, *sb.* (Ps. liii. 1, Pr. Bk.). A person.

> Mani was the gode *bodi* that ther was ibroȝt the doune.
> *Rob. of Glouc.* p. 547.

> Ah, sir, a *body* would think this was well counterfeited.
> Shakespeare, *As You Like It,* IV. 3.

This did wonderfully concerne the Might and Manner-hood of the Kingdome, to haue Fermes, as it were of a Standerd, sufficient to maintaine an able *Body* out of Penurie. Bacon, *Hist. of Hen. VII.* p. 74, ed. 1622.

Body of heaven, the (Exod. xxiv. 10). A Hebraism for 'the heaven itself.'

Bolled, *pp.* (Exod. ix. 31). Etymologically connected with *ball, boil, bole, bowl, belly, billow;* Lat. *bulla,* 'a bubble, boss,' &c.; G. *bolle,* 'a bulb, ball;' A. S. *bolla.* The root expresses the idea of roundness, swelling. Hence 'bolled' signifies 'swollen, podded for seed.' The *Promptorium Parvulorum* gives '*bolnyd,* tumidus;' and the earlier of the Wicliffite Versions (1 Cor. v. 2) has 'ȝe be *bolnun* with pride.'

Lest perauenture stryuyngis, enuyes,...*bolnynges* bi pride, debatis be among ȝou. Ibid. 2 Cor. xii. 20.

> But this welle, that I here of rehearse,
> So holsome was, that it would aswage,
> *Bollen* hertes.
> Chaucer, *Black Knight,* 101.

> His necke shorte, his sholders stode awry,
> His breste fatte and *bolne* in the wast.
> Hawes, *Past. of Pleas.* cap. 29.

In the later of the Wicliffite Versions '*bolnyd* with wit of his fleisch' in Col. ii. 18, corresponds to '*ynblowyn* with witt of his fleisch' in the earlier version.

Bondman, *sb.* (Gen. xliii. 18; xliv. 33, &c.). A slave.

Shall we wilfully make our self their *bondemen*, and with them wretchedly liuing, more wretchedly die. Sir T. More, *Life of Picus; Works*, p. 12.

> Shall I bend low and in a *bondman's* key,
> With bated breath and whispering humbleness,
> Say this.
>
> Shakespeare, *Mer. of Ven.* I. 3.

> You show'd your teeth like apes, and fawn'd like hounds,
> And bow'd like *bondmen*, kissing Cæsar's feet.
>
> Id. *Jul. Cæs.* v. 1.

Bondmaid, *sb.* (Lev. xix. 20; xxv. 44; Gal. iv. 22). A female slave.

> Good sister, wrong me not, nor wrong yourself,
> To make a *bondmaid* and a slave of me.
>
> Shakespeare, *Tam. of the Shrew*, II. 1.

Semiramis, who of a *bondmaiden* came to be a queen. Holland's *Pliny*, XXXV. 10.

Bondservant, *sb.* (Lev. xxv. 39). A slave.

Bondservice, *sb.* (1 Kin. ix. 21). Slavery.

Bondwoman, *sb.* (Gen. xxi. 10, &c.). A female slave.

The barbarous nations for the most part (and specially the Persians) are of a very strange nature, and maruellous iealous ouer their women, and that not onely of their wiues, but also of their *bond women*, and concubines.

North's Plutarch, *Themist.* p. 137.

Bonnet, *sb.* (Exod. xxviii. 40, &c.). Fr. *bonnet*. Mr Wedgwood traces the word to a Scandinavian origin: Gael. *bonaid*, and Irish *boinéad:* the latter 'is referred to *beann* the top or summit (equivalent to W. *penn*) and *eide* dress.' A head-dress generally, whether worn by men or women; now, except in Scotland, confined to the latter. The Hebrew word of which it is the representative is

applied to denote the mitre worn by the inferior priests. As denoting a man's head-dress it is used by Hall;

And after a lytle ceason puttyng of hys *boneth* he sayde: O Lorde God creator of all thynges howe muche is this realme of Englande and the people of the same bounden to thy goodnes. *Rich. III.* fol. 9 *a*.

It is frequently found in Shakespeare:

I think he bought his doublet in Italy, his round hose in France, his *bonnet* in Germany, and his behaviour every where.
Mer. of Ven. I. 2.

Then your hose should be ungartered, your *bonnet* unbanded, your sleeve unbuttoned, your shoe untied, and every thing about you demonstrating a careless desolation.
As You Like It, III. 2.

Off goes his *bonnet* to an oyster-wench.
Rich. II. I. 4.

That usurers should have orange-tawney *bonnets*, because they do Iudaize. Bacon, *Ess.* XLI. p. 168.

Book, *sb.* (Job xxxi. 35). Any formal writing was called a book, as in Shakespeare, 1 *Hen. IV.* III. 1:

By this our *book* is drawn; we'll but seal
And then to horse immediately.

In the passage of Job above quoted the 'book' is the formal indictment.

Booties, *sb.* (Hab. ii. 7). Plunder; not used in the plural. G. *beute*.

If I had a mind to be honest, I see, fortune would not suffer me; she drops *booties* in my mouth.
Shakespeare, *Winter's Tale*, IV. 3.

The Pictes then, and long time after, kept themselues quiet at home, saue onely they woulde nowe and then make inuasions into the lande, and driue away *booties* of cattell. Stow, *Annals*, p. 53.

Boss, *sb.* (Job xv. 26). From Fr. *bosse*, 'a bunch, or hump;' Du. *bosse* or *busse*, 'the knob of a shield.' The

Germ. *bossen*, 'to emboss,' is connected with *bausch*, 'a tuft, hump' (Wedgwood).

A knob or protuberant ornament; generally applied to the knob of a shield, but not exclusively, as will appear by the instances which follow:

> A broch sche bar upon hir loue coleer,
> As brod as is the *bos* of a bocleer.
> Chaucer, *Miller's Tale*, 3266.

> And every *bosse* of bridle and of paitrell
> That they had, was worth, as I would wene,
> A thousand pound.
> Id. *Flower and Leaf*, 246.

> Whose bridle rung with golden bels and *bosses* braue.
> Spenser, *F. Q.* I. 2. § 13.

'Boss,' also occurs as a verb, equivalent to 'emboss;'

> Fine linen, Turkey cushions, *boss'd* with pearl.
> Shakespeare, *Tam. of Shrew*, II. 1.

> And thicken'd so their targets *boss'd*.
> Chapman, *Hom. Il.* XVI. 213.

The noun is now chiefly used to denote ornaments placed at the intersection of ribs and groins in the roof of a building.

Botch, *sb.* (Deut. xxviii. 27, 35). From It. *bozza;* connected with *boccia*, 'a bubble, bud.' Mr Wedgwood derives it from the Dutch *botsen* or *butsen*, 'to strike' (comp. Eng. *butt*); whence *botse, butse*, 'a contusion, bump, boil, botch;' observing (s.v. Boss) that 'the words signifying a lump or protuberance have commonly also the sense of striking, knocking.' A boil; as the Hebrew word is elsewhere translated (Exod. ix. 9—11, &c.). The original properly denotes a burning ulcer, or carbuncle, breaking out in pustules or blains: it is applied to the ulcerous eruptions which accompany the elephantiasis (Job ii. 7). The *Prompt. Parv.* gives '*bohche*, sore, *ulcus*.'

> For he was all full of sores and *botches* in his bodye, euen suche an other in manier as it is read in scripture, y^t^ Job was.
> Udal's Erasmus, *Luke*, fol. 138 *r*.

Bosse: f. A bunch, or lumpe; any round swelling, vprising or puffing vp; hence a wen, *botch*, bile, or plague sore. Cotgrave, *Fr. Dict.*

Bough, *v.t.* (Deut. xxiv. 20 *m.*). 'Thou shalt not *bough* it after thee' is the literal rendering of the Hebrew, which our translators have given 'thou shalt not go over the boughs again.'

Bought of a sling. This phrase which occurs in the margin of 1 Sam. xxv. 29 is so completely gone out of use, that in ordinary editions of the English Bible '*bow* of a sling' is unnecessarily, if not ignorantly, substituted for it. It means the *bowed* or bent part of a sling on which the stone was laid.

Cambreure: f. A *bought*, vault, arch. Cotgrave, *Fr. Dict.*

Courbe: f. A *bought;* also, a crooked, or bowing peece of tymber. Id.

Flechissure: f. A *bought*, or crookednesse. Id.

Johnson gives several instances of the word 'bought' not only in this sense, but in that of the curvature of the knee or elbow, and the folds or bends of a serpent.

The following is from Spenser (*F. Q.* I. 11. § 11):

> His huge long tayle, wound up in hundred foldes,
> Does overspred his long bras-scaly back,
> Whose wreathed *boughtes* whenever he unfoldes,
> And thick-entangled knots adown does slack,
> Bespotted as with shieldes of red and blacke,
> It sweepeth all the land behind him farre.

Bounden, *pp.* This old form of the participle of the verb 'to bind' occurs more than once in the Prayer-Book. The termination *en* has disappeared from many similar words, whilst it keeps its place in others, there being no rule but caprice to account for the retention or rejection in each case.

There is no earthly creature to whom I am so much *bounden* as to your Majesty. Grindal, *Remains*, p. 376.

I am much *bounden* to your majesty.
Shakespeare, *K. John*, III. 3.

See also the example from Hall, quoted under BONNET.

Bow, *v.t.* (Ps. lxii. 3; Mark xv. 19). To bend; still used in Devonshire.

After that, hauing by good happe gotten Bessus into his hands, he tare him in peces with two high straight trees which he *bowed* downewards, and tyed his legs to each of them.
North's Plutarch, *Alex.* p. 741.

For it is a rare thing, except it be from a perfect and entire frend, to have counsell given, but such as shalbe *bowed* and crooked to some ends, which he hath that giveth it.
Bacon, *Ess.* XXVII. p. 113.

Bowels, *sb.* (Phil. i. 8; ii. 1 &c.). Compassion. The 'bowels' were supposed by the old anatomists to be the seat of the affections. The usage was transferred to our language from the translations of the Bible. Thus in the letter of Hen. V. to the French King, given by Hall (*Hen. V.* fol. 11 *b*);

We exhort you in the *bowelles* of our sauiour Jesu Christe, whose euangelicall doctrine willeth that you ought to render to al men that whiche you ought to do.

Bowman, *sb.* (Jer. iv. 29). An archer.

And the *bow-men* being pressed so neare by the Romaines, that their bowes would do no good: tooke their arrowes in their handes in stead of swordes. North's Plutarch, *Sylla*, p. 511.

Bow shoot, *sb.* (Gen. xxi. 16). The old form of 'bow shot' in the ed. of 1611.

A shot a fine *shoote:* Iohn a Gaunt loued him well. Shakespeare, 2 *Hen. IV.* III. 2 (4to, 1600).

The ditches, and the keepe hill of Thong Castell appears on a little wood a two flight *shoote* by south from Thong Church. Stow, *Annals*, p. 55.

Brag, *v.i.* (Jud. xvi. 5; 2 Macc. ix. 7). Fr. *braguer.* Mr Wedgwood says its primary meaning was 'to crack, make a noise;' hence, 'to boast.' In the same sense

'crack' is used in Old English. He traces it through both the Romance and Teutonic dialects, and if the pedigree which he assigns it be correct it is connected with *break*. *Brag* is used in Wiclif (Josh. vi. 5, 20) in the sense of to *bray* as a trumpet. The word can hardly be called obsolete, though it is considered colloquial. It is very common in old writers:

But when Christ asked him his name, he calleth himself Legion, which imports a multitude, as if he should *brag* of his number; and here he calleth himselfe the possesser of the earth, as if he should *brag* of his possessions; and in the same he calleth himselfe the giuer of the earth, as if he should *brag* of his liberalitie. H. Smith, *Sermons* (1594), p. 516.

Stow uses the word as an adjective:

In this yeare (1189) the Jewes were very *brag* here in thys realme, for that theyr number was so great. fol. 69.

And Skelton (I. 125, ed. Dyce) as an adverb:

Ye bere you bold and *brag*
With othyr menys charge.

Brag, *sb.* (2 Macc. xv. 32). A boast.

The eorle purveyede him an ost,
And com in at another cost,
Wyth his *brag* and his bost,
Wyth many a fferres knyght.
Sir Degrevant, 231.

The kynge of Englande nothynge vexed nor yet moued with the presumptuous saiynges and proude *bragges* of the vnordered and vnmanerly Bysshop...coldely and soberly aunswered the bysshop saiyng.
Hall, *Hen. V.* fol. 10 *b*.

But for my part, I take it neither for a *brag*, nor for a wish; but for a truth as he limiteth it. Bacon, *Adv. touching an Holy War*.

In Lewis's *Herefordshire Glossary* we find,

'To make his *brags*' is to brag, to boast, to threaten to do great things, in a presumptuous and confident manner.

Brake, Broke; past tense of 'break.'

Alla and Cissa his sonne, after long siege, *brake* into the citie of Andredsester, and slew the inhabitants from the greatest to the smallest. Stow, *Annals*, p. 58.

Brakest, 2 sing. past tense of 'break.' (Ex. xxxiv. 1, &c). So also 'satest,' 'spakest,' 'thoughtest,' &c., which are now antiquated forms and seldom used.

Brass, *sb.* (Matt. x. 9). Copper or brass money. Both Greeks and Romans used this idiom, which still prevails in many parts of England. In Lewis's *Herefordshire Glossary* 'Brass' is explained as 'copper coins.' In Yorkshire, 'brass' is a common term among poor people for money in general. In some parts it is used as a *slang* word for money.

> Withouten pité, pilour,
> Povere men thow robbedest;
> And bere hire *bras* at thi bak
> To Caleis to selle.
>
> Piers Ploughman's *Vis.* 1749.

Bravery, *sb.* (Is. iii. 18). From Fr. *braver;* It. *bravare,* to swagger, vaunt; connected with *brag,* Fr. *braguer,* Scotch *braw.* Finery, splendid attire.

Doting upon their mother's beauty...haue laboured to restore her all her robes and iewells againe, especially her looking-glasse the Masse, in which she may behold all her *bravery. Serm. by P. Smart,* p. 11.

> With scarfs and fans and double change of *bravery.*
>
> Shakespeare, *Tam. of Shrew,* IV. 3.

The glories of them, are chiefly in the chariots,...or in the *bravery* of their liveries. Bacon, *Ess.* XXXVII. p. 158.

So Massinger, *The Picture,* II. 2:

> Have done
> More hurt to the kingdom by superfluous *bravery,*
> Which the foolish gentry imitate, than a war,
> Or a long famine.

Nares gives several instances. Bacon uses the word also for 'ostentation, display.'

Such as love businesse rather upon conscience, then upon *bravery*. *Ess.* XXXVI. p. 155.

Brave, for *fine*, *well*, *hearty* is a common provincialism, especially in Sussex and Hampshire.

Brawling, *adj.* (Prov. xxi. 9; xxv. 24). Noisy, quarrelsome; Fr. *brailler*.

I know she is an irksome, *brawling* scold;
If that be all, masters, I hear no harm.
Shakespeare, *Tam. of Shrew*, I. 2.

Bray, *v.t.* (Prov. xxvii. 22). Fr. *broyer*, Sp. *bregar*, to knead; connected with *b*reak, *br*uise, &c. Webster gives the Welch *briwaw* 'to grind, rub in pieces,' and *breyan* 'a quern.' To bruise, beat or pound. The word is still in common use in some parts of Yorkshire.

Brayyn as baxters her pastys...*Brayyn* or stampyn in a mortere. *Prompt. Parvul.*

And whanne he cam nygh, the devel hurtlide him doun and to *brayde* him. Wiclif, *Luke* ix. 42 (ed. Lewis).

I'll burst him, I will *bray*
His bones as in a mortar.
Chapman's Homer, *Il.* XXIII. 586.

Nay, if he take you in hand, sir, with an argument,
He'll *bray* you in a mortar.
B. Jonson, *Alch.* II. 3.

Break up, *v. t.* (Mic. ii. 13; Matt. xxiv. 43; Mark ii. 4). To break open, as a door or a house.

Break up the gates, I'll be your warrantize.
Shakespeare, 1 *Hen. VI.* I. 3.

Break up the seals and read.
Id. *Winter's Tale*, III. 2.

The lusty Kentishe capitayne hopyng on more frendes, *brake vp* the gayles of the Kinges benche and Marshalsea. Hall, *Hen. VI.* fol. 78 *b*.

Breathe out, *v.t.* (Acts ix. 1). Used metaphorically, as in Sackville's *Induction:*

Out breathing nought but discord euery where.

Brickle, *adj.* (Wisd. xv. 13). The old form of 'brittle' in the ed. of 1611.

Fraile: *brickle:* soone broken. Fragilis.

Brickle glass was quickly dashed a sunder. Futilis glacies ictu dissiluit. Virg. Baret, *Alvearie,* s. v.

Nor shining gold, nor mouldring clay it was;
But much more rare and pretious to esteeme
Pure in aspect, and like to christall glasse,
Yet glasse was not, if one did rightly deeme,
But being faire and *brickle,* likest glasse did seeme.
Spenser, *F. Q.* IV. 10. § 39.

Brief, *sb.* (Rubric in Com. Off.). This word literally means any compendious statement, but is used in the Pr. Bk. to denote the particular form of order by virtue of which collections for various objects were formerly made in churches. These collections were very numerous, but unproductive, being farmed out to persons who often forwarded but a small proportion to the purpose intended. Lists of these briefs occur very commonly in churchwardens' accounts.

Brigandine (Jer. xlvi. 4; li. 3). From Fr. *brigandine.* A kind of scale armour or coat of mail, so called from being worn by the light troops called *brigands,* the name given to light-armed skirmishers (Wedgwood).

But the Dukes of Berry and Britaine were mounted vpon small ambling nags, and armed with slight *brigandines,* light and thin. Philip de Commines, trans. Danett, p. 23.

Thei hadde these weapons...helmet, and *brigantine,* or cote of fense of linnen sowed faste with a great manie wrappings. Pol. Verg. I. 50.

It occurs in the form *brigantaille* in Gower (*Conf. Am.* I. p. 11), and *briganders* is used by Hall (*Ed. V.* fol. 15*b*);

Hym selfe with the duke of Buckyngham stode, harnessed in olde euil fauoured *briganders.*

In course of time the It. *brigante* came to mean a robber, pirate; and hence *brigandine* denoted a light

pinnace used for piracy. In this sense it is used by Nashe (*Lenten Stuffe*, p. 32), 'foystes, gallies, and *brigandines*.'

Shall we constraine our youth to goe aboord into the *brigantine* or barke of Epicurus? Holland's Plutarch, *Morals*, p. 19.

Of this word the modern 'brig' is an abbreviation.

Brim, *sb.* (Josh. iii. 15). The brink or margin of a river; A. S. *brymme.*

Into the flood I leapt far from the *brim.*
Fairfax, *Tasso*, XII. 34.

In Aganippa's fount, and in Castalia's *brims,*
That often haue been known to bathe your crystall lims.
Drayton, *Polyolbion*, V. 87.

Bring, *v.t.* (Gen. xviii. 16; Acts xxi. 5; 2 Cor. i. 16). To accompany, escort.

Prythee, honey-sweet husband, let me *bring* thee to Staines.
Shakespeare, *Hen. V.* II. 3.

I pray you, *bring* me on the way a little.
Id. *Othello*, III. 4.

In Palmer's *Devonshire Glossary*, 'to *bring* gwain' is 'to accompany another person partly on the road.'

Broided, *pp.* (1 Tim. ii. 9). Braided. Altered in the modern editions to 'broidered.' [BROIDERED.]

Broidered, *pp.* (Ezek. xvi. 10, 13, &c.). Fr. *broder*, Sp. *bordar;* the latter perhaps connected with *borde*, *bordo*, a border, edge. Embroidered. The Hebrew word rendered 'broidered work' is elsewhere translated 'needlework' (Judg. v. 30), 'of divers colours' (1 Chr. xxix. 2), and 'raiment of needlework' (Ps. xlv. 14).

In 1 Tim. ii. 9, 'broidered' is used for 'braided;' the margin gives 'plaited.' Wiclif has 'writhen heeris,' the Geneva Version and the A. V. of 1611, 'broyded,' which last is an old form of 'braided' used by Chaucer (ed. Tyrwhitt),

Hire yelwe here was *broided* in a tresse
Behind hire back.
Knight's Tale, 1051.

Bruit, *sb.* (Jer. x. 22; Nah. iii. 19). From Fr. *bruit*, noise, report, rumour. Bacon (*Ess.* LIV. p. 216) quotes the French proverb: 'Beaucoup de *bruit*, peu de fruit:' which he renders "much *bruit*, little fruit."

The *brute* of their cunning thus traueling, &c. Nashe, *Terrors of the Night*, Eij. b.

When St Augustine came to Milan...he was very desirous to hear St Ambrose, not for any love he had to the doctrine that he taught, but to hear his eloquence, whether it was so great as the speech was, and as the *bruit* went. Latimer, *Serm.* p. 201.

So in numerous other passages. The Earl of Leycester uses the plural,

The *brutes* of your treatinge vnderhande. *Corres.* p. 247.

He (the Pope) shall send forth his thunderbolts upon these *bruits*. Latimer, *Serm.* p. 153.

The *bruit* is Hector's slain, and by Achilles.
Shakespeare, *Troil. & Cress.* v. 10.

Buckler, *sb.* (2 Sam. xxii. 31; Job xv. 26, &c.). From Fr. *bouclier*, a shield with a *boucle* or knob. The Med. Lat. has *bucula* in the sense of 'the boss' of a shield. As the thing of which it is the representative has gone out of use, the word *buckler* has become antiquated.

I am eight times thrust through the doublet; four through the hose; my *buckler* cut through and through; my sword hacked like a handsaw. Shakespeare, 1 *Hen IV.* II. 4.

Buffet, *v. t.* (2 Cor. xii. 7, &c.). To strike, beat. The noun is derived from It. *buffetto:* connected with E. *rebuff*, G. *puff*, and Fr. *bouffer* 'to puff, blow;' words signifying to strike being frequently connected with others denoting to blow. Examples of this are found in E. *blow*, and Fr. *soufflet* from *souffler* to blow (Wedgwood).

The torrent roared and we did *buffet* it
With lusty sinews.
Shakespeare, *Jul. Cæs.* I. 2.

Buffets for 'boxing' is used by Chapman;

I beat
Great Clytomedeus, Enops' son, at *buffets*.
Hom. *Il.* XXIII. 552.

Both 'buff' and 'buffet' are found in Lewis's edition of Wiclif.

Whanne he hadde seid these thingis oon of the mynystris stondynge nygh ghaf a *buffe* to jhesus and seide, answerist thou so to the bisschop? *John* xviii. 22.

And thei ghauen to him *buffetis*. *John* xix. 1.

Builded, *pp.* (Gen. iv. 17, &c.). Built.

When he began to preach at Nazareth amongst his kinsfolks, he displeased them so that they went and took him and were minded to cast him headlong from the rock, whereupon their city was *builded*. Latimer, *Serm.* p. 34.

Bulwark, *sb.* (Deut. xx. 20; 2 Chr. xxvi. 15, &c.). A fortification, or strong work; from Du. *bol-werck*, of which the Fr. *boulevard* is said to be a corruption through Med. Lat. *balaortus*.

> The other fiue, fiue sundry wayes he set,
> Against the fiue great *bulwarkes* of that pile.
> Spenser, *F. Q.* II. 11. § 7.

Bunch, *sb.* (Is. xxx. 6). A hump. Of camels, says Pliny,

Two kindes there be of them, the Bactrians and the Arabick: differing herein, that the Bactrians haue two *bunches* vpon their backs; the other but one apiece there, but they haue another in their brest, wherupon they rest and ly. Holland's *Pliny*, VIII. 18.

Now Clesippus, the founder or brasier that sold it her, was mishapen and *bunch*-backt. Ibid. XXXIV. 3.

Bursting, *sb.* (Is. xxx. 14). A breaking in pieces. A. S. *bersting*, from *berstan* or *byrstan*, which is the same as G. *bersten* and O. E. *brest* or *brast*, to break in pieces. 'Burst' was originally used in the same sense, and the Hebrew of which 'bursting' is the rendering signifies 'beating, crushing to pieces' (2 Kin. xviii. 4; 2 Chr. xxxiv. 7; Mic. i. 7). Instances of this sense of the verb 'burst' are found in Shakespeare;

> You will not pay for the glasses you have *burst*.
> *Tam. of Shrew*, Ind.

How the horses ran away; how her bridle was *burst*.
Id. IV. 4.

I'll be sworn he never saw him but once in the Tilt-yard; and then he *burst* his head for crowding among the marshal's men. 2 *Hen. IV.* III. 2.

But, *conj.* (Ps. xix. 3, Pr. Book). A. S. *butan, buta, bute,* 'without, except.' *Butan* and *binnan* 'within' are exact opposites. The latter is equivalent to the Scotch *ben,* and G. *binnen.*

In this its original sense 'but' is used in the passage above quoted: 'There is no speech nor language *but* their voices are heard among them,' where the A. V. has 'where their voices are not heard.' Instances of this usage in old writers are exceedingly common; the following may suffice: 'Treuli, treuli, Y seie to thee, *but* a man be borun aȝen, &c.' (Wiclif (1), *Joh.* iii. 3); '*But* a corn of whete falle into the erthe, &c." (*Ibid.* xii. 24). Gawin Douglas apostrophizes Chaucer as 'principal poet *but* peer.'

God fadres and godmodres
That seen hire godchildren
At myseise and at myschief
And nowe hem amende
Shul have penaunce in purgatorie
But thei hem helpe.
Piers Ploughman's *Vis.* 5313.

But your highness,
That are not to be parallel'd, I yet never
Beheld her equal.
Massinger, *The Renegado,* I. 2.

Richard shall live to make the Earl of Warwick
The greatest man in England *but* the king.
Shakespeare, 2 *Hen. VI.* II. 2.

It is still used as a provincialism and pronounced *bout.*

By his exquisite rendering of the passage in Ps. xix. Addison has immortalized a mistake almost pardonable on account of its beauty.

What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
'The hand that made us is divine.'

By occurs in 1 Cor. iv. 4, where the Greek shews that it must mean 'against,' 'with reference to:' 'I know nothing *by* myself,' *i.e.* 'am not conscious of guilt in the things laid against me, yet am I not justified by that consciousness of rectitude, &c.'

Bi the Bischop of Londone thulke word he sede. Thomas Beket, 871.

Ac it is noght *by* the bishope
That the boy precheth.
Piers Ploughman's *Vis.* 159.

I am exceedingly sorry that such faults can be proved *by* the queen, as I heard of their relation. Cranmer, *Let. to Hen. VIII.*

If so be thou hast spoken to or *by* thy neighbour. Latimer, *Serm.* p. 17.

How think you *by* the ceremonies that are in England oft-times...contemned. Ibid. p. 52.

I think St Paul spake these words [who mind earthly things] *by* the clergymen that will take upon them the spiritual office of preaching and yet meddle in worldly matters too, contrary to their calling. Ibid. p. 529.

And sayd *by* the blessed breade thys is my bodye, and agayne *by* the holy wyne, thys is my bloude. *Elizabethan Trans. of Ælfric's Epist.*

By, in the sense of 'during,' is used several times in the phrase '*by* the space of.'

And he so dude; and she dwelte in the cyte *by* many days.
Gesta Romanorum, c. 69, p. 255, ed. Madden.

Gladly therefore will I render vnto him of the things which he hath giuen me, and for this cause I giue this gifte *by* my life time. Stow, *Annals*, p. 87.

As may well be seene in Spaine; which hath had, in one part or other, a veteran armie, almost continually, now *by* the space of six-score yeares. Bacon, *Ess.* XXIX. p. 128.

By and by (Matt. xiii. 21; Luke xxi. 9). Immediately.

As soone as ever thei eskaped into safetie, thei *bie and bie* sent embassadours. Pol. Verg. I. p. 53.

Edward IV. on his death-bed is reported to have said;

I wote not whether any prechers woordes ought more to moue you then I that is goyng *by and by* to the place that they all preche of. Hall, *Ed. V.* fol. 11 *b.*

King David remembering himself, swore, 'As sure as God liveth, Salomon my son shall reign after me;' and *by and by* commanded Nathan and Sadoc, and his guard, the Cherites and Phelethites, to take Salomon his son, and set him upon his mule, and anoint him king. Latimer, *Serm.* p. 114.

By that (Ex. xxii. 26). By the time that.

By-way, *sb.* (Judg. v. 6). A secret way or road.

These were good men, and would not walk *by-ways.* Latimer, *Serm.* p. 114.

A servant, or a favorite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a *by-way,* to close corruption. Bacon, *Ess.* IX. p. 42.

Thy bounteous Lord
Allows thee choice of paths: take no *by ways;*
But gladly welcome what he doth afford.
Herbert, *The Church Porch,* 14.

By-word, *sb.* (2 Chr. vii. 20; Job xvii. 6, &c.). A proverb: A. S. *big-word,* and *bi-word.*

His lovingkindness shall we lose, no doubt,
And be a *byword* to the lands about.
Fairfax, *Tasso,* I. 26.

I knew a wise man, that had it for a *by-word,* when he saw men hasten to a conclusion; Stay a little, that we may make an end the sooner. Bacon, *Ess.* XXV. p. 101.

C.

Calamus, *sb.* (Ex. xxx. 23; Cant. iv. 14; Ezek. xxvii. 19). From Lat. *calamus*, a reed. The *Calamus aromaticus* or *Acorus calamus* of Linnæus, which grows in India and Arabia, and is exceedingly fragrant both whilst growing and afterwards when cut down and dried.

Calame aromat. The sweet Arabian reed, or cane, tearmed, Calamus odoratus, or the Aromaticall reed. Cotgrave, *Fr. Dict.*

Calamo odorato, sweet *Calamus*. Florio, *Ital. Dict.*

Moreouer, within Arabia there growes also the sweet *Calamus*, which is common to the Indians and Syrians likewise. Holland's *Pliny*, XII. 22.

In Wiclif the forms *calamy* and *chaalamy* are found.

Camp, *v.i.* (Nah. iii. 17). To encamp; from Lat. *campus*, a plain: used in this sense in Shakespeare, both transitively and intransitively;

> Had our great palace the capacity
> To *camp* this host, we all would sup together.
> *Ant. and Cl.* IV. 8.

> I, his despiteful Juno, sent him forth
> From courtly friends, with *camping* foes to live.
> *All's Well*, III. 4.

Camphire, *sb.* (Cant. i. 14; iv. 13). The old form of 'camphor.' It is an inaccurate rendering of the Hebrew, which probably denotes the henna-plant.

Camphre: m. The gumme tearmed, *Camphire.*

Camphre artificiel. Artificiall *Camphire*, is such, as hath beene refined, and whitened in the Sunne, or by fire.

Camphre en rose. Naturall *Camphire*, is such, as hath not beene touched by fire. Cotgrave, *Fr. Dict.*

Canker, *sb.* (2 Tim. ii. 17). A cancer or corroding tumour.

Cancre: m. A crab-fish; also, the signe in the Zodiacke, tearmed Cancer; also, a *canker;* or, a hard, and vneuen swelling, of an ougly, blackish, or blewish colour. Cotgrave, *Fr. Dict.*

In another place St Paul compareth their doctrine unto a sickness, which is called a *canker;* which sickness when she once beginneth at a place of the body, except it be withstood, will run over the whole body, and so at length kill. Latimer, *Serm.* p. 525.

The *canker* gnaw thy heart. Shakespeare, *Tim. of Ath.* IV. 3.

Cankered, *pp.* (James v. 3). Rusted, corroded. Canker in many provincial dialects signifies the rust of metals. 'Canker frett,' is given in Forby's *Vocabulary of East Anglia*, as 'Verdegrise. The rust of copper or brass.' 'Canker' is found in the same sense in Hunter's *Hallamshire Glossary*, Brockett's *North Country Words*, Carr's *Craven Dialect*, and Baker's *Northamptonshire Glossary.*

Nay, I tell you it is old truth, long rusted with your *canker*, and now new made bright and scoured. Latimer, *Serm.* p. 30.

What is this but a new learning; a new *canker* to rust and corrupt the old truth? Id. p. 31.

> For this they have engrossed and piled up,
> The *cankered* heaps of strange achieved gold.
> Shakespeare, 2 *Hen. IV.* IV. 4.

Canker-worm, *sb.* (Joel i. 4; ii. 25; Nah. iii. 15). A kind of caterpillar. Miss Baker in her *Northamptonshire Glossary* gives '*Cankers.* Caterpillars.'

And seynge that we do dayly see soo many miracles in the workes of nature, as for exaũple,...of a Eruca, (id est) *canker-worme* redy to dye, to lepe forthe a lusty and a swyfte Papilionem i. butterfly: why sholde ony thynge seme vnbeleueable, which, God that is almighty dothe worke contrary to the lawes and course of nature? Erasmus on the Crede, f. 85 *a.*

Eruce: f. The hearbe Rocket; also, the *Canker-worme.*
Cotgrave, *Fr. Dict.*

From the same cause proceed the *cankerwormes* or caterpillars (a most daungerous and hurtfull kinde of vermine to trees)

which will eat out the greene bud, knot and all. Holland's *Pliny*, XVII. 24.

The fayrest rose has his *canker*, the brauest braunch his caterpillars. Greene, *Mourn. Garment*, p. 29.

Captivate, *v.t.* (1 Sam. xiv. *c.*; 2 Kin. xvii. *c.*; 2 Chr. xxviii. 3; Jer. xxxix. *c.*). In its literal sense of 'to take captive.' So Shakespeare,

> How ill beseeming is it in thy sex
> To triumph, like an Amazonian trull,
> Upon their woes, whom fortune *captivates*.
> 3 *Hen. VI.* I. 4.

And when the *captivated* king would have fallen upon his knees, &c. Bland, *Soldier's March to Salvation*, p. 38.

They that are wise, had rather haue their iudgements at libertie in differences of readings, then to be *captiuated* to one, when it may be the other. *The Translators to the Reader.*

Careful, *adj.* (Dan. iii. 16). Anxious. 'To be careful,' to care. The phrase in the original is elsewhere translated 'there is no *necessity*' (Ezra vi. 9), 'that which they have *need* of' (vii. 20), 'whatsoever more shall be *needful*;' so here it means 'we do not think it *needful*;' or, as we sometimes say, 'we do not *care* to answer.'

> The eagle suffers little birds to sing,
> And is not *careful* what they mean thereby.
> Shakespeare, *Tit. And.* IV. 4.

Chaucer and Milton use it in its literal sense of 'full of care,' 'anxious.' Compare Jer. xvii. 8; Luke x. 41; Phil. iv. 6.

> Than wolde sche sit adoun upon the grene,
> And pitously into the see biholde,
> And seyn right thus, with *careful* sikes colde.
> Chaucer, *Franklin's Tale*, 11167.

> The *careful* plowman doubting stands,
> Lest on the threshing floor his hopeful sheaves
> Prove chaff. *P. L.* IV. 983.

Carefulness, *sb.* (Ezek. xii. 18, 19; 1 Cor. vii. 32; 2 Cor. vii. 11). Anxiety, care.

This petition is a remedy against this wicked *carefulness* of men, when they seek how to live, and how to get their livings, in such wise, like as if there were no God at all. Latimer, *Serm.* p. 400.

Careless, *adj.* (Judg. xviii. 7; Ezek. xxx. 9). In its literal sense of 'void of care,' corresponding to the Lat. *securus* and E. *secure*.

Raise up the organs of her fantasy,
Sleep she as sound as *careless* infancy.
Shakespeare, *Merry Wives*, v. 5.

Carriage, *sb.* (Judg. xviii. 21; 1 Sam. xvii. 20, 22; xxvi. 5; 1 Chr. xv. 22; Is. x. 28; xlvi. 1; Acts xxi. 15). It. *carreaggio, carriaggio*, from *carro* a car. 'Baggage, luggage, something requiring to be carried,' not 'the act of carrying,' or 'the vehicle whereon anything is carried.'

In the myddle parte of the armye he appoynted the trafficke and *cariage* apperteignynge to the armye. Hall, *Rich. III.* f. 28*b*.

It occurs in the same sense in the margin of Num. iv. 24; 1 Sam. xvii. 20.

Vp they gotte theyr heauie *cariage* to the house roufe in the outsyde, and the tylyng pulled away, they let down the sicke man with chordes. Udal's Erasmus, *Luke*, f. 69 *r*.

John Fastolf...had intelligence of his comming, by meane of scurryers, and forthwith caused the *cariage* to stay, araying his men in order rounde about the same. Pol. Vergil, II. 21.

Cast, *sb.* (Luke xxii. 41). A throw; a stone's cast is a stone's throw.

But when we came to enter with our barge and wherries thinking to haue gone vp some fortie miles to the nations of the Cassipagotos, we were not able with a barge of eight oares to rowe one stones *cast* in an hower. Ralegh, *Guiana*, p. 80.

Cast, *v.t.* (Luke i. 29). To consider, plan.

> Tho mov'd with wrath, and shame, and ladies sake
> Of all attonce he *cast* aveng'd to be.
> Spenser, *F. Q.* I. 5. § 12.

They did not *cast* the streets, nor proportion the houses in such comely fashion, as had bene most sightly, and conuenient.
The Translators to the Reader.

Cast, *pp.* (Jer. xxxviii. 11). Cast off. Still used provincially; so Shakespeare (*As You Like It,* III. 4);

> He hath bought a pair of *cast* lips of Diana.

Cast about, to (Jer. xli. 14). To go round, turn. The Hebrew is elsewhere translated 'go about,' 'compass,' 'compass about,' 'fetch a compass,' 'turn,' 'turn aside,' &c. The phrase 'cast about' is found in Gower (*Conf. Am.* I. p. 317);

> Than *cast* I all the worlde *about.*

Musidorus could doe no more but perswade the mariners to *cast about* againe, assuring them that he was a man, although of most deuine excellencies, and promising great rewards for their paine. Sidney, *Arcadia,* I. p. 4.

Castaway, *sb.* (1 Cor. ix. 27). An outcast.

> And she whom mighty kingdoms court'sy to,
> Like a forlorn and desperate *castaway,*
> Do shameful execution on herself.
> Shakespeare, *Tit. And.* V. 3.

Catholic, *adj.* (1 John iv. *c.*). In its original and literal sense of 'universal,' which is the sense in which the word is always used in the Prayer Book.

Let it therefore be taken for a point of *catholic* religion, not to bring in or admit anything in our expositions which others have alleged against the received articles of our faith.
Bullinger, *Decades,* I. p. 76.

Caul, *sb.* (Is. iii. 18). Fr. *cale*, a small cap; whence *calotte*, a skull cap. Properly a net.

> Let se, which is the proudest of hem alle,
> That werith on a coverchief or a *calle*.
> Chaucer, *Wife of Bath's Tale*, 6600.

> Then when they had despoild her tire and *call*,
> Such as she was, their eyes might her behold.
> Spenser, *F. Q.* I. 8. § 46.

The marginal reading for 'cauls' in the above passage is 'networks.'

Causey, *sb.* (1 Chr. xxvi. 18; Prov. xv. 19, *m.*; xvi. 19, *m.*; Is. vii. 9, *m.*). From the Fr. *chaussée*, 'a paved road,' which is the same as the Med. Lat. *calcea*, *calceata*, or *calcetum*, a road paved with chalk or flint stones (Lat. *calx*, chalk). Our word is also written in the form 'causeyway,' probably from an impression that the syllable *-way* in 'cause*way*' was part of the root, whereas it is simply a corruption of 'causey.' 'To keep the crown of the *causey*,' and 'to take the crown of the *causey*,' are common Scotch phrases. See Jamieson's *Scottish Dictionary*.

> This plain aforesaid named Laboriæ, is confined on both sides with the great *causeis* or high waies raised by the consuls. Holland's *Pliny*, XVIII. 11.

Cavillation, *sb.* Scoffing, cavilling; Lat. *cavillatio*.

> Yet it seemed good to the Holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselues to many exceptions and *cauillations*. *The Translators to the Reader*.

> Then she knelide downe vpone hir knees, ande saide, "Lorde, for his love that hinge vpone the crosse, do tel me in certene whiche of hem is my sone, with oute *cauillacione*."
> *Gesta Romanorum*, ed. Madden, p. 190.

Certain, *adj.* (Num. xvi. 2; Neh. i. 2, 4). Used indefinitely.

For which this marchaund is to Paris goon,
To borwe of certeyn frendes that he hadde
A *certein* frankes.
Chaucer, *The Shipman's Tale*, 14745.

We read how Judas Machabeus, that hearty captain, sendeth *certain* money to Jerusalem, to make a sacrifice for the dead.
Latimer, *Serm.* p. 515.

Certain, a. 'Know for *a certain*' occurs 1 Kin. ii. 42; where we should now use either 'a certainty,' or 'certain.' See under A, p. 3, for other examples of the redundancy of the article.

Certify, *v.t.* (Ps. xxxiv. 5, Pr. Book). To assure.

Besides Antonio *certified* the Duke
They were not with Bassanio in his ship.
Shakespeare, *Mer. of Ven.* II. 8.

Chafed, *pp.* (2 Sam. xvii. 8). From Lat. *calefacere*, 'to make warm,' through the Fr. *échauffer* and *chauffer*. In its primary sense 'heated or inflamed with anger.' The Heb. for 'chafed in their minds' is literally, as the margin of our version gives it, 'bitter of soul.' The following passages illustrate the original and derived senses of the word:

Fain would I go *chafe* his paly lips
With twenty thousand kisses.
Shakespeare, 2 *Hen. VI.* III. 2.

So looks the *chafed* lion
Upon the daring huntsman that has gall'd him.
Hen. VIII. III. 2.

The Cardinall perceived that y^e^ quene euer the longer the farther of, and also that she began to kyndle and *chafe*.
Hall, *Ed. V.* fol. 12 *a*.

Ye shall haue other such like vermin engender likewise in the very grain of the corn, namely, when the ear doth glow within, and is *chafed* with sultry hot rains. Holland's *Pliny*, XVIII. 17.

The steps by which the word has acquired its modern sense seem to be the following; first, to warm; then to warm by rubbing; and finally, to rub generally.

Challenge, *v.t.* (Ex. xxii. 9). To claim.

> I am a subject, and I *challenge* law.
> Shakespeare, *Rich. II.* II. 3.

> He is a good one, and his worthiness
> Does *challenge* much respect.
> Id. *Othello,* II. 1.

In Shakespeare (1 *Hen. VI.* v. 4), 'challenge' is used as a substantive in the sense of 'claim.'

> Of benefit proceeding from our king,
> And not of any *challenge* of desert.

Chambering, *sb.* (Rom. xiii. 13). Latimer in his remarks on this passage thus explains the word:

St Paul useth this word '*chambering;*' for when folks will be wanton, they get themselves in corners. *Rem.* p. 18.

And again;

By this word '*chambering*' understand the circumstances of whoredom and lechery and filthy living, which St Paul forbiddeth here. Ibid.

Chamberer, originally a chamberlain, is used by Shakespeare to denote a person of luxurious and sensual habits:

> Haply, for I am black
> And have not those soft parts of conversation
> That *chamberers* have.
> *Othello,* III. 3.

Champaign, *sb.* (Deut. xi. 30; Ez. xxxvii. 2 *m.*). From Lat. *campus*, 'a plain,' through Fr. *champagne* and It. *campagna.* Other modes of spelling are *champian, champain,* and *champion.*

For, nothwithstandinge to the beholder afarre of it appear ethe verie *champion* and plaine, neverthelesse it hathe manye hills. Pol. Vergil, I. p. 4.

Called also Trachonitis, of the roughnesse of the mountains, because y^e^ countrey is ful of vphilles and downehilles, and almost

no parte of it euen, or plain *chaumpian* ground. Udal's Erasmus, *Luke*, fol. 41 *r*.

> Of all these bounds, even from this line to this,
> With shadowy forests and with *champains* rich'd,
> We make thee lady.
>
> Shakespeare, *King Lear*, I. 1.

Champian, *sb.* (Ez. xxxvii. 2 *m.*). The old form of 'champaign' in the ed. of 1611.

> Daylight and *champian* discovers not more.
> Shakespeare, *Twelfth Night*, II. 5 (ed. 1623).

Champion, *sb.* (Deut. xi. 30). The old form of the preceding in the ed. of 1611.

> Good land that is severall, crops may have three,
> In *champion* country, it may not so be.
>
> Tusser, *Oct. Husbandry*.

Chance, *v.i.* (1 Cor. xv. 37). The verb is formed from the noun 'chance,' which is itself derived through the Fr. *chance*, O. Fr. *chéance* from *cheoir* = Lat. *cadere*, 'to fall,' as *asseoir* from *assidere*. Hence 'to happen,' 'befall.'

> I may *chance* have some odd quirks and remnants of wit broken on me. Shakespeare, *Much Ado*, II. 3.

In the same way 'accident' from Lat. *accidere* is from the same root.

> It may *chance* cost some of us our lives.
> Shakespeare, 2 *Hen. IV.* II. 1.

In Old English *cas* = Fr. *cas*, Lat. *casus*, was used in the sense of *chance:* so in Gower, *Conf. Am.* I. p. 291,

> How that whilom Tiresias
> As he walkend goth par *cas*
> Upon an high mountein, &c.

Where *parcas* = perchance, Lat. *casu*, from the same root *cadere*.

Chanel-bone, *sb.* (Job xxxi. 22 *m.*). An old term for the collar-bone. The word is found both in the form *chanell bone* and *cannel bone.* Thus in Hall's *Anatomy* (1565) the first chapter of the Second part is 'Of the shoulder and the *chanell bone*,' while in the text (p. 60) it is described as follows:

In the former parte of the shoulder, is ordained a bone called Clauis, or Iugulum, in Greke Cleis, and in English y^e^ furcule or *canel bone*, which is tyed with the broade bone, beinge the seconde of the iii. bones of the shoulder.

Changeable, *adj.* (Is. iii. 25). In the passive sense of 'that which may be changed,' a meaning not now common.

Chapiter, *sb.* (Ex. xxxvi. 38; 1 Kin. vii. 16, &c.; Amos ix. 1; Zeph. ii. 14). The capital of a column; Fr. *chapitre.*

In the middes of the Kinges palace was a marble piller reysed hollowe vppon steppes, on the toppe whereof was a gilte Egle placed, vnder whose feete in the *chapiter* of the piller, diuers kindes of wine came gushing forth, at four seuerall places.
Holinshed, *Chron.* p. 1006, col. 2.

Chapman, *sb.* (2 Chr. ix. 14). A. S. *ceápmann*, G. *kaufmann*, a merchant. The A. S. *ceap*, 'price, sale, goods, cattle,' is connected with Goth. *kaupon* and G. *kaufen*, 'to buy;' and from the same root are derived *cheap, chop, chaffer.*

In Surrie dwelled whilom a companye
Of *chapmen* riche, and therto sad and trewe.
Chaucer, *Man of Law's Tale*, 4555.

You do as *chapmen* do,
Dispraise the thing that you desire to buy.
Shakespeare, *Tr. and Cr.* III. 1.

Put off others cunningly that would be better *chapmen.*
Bacon, *Ess.* XXXIV. p. 146.

Nashe uses the word *chapmanable:*

Whether he be merchant and *chapmanable* or no. *Terrors of the Night.*

Chapmanhode is found both in Chaucer (*Man of Law's Tale*, 4563), and Gower (*Conf. Am.* I. p. 262).

Chapt, *sb.* (Jer. xiv. 4). Cracked; not now used of the ground.

The earth *chappeth,* or goeth a sunder for drougth. Dissilit omne solum. Ouid. Baret, *Alvearie.*

Chapped, clouen or chinked. Scissus, Hiulcus, Fissus. Ibid.

Charet, *sb.* (Ex. xiv. 6, 7, &c.). The old form of 'chariot' in the ed. of 1611; Fr. *charette.* It is retained from the Geneva version, for the form 'chariot' was common in 1611, as appears from Cotgrave (*Fr. Dict.*); 'Charette: *f.* A chariot, or waggon.' Adonijah, says Latimer,

Woulde not consent to his fathers frendes but gat him a *charret,* and men to runne before it. *Serm.* fol. 32 *b* (ed. 1571).

Charge, to give a (2 Macc. xi. 11). To charge.

And Muræna following king Tigranes at the heeles, spied an occasion *to giue the charge* as he passed a long and narrow vally. North's Plutarch, *Lucullus,* p. 558.

Notwithstanding, their number continually increased, which this wise knight Monseigneur de Contay perceiuing, came and told his master the Earle of Charolois, that if he would obteine the victorie it was time *to giue the charge.* Commines, trans. Danett, p. 12.

Then the people of the towne who kept common watch and ward, not knowing of this secrete deuise, were greatly terrified therewith, in so much that they taking weapon in hand, began *to giue a charge* against the castell. Stow, *Annals,* p. 389.

Charge, to give in (1 Tim. v. 7). To charge, commission.

> Porter, remember what I *gave in charge;*
> And when you have done so, bring the keys to me.
> Shakespeare, 1 *Hen. VI.* II. 3.

Charge, Charges, *sb.* (Acts xxi. 24; 1 Cor. ix. 7). From Lat. *carrus* 'a car' are derived *carica* 'a ship of burden' and *carricare* 'to load;' whence E. *cargo*, and Fr. *charger*, 'to load.' A 'charge' is therefore something laid on, a burden, impost, commission; and in the above passages 'cost, expense.' Thus,

> The leves weren faire and large,
> Of fruit it bore so ripe a *charge*,
> That alle men it mighte fede.
> Gower, *Conf. Am.* I. p. 137.

Unnethes ariseth he out of sinne that is *charged* with the *charge* of evil usage. Chaucer, *Parson's Tale.*

> His helmet, farre aboue a garlands *charge.*
> Surrey, *Sonnet on Sardanapalus.*

From this primary meaning of 'burden,' 'load,' the special sense of 'cost, expense' is easily derived.

If the revenues and yearly rents of thy patrimony be not enough nor sufficient for thy finding, and will not suffice thy *charges*, then moderate thy expenses. Latimer, *Serm.* p. 108.

To be *at* part of the *charges.* In partem impensæ venire.
Baret, *Alvearie.*

Hence 'charge' in the sense of 'accusation,' and the phrase 'to lay to one's charge,'='to charge, accuse' (Ps. xxxv. 11).

Yet hear I not that his ordinary *layeth* any contempt *to my charge*, or yet doth trouble the curate. Latimer, *Rem.* p. 324.

Chargeable, *adj.* (2 Sam. xiii. 25; 1 Thess. ii. 9, &c.). From *charge*, in its original sense of 'a load, burden,' is derived *chargeable*, 'burdensome.' The original words in the above passages involve the idea of weight, heaviness.

Warre, whiche requyreth preparacion of many instrumentes and thinges *chargeable*. Hall, *Rich. III.* fol. 27 *a*.

The strength of a veteran armie, (though it be a *chargeable* businesse) alwaies on foot, is that, which commonly giveth the law; or at least the reputation amongst all neighbour states. Bacon, *Ess.* XXIX. p. 128.

Charger, *sb.* (Matt. xiv. 8; Mark vi. 25). From Fr. *charger*, and O. E. *charge*, 'to load,' comes *charger*, 'that on which any thing is laid, a dish,' as the Hebrew word thus rendered (Num. vii. 13, &c.) is elsewhere given (Ex. xxv. 29). In the *Promptorium Parvulorum* we find '*Chargowre*, vesselle, *catinum*.'

A *charger*, or great platter, wherein meate is caryed. Mazonomum. Baret, *Alvearie*.

In this one *charger* he serued vp at the table all kind of birds that either could sing or say after a man. Holland's *Pliny*, X. 51.

Chariot man, *sb.* (2 Chr. xviii. 33). A charioteer.

A *chariot man:* a carter. Quadrigarius. Baret, *Alvearie*, s. v. *Cart*.

Charity, *sb.* (1 Cor. xiii. 1, &c.). From Lat. *caritas*, through Fr. *charité*. In the sense of 'love,' which is the meaning of the Greek, this word is used throughout by Wiclif, thus;

Neithir deeth, neithir lyf,...neither noon othir creature mai departe us fro the *charite* of God that is in Jesu Crist oure Lord (Rom. viii. 39, ed. Lewis).

It is now almost confined to one characteristic of brotherly love, viz. almsgiving.

I did euer allow the discretion and tendernes of the Rhemish translation in this poynt, that finding in the originall the word ἀγάπη and never ἔρως, doe euer translate *Charitie*, and neuer *Loue*, because of the indifferencie and æquiuocation of the word with impure love. Bacon, *Certaine Considerations touching the Church of England*, ed. 1604.

Chaws, *sb.* (Ezek. xxix. 4; xxxviii. 4). Jaws; as the word is found in the modern spelling. The antiquated form *chaw* (*chewe*, in Surrey's *Sonnets*), connects the word with *chew* or *chaw*.

I wyll geue my selfe to death, by that means to abate the woulues violence: and to deliuer my obedient shepe out of his *chawes*. Udal's Erasmus, *John*, fol. 73.

Euen and leuel-ranged teeth, be either in both *chaws* alike, as in an horse; or els they be wanting before in the vpper *chaw*, as in kine, buls, oxen, sheep, and all such as chew cud.

Holland's *Pliny*, xi. 37.

Cheap, *adj.* (2 Esd. xvi. 21). From A.-S. *ceap*, price, sale. The original idea involved in the word is that of turning or exchange, which is still retained in the provincial *chop*, 'to barter,' and the same word as applied to the wind. So in Surrey's Sonnets:

Wherat full oft I smilde, to se, how all these three,
From boy to man, from man to boy, would *chop* and change degree.

'Good cheap' = Fr. *bon marché;* we now use 'cheap' alone in the same sense: but the full phrase was formerly common. Latimer enumerates among the duties of a king,

To study God's book; .....to provide for the poor; to see victuals *good cheap*. *Serm.* p. 215.

And Shakespeare;

But the sack thou hast drunk me would have bought me lights as *good cheap* at the dearest chandlers in Europe. 1 *Hen. IV.* iii. 3.

We also find *better cheap* for the comparative;

Which otherwyze hee myght have gotten *better cheape* (*Life of Lord Grey of Wilton*):

and the superlative *best cheap;*

They (the prioresses and nuns) regularly made choyce of such stipendiary priests to execute the cures whom they could haue *best cheape*, whom they called vicars. Nashe, *Quaternio*, p. 208.

From the same root *chepynge* 'a market place' occurs in Wiclif (Matt. xi. 16);

It is like to children sittynge in *chepynge* that crien to her peeris.

'To cheap' was used as a verb in the sense of 'to bargain, beat down in price.'

I see you come to *cheap* and not to buy.
Heywood, 1 *Ed. IV.* iv. 3.

Check, *sb.* (Job xx. 3). Reproof, rebuke. Generally derived from the same term as used in chess, Fr. *échec*, which is itself from the Persian *shah*, 'king,' used in the game to call attention to the danger of the king, as *shah-mát*, 'check-mate,' signifies 'the king is dead.' That this was believed to be the etymology is clear from the following passages:

But gaue me suche vnkynde weordes, wyth suche tauntes and retauntes, ye in maner *checke* and *checkemate* to the vttermoste profe of my pacience. Hall, *Rich. III.* fol. 10 *b*.

Although I had a *check*,
To geue the mate is hard.
Surrey, *Sonnet* 21.

But whatever be the derivation, the meaning is obvious from the manner in which the noun and verb are used.

I never knew yet but rebuke and *check* was the reward of valour. Shakespeare, 2 *Hen. IV.* iv. 3.

It is difficult however to accept the above etymology. The A.-S. *ceacheting*, 'a rebuking,' seems to be connected with *ceáca*, 'a cheek, jaw,' as we find *chawl*, 'to chide,' in O. E. from *chawl* or jowl (A.-S. *ceafl*, whence O. E. *chavling*), and *check* has probably a similar origin.

Check, *v.t.* (Ex. v. *c.*). To rebuke, reprove.

And they that were crucified with hym, *checked* hym also. Udal's Erasmus, *Mark* xv. 32.

I have *checked* him for it and the young lion repents; marry, not in ashes and sackcloth, but in new silk and old sack.
Shakespeare, 2 *Hen. IV.* i. 2.

Cheek-teeth, *sb.* (Joel i. 6). The molar teeth.

As for the farthest *cheek-teeth* in a mans head, which be called Genuini, [*i.* the Wit-teeth] they come about the time that he is about 20 yeares old, and in many at 80 yeares of age. Holland's *Pliny,* XI. 37.

Cheer, *sb.* Fr. *chère,* 'the countenance, aspect:' *faire bonne chère,* 'to be *cheer*ful,' as in Latimer (*Serm.* p. 56):

While we live here, let us all make *bone cheer.*

In the original sense of 'face, countenance,' it occurs frequently;

But he that king with eyen wrothe
His *chere* aweiward fro me caste.
Gower, *Conf. Am.* I. p. 46.

She cast on me no goodly *chere.*
Ibid.

All fancy-sick she is, and pale of *cheer*
With sighs of love, that cost the fresh blood dear.
Shakespeare, *Mid. N.'s Dr.* III. 2.

He ended; and his words their drooping *cheer*
Enlightened.
Milton, *P. L.* VI. 496.

Hence, 'to be of good *cheer*'=to be cheerful, is to exhibit in the countenance the signs of gratification and joy.

Be of good *cheer,*
You are fallen into friendly hands, fear nothing.
Shakespeare, *Ant. and Cleop.* V. 2.

And this literal sense of the word Latimer evidently had in his mind when he said;

Come not to thy neighbour whom thou hast offended, and give him a pennyworth of ale or a banquet, and so *make* him *a fair countenance;*

and immediately after,

I grant you may both laugh and *make good cheer. Serm.* p. 20.

Chested, *pp.* (Gen. l. *c.*). A.-S. *cist,* a chest, coffer, coffin = Germ. *kiste,* Lat. *cista.* Coffined, placed in a coffin. Chest is frequently used for coffin in Chaucer, e. g.

> Let him farwel, God give his soule rest,
> He is now in his grave and in his *chest.*
> *Wife of Bath's Prol.* 6084.

> He is now deed, and nayled in his *chest.*
> *Clerk's Prol.* 7905.

> Sythen your body is nowe wrapte in *chest,*
> I pray God to gyve your soule good rest.
> Hawes, *Pastime of Pleas.* cap. 14.

M. Varro reporteth, that Marius Maximus, and M. Tullius, were but two cubits high, and yet they gentlemen and knights of Rome: and in truth we our selues haue seen their bodies how they lie embalmed and *chested,* which testifieth no lesse. Holland's *Pliny,* VII. 16.

First after his departure his body was well seared, wrapt in lead, and *chested.* *Funeral of the E. of Derby,* 1574 (Dallaway).

Chief city, *sb.* (Acts xvi. 12). Metropolis, capital.

When Alexander was before Gaza, the *chiefe city* of Syria, there fell a clodde of earth vppon his shoulder, out of the which there flew a bird into the aire. North's Plutarch, *Alex.* p. 731.

Chiefest, *adj.* This and other instances of the double superlative are very common in our version, as they are in the writings of that period generally. Thus we have in the Psalms 'most highest,' 'most mightiest,' &c.

He toucheth all men hymselfe beeyng *moste purest:* he healeth all men as one *moste myghtiest.* Udal's Erasmus, *Luke,* fol. 62 *v.*

He hath lost his *chieftest* capten and greatest souldier he had. *Leycester Corresp.* p. 245.

The *chiefest* wisdome is, either in ordering those things, which are generall, and wherein men of severall factions doe nevertheless agree; or in dealing with correspondence to particular persons, one by one. Bacon, *Ess.* LI. p. 207.

Chiefly, *adv.* (Tob. iv. 12). Fr. *chef*, with the adverbial termination. First, in the first place; for Gr. *πρῶτον*. As in Milton, *P. L.* I. 17:

> And *chiefly* Thou, O Spirit, that dost prefer
> Before all temples th' upright heart and pure,
> Instruct me, for Thou know'st.

Chief priest, *sb.* (2 Kin. xxv. 18, &c.). In the Old Test. a chief priest denotes both the high priest, and also the head of a priestly house.

> Thus Alexander in the end, hauing passed through this wildernesse, he came vnto the temple he sought for: where, the prophet or *chiefe priest* saluted him from the god Hammon, as from his father. North's Plutarch, *Alex.* p. 732.

Chimney, *sb.* (2 Esd. vi. 4). From Fr. *cheminée*, which is itself derived from Med. Lat. *caminata*, a room with a fire-place (*caminus*), just as Eng. *stove* and G. *stube* denote a room with a stove in it. Thus Fuller (*Holy State*, XII. 7); 'though there be no fire seen outwardly, as in the English *chimneys*, it may be hotter within, as in the Dutch stoves.' In the passage quoted from the Apocrypha, the word is the translation of the Lat. *caminus*, a fire-place or oven. Jamieson (*Scottish Dict.*) gives '*chimla-lug*, the fire side.' So in Piers Ploughman (*Creed*, 415),

> Chambres with *chymeneys*,
> And chapeles gaye.

> For it was to no purpose for a man that esteemed rootes and parsenippes to be one of the best dishes in the worlde, and that did seeth them himselfe in his *chimney*, whilest his wife did bake his bread, to talke so much of an Asse, and to take paines to write by what art and industrie a man might quickely enrich himself. North's Plut. *Arist.* and *Cato*, p. 390.

Chode (Gen. xxxi. 36). Past tense of *chide*, A.-S. *cídan*, p. *cád*.

Choice, *sb.* (Gen. xxiii. 6). The most excellent of anything.

> So full replete with *choice* of all delights.
> Shakespeare, 1 *Hen. VI.* v. 5.

Choler, *sb.* (Dan. viii. 7; xi. 11; Ecclus. xxxvi. 30). Anger, rage. The Greek word χολή (from which *melancholy*) literally signifies *bile*, from a superabundance of which fluid anger was formerly supposed to be produced.

Choller naturalle, or the gaule, called in Latyne Fel, and Bilis, in Greke χολὴ, is of all iuyces in euery liuing thinge the whottest. Hall, *Expositive Table*, p. 37 (ed. 1565).

Except the princes *coller* presse him to seeke revenge, whereof I haue noe great feare, speciallye yf he continue *collerick*. *Leycester Corresp.* p. 245.

> For angry husbands find the soonest ease
> When sweet submission *choler* doth appease.
> Greene's *Penelope's Web.*

Christen, *v.t.* (Rub. in office for Private Baptism). A.-S. *cristnian*. It is evident from the following passages that 'christen' and 'christian,' used as a verb, were formerly regarded as synonymous. Latimer (*Rem.* p. 341) speaks of

the false apostles, which were not heathen and *unchristianed* but *christianed*, and high prelates of the professors of Christ;

and in the next page he asks,

and, I pray you, what mean your friends by a christian congregation? all those, trow ye, that have been *christianed?*....for it is not enough to a christian congregation that is of God, to have been *christened*.

And as baptism is the ordinance by which the Christian is acknowledged as such, 'to christen' and 'to baptize' were used interchangeably, as in Chaucer:

> For though his wyf be *cristened* never so white,
> Sche schal have nede to waissche away the rede,
> They sche a font of watir with her lede.
> *Man of Law's Tale*, 4775.

Thanne Jhesus came fro Galilee in to Jordan to Joon, for to be *christned* of hym. Wiclif (1), Matt. iii. 13.

Chrysolite, *sb.* (Rev. xxi. 20; Ezek. xxviii. 13, marg.) Gr. χρυσόλιθος.

The golden color in the topaze gaue it the name *Chrysolith.*
Holland's *Pliny,* XXXVII. 11.

The cedar is beautifull but beares no fruite, the *Christolite* of an orient hue, yet of a deadly operation. Greene's *Mourning Garment,* p. 44.

If heaven would make me such another world
Of one entire and perfect *chrysolite,*
I'd not have sold her for it.
Shakespeare, *Othello,* v. 2.

Chrysoprasus, *sb.* (Rev. xxi. 20), or **Chrysoprase** (Ezek. xxvii. 16 *m.*; xxviii. 13 *m.*), Gr. χρυσόπρασος. A gem similar to the above, whose exact nature is unknown.

A third kind there is approching neere to this, but that it is more pale (howsoeuer some do think it is no kind of beril, but a gem by it self) and this they call *Chrysoprasos.* Holland's *Pliny,* XXXVII. 5.

The grasse green of a leeke was occasion of the name *Chrysoprasos. Ibid.* XXXVII. 11.

Church, *sb.* (Acts xix. 37). Used of a heathen temple.

And this he vttred with fell rage and hate,
And seemed of Ianus *church* t' vndoe the gate.
Fairfax, *Tasso,* II. 90.

There was a yong rauen hatched in a nest vpon the *church* of Castor and Pollux. Holland's *Pliny,* X. 43.

Churl, *sb.* (Is. xxxii. 5, 7). The A.-S. *ceorl* (O. E. *carle,* G. *kerl*) meant originally nothing more than 'rustic, countryman, serf.' Thus in the *Promptorium Parvulorum, cherelle* or *charl* is rendered by *rusticus, rusticanus.* And in this sense it is used in Piers Ploughman's *Vis.* 6831;

For may no *cherl* chartre make,
Ne his catel selle,
Withouten leve of his lord.

From the fact, however, of rustics being usually more unmannerly than citizens (*urbani*), the word very early received the signification which is attached to it by Chaucer in describing an unmannerly gentleman;

> He is nought gentil, be he duk or erl,
> For vileyn synful deedes maketh a *cherl*.
> *Wife of Bath's Tale*, 6740.

Hence it was applied in a more limited sense to express the rough and repulsive manners of the miser, and is thus used by our translators, in accordance with the Rabbinical interpretation of the word of which it is the rendering. So in Shakespeare (*Rom. and Jul.* v. 2);

> O *churl!* drink all, and leave no friendly drop
> To help me after?

Churlish, *adj.* (1 Sam. xxv. 3). From the preceding. The Hebrew of which it is the translation signifies 'hard, harsh, austere,' as in our Lord's parable of the talents (Matt. xxv. 24), where the same Greek word (σκληρός) is used as is employed by the LXX. in the above passage. So Chaucer;

> A *cheerlissch* wrecchednesse
> Agayns fraunchis of alle gentilesce.
> *Franklin's Tale*, 11827.

And Shakespeare (*As You Like It*, II. 1):

> The icy fang
> And *churlish* chiding of the winter's wind.

Chuse, *v. t.* (Deut. xii. 5). The old form of 'choose' in the ed. of 1611.

> I cannot *chuse*, sometime he angers me
> With telling me of the moldwarpe and the ant.
> Shakespeare, 1 *Hen. IV.* III. 1 (4to. 1604).

Cieled, *pp.* (2 Chr. iii. 5; Jer. xxii. 14; Ezek. xli. 16; Hag. i. 4). Panelled, wainscotted. The etymology of this word is obscured by the spelling which seems to connect it with the Fr. *ciel*, It. *cielo*, 'a canopy.' To *seel* or *seele* a

room was to cover it with boards, or wainscotting, like Fr. *plancher*. To *seel* the eyes of a hawk or dove (Fr. *siller* les yeux) was to sew up their eyelids, and in this sense is used by Shakespeare (*Ant. and Cleop.* III. 11);

> But when we in our viciousness grow hard,
> (O mercy on't!) the wise gods *seel* our eyes.

And Chapman (*Homer, Il.* XVI. 314);

> And cold death with a violent fate his sable eyes did *seel*.

What we now call the *ceiling* was formerly called the upper-*seeling*, Fr. sus-lambris, to distinguish it from the *seeling* or wainscotting on the walls. Wedgwood, *Etym. Dict.*

That this was the sense attached to the word by our translators is evident from a reference to the original. In 2 Chr. iii. 5, the word rendered 'cieled' is in the same verse, and vv. 7, 8, 9 'overlaid;' the same root is elsewhere translated 'to cover' (2 Sam. xv. 30; Ps. lxviii. 13, &c.). Again, the original in Jer. xxii. 14 and Hag. i. 4, is elsewhere translated 'covered' (1 Kings vi. 9; vii. 3, 7). In the remarkable passage of Deut. xxxiii. 21, 'sealed' in the text has 'cieled' in the margin.

Cieling, *sb.* (1 Kings vi. 15; Ezek. xli. 16 marg.). Wainscotting: see the preceding word.

> Lambris: m. Wainscot, *seeling*. Cotgrave, *Fr. Dict.*

Circuit, *v. t.* As a verb meaning to 'go on a circuit' (Lat. *circumire*) occurs in the margin of 1 Sam. vii. 16; the usage is obsolete, and seems never to have been common.

> Circuir: To *circuit;* enuiron, incompasse, or goe about. Cotgrave, *Fr. Dict.*

Cise, *sb.* (Ex. xxxvi. 9, 15). Size: so printed in the ed. of 1611.

Cithern, *sb.* (1 Macc. iv. 54). A.-S. *citere*, G. *zither*, which are both from Gr. κιθάρα. *Cittern* (Shaks.), *gyterne* (Piers Ploughman's *Vis.* 8493), the modern *guitar* and the Chaldee *kathros* (rendered 'harp' in Dan. iii. 5, 7, 10), are

forms of the same word. The precise construction of the ancient instrument is a matter of dispute. In Holland's *Pliny* (xxxiv. 8) the word is found in the form 'citron.'

Clave (Gen. xxii. 3; Ruth i. 14). The past tense both of 'cleave,' to split, and of 'cleave,' to adhere.

Clean, *adv.* (Josh. iii. 17; Ps. lxxvii. 8; Is. xxiv. 19, &c.). Entirely.

The following are early instances:

Therefore ich ȝulde thé up here al *clene* the chancelerie. *Thomas Beket,* 359.

They arm themselves with the sign of the cross...and go *clean* contrary to Him that bare the cross. Latimer, *Serm.* p. 29.

This fault is *clean* contrary to the first. Ascham, *The Schoolmaster,* p. 37 (ed. Mayor).

Clean, *adj.* (Ps. xix. 9). Pure; A.-S. *clǽn.*

A thousand of men tho
Thrungen togideres,
Cride upward to Crist,
And to his *clene* moder.
Piers Ploughman's *Vis.* 3526.

And tho wolde Wastour noght werche,
But wandren aboute,
Ne no beggere ete breed
That benes inne were,
But of coket and cler-matyn,
Or ellis of *clene* whete.
Id. 4410.

A statue of Mithridates, all of *cleane* gold, sixe foote high, with a rich target set with pretious stones. North's Plutarch, *Lucullus,* p. 568.

Cleanness, *sb.* (2 Sam xxii. 21, 25, &c.). Purity.

Whan men carpen of Crist,
Or of *clennesse* of soules,
He wexeth wroth and wol noght here
But wordes of murthe.
Piers Ploughman's *Vis.* 8843.

Clear, *adj.* (2 Sam. xxiii. 4; Cant. vi. 10). Bright.

Thanne shaltow come to a court
As *cler* as the sonne.
Piers Ploughman's *Vis.* 3677.

Clear, *adj.* (Gen. xxiv. 8, 41). Innocent.

As for sedition, for aught that I know, methinks I should not need Christ, if I might so say; but if I be *clear* in anything, I am *clear* in this. Latimer, *Serm.* p. 135.

Besides, this Duncan
Hath borne his faculties so meek, hath been
So *clear* in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off.
Shakespeare, *Macb.* I. 7.

Clear, *v. t.* (Ex. xxxiv. 7). To acquit.

Let us be *clear'd*
Of being tyrannous, since we so openly
Proceed in justice.
Shakespeare, *Winter's Tale,* III. 2.

Clearer, *adj.* (Job xi. 7). Brighter.

Clearness, *sb.* (Ex. xxiv. 10). Brightness.

This said, he vanisht to those seats aboue
In height and *cleernes* which the rest excell.
Fairfax, *Tasso,* I. 17.

Cleave, *v. i.* (Gen. ii. 24). From A.-S. *cleófian* or *clífan,* O. E. *clyven,* G. *kleben,* to adhere, stick. In this sense the word is only partly obsolete. It was formerly common, e. g.

Fear them not but *cleave* to God, and he shall defend you. Latimer, *Serm.* p. 264.

For ever may my knees grow to the earth,
My tongue *cleave* to my roof within my mouth,
Unless a pardon, ere I rise or speak.
Shakespeare, *Rich. II.* v. 3.

Clerk, *sb.* (Rubric in Morning Prayer, &c.). Lat. *clericus*, A.-S. *cleric, clerc.* 'By the clerks in this and other rubrics,' Wheatly supposes 'were meant such persons as were appointed at the beginning of the Reformation to attend the incumbent in his performance of the offices;' answering, in fact, to our present parish-clerks. In earlier ecclesiastical writings, however, the title is confined to *ordained* ministers, as being chosen by *lot* (κλῆρος) in many cases, as Matthias was; or as being in a special manner the *lot* or *inheritance* of God, as the Jewish nation under the old dispensation (cf. Deut. iv. 20; ix. 29), and the Christian community under the new covenant, were sometimes called. Thus 1 Pet. v. 3, which in the A. V. is rendered 'not as being lords over God's *heritage*,' is in Wiclif, 'neither as having lordship in the *clergie*.' In the middle ages the clergy were almost the only persons who could write; hence the term 'clerk' came to have one of its most common modern significations. Caxton speaks of 'that noble poete and grete *clerke* Virgyle' (Ames' *Dict.* I. 68). In *Thomas Beket*, we have many such passages as the following:

So that he was withinne *monek*, withoute *clerk* also. ver. 267.

If bituene tuei lewede men were eni strivinge,
Other bituene a lewde man and a *clerc*. 573.

If eni *clerk* as feloun were itake,
And for feloun iproved and ne miȝt bit noȝt forsake
That me[n] scholde him furst desordeyny. 619.

In the 16th century it had acquired the same meaning as that in the Rubric. Thus in Hall's *Rich. III.;*

Honours change manners, as the Parish Priest remembereth not that he was ever Parish *Clarke*.

And so Shakespeare;

God save the King! Will no man say, Amen?
Am I both priest and *clerk?* well then, Amen.
Rich. II. IV. 1.

Clift, *sb.* (Ex. xxxiii. 22; Is. xxxii. 14 *m.*; lvii. 5). The same as *cleft*, as the Hebrew in the former of these two

passages is elsewhere rendered (Is. ii. 21). It is derived from *cleave*, 'to split,' A.-S. *clífan*, and connected with *cliff*, for which it stands in Is. xxxii. 14 *m.*, as in Fairfax, *Tasso*, XI. 73:

> Kinde nature first vpon the craggie *clift*,
> Bewrai'd this herbe vnto the mountaine goate.

Cloke, *v. t.* (Exhortation in Morning Prayer, &c.). From *cloak*, Flem. *klocke*, a cloak or covering; the verb metaphorically signifies 'to hide, conceal.' Thus in Hawes' *Pastime of Pleasure;*

> As was the guyse in olde antiquitie,
> Of the poetes olde, a tale to surmyse
> To *cloke* the truthe of their infirmitie.

By such *cloaked* charity, where thou dost offend before Christ but once, thou hast offended twice herein. Latimer, *Serm.* p. 20.

> They *cloke* the truth their princes to content.
> Barclay, *Eclog.* p. XXIV.

With this metaphorical usage of 'cloak' may be compared that of 'palliate' (from Lat. *pallium*, a cloak). The idea conveyed by the two words was originally the same; that of covering or concealing, generally of covering or concealing a fault; but the meanings have diverged in modern usage, and 'to palliate' now signifies 'to excuse' or take somewhat from the grossness of an offence, not to hide it entirely.

Closet, *sb.* (Matt. vi. 6). Lat. *claudo*, *clausum*, whence *close*, *cloister*. A private apartment, generally a bedroom: Latimer uses it with a punning allusion to its derivation:

Shall any of his sworn chaplains? No, they be of the *closet*, and keep close such matters. *Serm.* p. 98.

> Ah! Gloster, hide thee from their hateful looks,
> And, in thy *closet* pent up, rue my shame.
> Shakespeare, 2 *Hen. VI.* III. 4.

Clouted, *pp.* (Josh. ix. 5). Patched; from the following.

> Spare none but such as go in *clouted* shoon.
> Shakespeare, 2 *Hen. VI.* IV. 2.

Latimer uses the verb frequently;

> Paul yea, and Peter too, had more skill in mending an old net, and in *clouting* an old tent, than to teach lawyers what diligence they should use in the expedition of matters. *Serm.* p. 110.

And again;

> if the minister should have no living but at their appointment, he should not have *clouting* leather to piece his shoes with. Id. p. 304.

Clouts, *sb.* (Jer. xxxviii. 11, 12). A.-S. *cleot, clút,* 'a patch;' properly, according to Mr Wedgwood, a swelling from a blow, connected with Du. *klotsen,* to strike, as 'botch,' with Du. *botsen.* Hence *clout,* originally a patch, appears to have come to signify a rag generally, as in the following passage from Sackville's *Induction;*

> For on his carkas rayment had he none,
> Save *cloutes* and patches pieced one by one.

And Shakespeare (*Ant. and Cl.* IV. 7);

> Had we done so at first we had driven them home
> With *clouts* about their heads.

Coast, *sb.* (1 Sam. v. 6; Matt. viii. 34, &c.). From Lat. *costa,* 'a rib, side,' through Fr. *coste.* Hence 'a border' generally, though now applied to the sea side only. So in Piers Ploughman;

> The countre of Coveitise
> And all the *costes* aboute. *Vision,* 1054.

> These blasts, these wicked planets, that sindge and burne the fruits of the earth, besides the influence and power of the moone, proceed from other causes, and twaine especially, and those not to be found in many *coasts* and quarters of the heauen. Holland's *Pliny,* XVIII. 29.

From this comes *costeaunt* in the sense of 'bordering' used by Gower (*Conf. Am.* I. p. 245).

Coat, *sb.* (Cant. v. 3). Obsolete as part of a woman's dress.

> She ne had on but a straite old sacke,
> And many a cloute on it there stacke,
> This was her *cote*, and her mantele.
> Chaucer, *Rom. of the Rose*, 459.

> And she had on a *coate* of grene
> Of cloth of Gaunt, withouten wene.
> *Ibid.* 573.

Cockatrice, *sb.* (Is. xi. 8; xiv. 29; lix. 5; Jer. viii. 17; Prov. xxiii. 32 marg.). The word itself is a corruption of *crocodile*, through Fr. *cocatrix*, Sp. *cocatriz*, *cocadriz*, *cocodrillo;* the last form corresponding with O. E. *cokedrill*. An imaginary animal supposed to have been hatched by a cock from the eggs of a viper, the fable having been invented to account for the name. It is represented in heraldry by a cock with a dragon's tail. But our translators could not have intended the fabulous animal to be understood, for in four out of the five passages, 'adder' is given either in the text or margin as the equivalent of 'cockatrice.' The probability is that they considered 'cockatrice' and 'basilisk' synonymous. Ancient belief attributed to both the power of killing by a glance of the eye: e.g. in Shakespeare (*Rom. and Jul.* III. 2);

> And that bare vowel *I* shall poison more
> Than the death-darting eye of *cockatrice*.

while in *Cymb.* II. 4;

> It is a *basilisk* unto mine eye,
> Kills me to look on't.

Chaucer (*Parson's Tale*) in one word identifies the basilisk with the fable of the cockatrice; 'as the *basilicok* sleth folk by venime of his sight.' The *Promptorium Parvulorum* gives, '*cocatryse*, basiliscus, cocodrillus.'

Cocker, *v. t.* (Ecclus. xxx. 9). This word is connected by Mr Wedgwood with *cockney*, i. e. one pampered or delicately reared; the Du. *kokelen* or *keukelen*, and Fr. *coqueliner*, to pamper. In Sir T. More's *Supplication of Souls*, certain women in purgatory are made to say,

Woe be we there and wishe that while we liued, ye neuer had folowed our fantasies, nor neuer had so *cockered* vs, nor made vs so wanton. *Works*, p. 337 *d*.

And Shakespeare (*K. John*, v. 1);

Shall a beardless boy,
A *cockered* silken wanton brave our fields?

See also the quotation from North's Plutarch under SET.

Cockle, *sb.* (Job xxxi. 40). A.-S. *cocæl*, *cocel;* Fr. *coquiole*, a weed which grows in cornfields, called also corn-campion: its botanical name is *agrostemma githago*. Shakespeare (*Love's L. Lost*, IV. 3) has the proverb,

Sow'd *cockle* reap'd no corn.

Who is able to tell his diligent preaching, which every day, and every hour, laboureth to sow *cockle* and darnel. Latimer, *Serm.* p. 72.

The Hebrew word thus rendered is by some supposed to denote the same plant as the 'tares' of Matt. xiii. 30: the old translators render it 'thorn' or 'bramble;' Dr Lee, 'hemlock,' and Celsius, 'aconite.'

This loller here wol prechen us somwhat.
Nay, by my fathers soule that schal he nat.
.....
He wolden sowen som difficultee
Or springen *cockle* in our clene corne.
Chaucer, *Shipman's Prol.* 14404.

Why growe the wedes and *cokyll* in the corne.
Barclay, *Eclogue* v.

Cogitations, *sb.* (Dan. vii. 28). Thoughts, reflections; Lat. *cogitationes.*

For first of all, wanton and vain *cogitations,* which always lie wide open to the inspirations of Satan and talk of naughty men, are plagues to the word of God. Bullinger, *Decades,* p. 66.

Collops, *sb.* (Job xv. 27). Lumps or slices of meat; still used in Yorkshire, but generally applied to rashers of bacon, whence the Monday before Ash Wednesday is there called Collop Monday. According to Mr Wedgwood's ingenious etymology, it is an imitative word 'from *clop* or *colp*, representing the sound of a lump of something soft thrown on a flat surface.' He connects it with Du. *klop*, It. *colpo*, a blow, and compares the similar words *dab*, *pat*, in which both significations are combined. To these may be added *slab* and *slap.*

A morcell, gobbet, or peece of flesh, a steake or *collop*, or any like peece. Offa. Baret, *Alvearie.*

God knows, thou art a *collop* of my flesh.
Shakespeare, 1 *Hen. VI.* v. 4.

Colour, *sb.* (Acts xxvii. 30). Pretext; Lat. *color* in the same sense.

I fere, lest those that haue not letted to put them in duresse with out *colour*, wil let as lytle to procure their distruccion without cause. Sir T. More, *Rich. III. Works*, p. 49 *g.*

Vnder a *colour* to make sport and set the company in a laughing; but indeed to mocke Gegania the mistresse of the house.
Holland's *Pliny*, xxxiv. 3.

Notwithstanding his Royall heart was not daunted or discouraged for this or that *colour*, but stood resolute. *The Translators to the Reader.*

Colt, *sb.* (Gen. xxxii. 15; Zech. ix. 9, &c.). A.-S. *colt.* Applied to the male young of the ass and camel, but now only to a young male horse. The Swedish *kult* denotes both a young boar and a boy.

Come at, *v. t.* (Num. vi. 6). To come near.

Madam, he hath not slept to-night; commanded
None should *come at* him.

Shakespeare, *Wint. Tale*, II. 2.

Come by, *v. t.* (Acts xxvii. 16). To get, acquire. Still used colloquially.

This office he committed to him, that he might the more easely by him, as by a faithful messenger, releue the necessitie and misery of poore nedie people, such as him selfe happely coulde not *come by* the knowlage of. Sir T. More, *Life of Picus; Works*, p. 6 *d*.

But how I caught it, found it, or *came by* it,
What stuff 'tis made of, whereof it is born,
I am to learn.

Shakespeare, *M. of Venice*, I. 1.

Translation it is...that remooueth the couer of the well, that we may *come by* the water. *The Translators to the Reader*.

Comeliness, *sb.* (Is. liii. 2; Ezek. xvi. 14). Beauty, grace.

Comelinesse: seemelinesse. Decentia...condecentia. Baret, *Alvearie*.

When youth with *comeliness* pluck'd all gaze his way.

Shakespeare, *Coriol.* I. 3.

Comely, *adj.* (Ps. xxxiii. 1; Eccl. v. 18). Becoming, graceful, from A.-S. *cymlíc*; like the Lat. *decens*. It is now only applied to external grace or beauty, but had once a moral sense.

Meseems it were more *comely* for my lord (if it were *comely* for me to say so), to be a preacher himself. Latimer, *Rem.* p. 328.

O what a world is this, when what is *comely*
Envenoms him that bears it!

Shakespeare, *As You Like It*, II. 3.

The root of the word is connected with the A.-S. *cweman*, to please, and G. *bequem*.

Comfort, *v.t.* Fr. *comforter;* ecclesiastical Latin *conforto*, from Lat. *fortis* 'strong.' Properly 'to strengthen.' The Hebrew word thus rendered in Job ix. 27; x. 20, is elsewhere translated 'to recover strength' (Ps. xxxix. 13) and 'strengthen' (Am. v. 9). The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies 'to console;' and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as of that which is merely accessory. In the 7th art. of the truce between England and Scotland in the reign of Rich. III. it was provided that neither of the kings 'shall maintayne, fauour, ayde, or *comfort* any rebell or treytour' (Hall, *Rich. III.* fol. 19 *a*). And shortly after we read, 'King Charles promised him aide and *comfort*, and bad him to be of good courage and to make good chere' (fol. 23 *a*).

Lord Campbell, in his 'Essay on Shakespeare's legal acquirements' (p. 82), remarks upon the passage in *K. Lear*, III. 5, 'If I find him *comforting* the king, it will stuff his suspicion more fully;' "The indictment against an accessory after the fact for treason charges that the accessory 'comforted' the principal traitor after knowledge of the treason." But the most striking passage of all is in Wiclif's translation of Is. xli. 7:

> And he *coumfortide* hym with nailes, that it shulde not be moued.

(A. V. 'fastened'). And again, in Phil. iv. 13, the earlier version has,

> I may alle thingis in him that *comfortith* me.

Comfortable, *adj.* (Communion Service). Comforting, consoling. Thus Latimer, describing Bilney's agony of mind (*Serm.* 222); 'As for the *comfortable* places of Scripture, to bring them unto him, it was as though a man would run him through the heart with a sword.' And

Chapman (Preface to *Homer*, *Il.* I. p. lxiv. ed. Hooper) in his noble defence of Poetry, says;

To all sciences, therefore, I must still.....prefer it as being a perpetual commerce with the Divine Majesty, embracing and illustrating all His most holy precepts, and enjoying continual discourse with His thrice perfect and most *comfortable* Spirit.

Commandment, *sb.* (2 Kings xviii. 36). Command, bidding.

Euen those fayle me, and at my *commaundemente* wyll do nothyng for me. Sir T. More, *Rich. III.; Works*, p. 67 *h*.

Sextilius went to doe his *commaundement*, but he was compelled to fight. North's Plutarch, *Lucullus*, p. 558.

Commandment, to give in (Ex. xxxiv. 32). To command.

Whence it is, that in suche cases, Phisicians *geue in commaundement* to feele the pulce of the passionate partie, reheersing, and remembryng the names of many, and among theim the partie also beloued. *The Foreste or Collection of Histories*, trans. Fortescue, fol. 131 *a* (ed. 1571).

Commend, *v. t.* (Acts xiv. 23). From Lat. *commendo*, lit. 'to commit to one's charge;' used several times in the sense in which 'recommend' is now common. Thus in Shakespeare (*Two Gent. of Ver.* I. 3);

> Are journeying to salute the emperor
> And to *commend* their service to his will.

I *commend* rather, some diet, for certaine seasons, then frequent use of physicke. Bacon, *Ess.* xxx. p. 132.

And in the sense of 'commit' simply:

> His glittering arms he will *commend* to rust.
> Shakespeare, *Rich. II.* III. 3.

Commendation, *sb.* (2 Cor. iii. 1). Recommendation. Epistles of *commendation* mentioned in the above

passage, and in early Canons, were 'letters commendatory by which the bearers, when leaving their own congregations, were recommended to distant churches, as guarantees of character' (Blunt, *Hist. of the First Three Centuries*, p. 25). As *commend* above is used for 'recommend,' so *commendation* is replaced in modern usage by 'recommendation.'

> The duke hath offered him
> Letters of *commendation* to the king.
> Shakespeare, *All's Well*, IV. 3.

Under the Feudal System *Commendation* had a technical significance. "The vassal was said to *commend* himself to the person whom he selected for his lord." (Craik, *English of Shakespeare*, 279.)

Commination, *sb.* (Pr.-Bk.). Lat. *comminatio*, literally a *threatening*, from *minari*, to threaten; hence applied to the recital of God's *threatenings* to be used on certain days, of which the first day of Lent is one.

Common, *adj.* Used by all, serving for all. Thus, the 'Book of *Common* Prayer,' as distinguished from *private* or *family* prayer. Latimer, in his first Sermon on the Lord's Prayer, makes the same distinction;

> I told you the diversity of prayer, namely, of the *common* prayer, and the private. *Serm.* p. 326.

In the prayer of St Chrysostom, '*common* supplications' are supplications in which all join. In like manner we read; 'the believers had all things *common* (Acts ii. 44), and in the phrases '*common* faith' (Tit. i. 4), and '*common* salvation' (Jude 3), the word is used in the same sense, which is not altogether obsolete. Other instances are found in Shakespeare (*Tim. of Ath.* IV. 3);

> *Common* mother, thou,
> Whose womb unmeasurable, and infinite breast,
> Teems and feeds all.

And in Bacon (*Ess.* xv. 55);

> Princes, that ought to be *common* parents.

'Common,' in the technical sense of 'profane' or 'polluted,' as defined by the ceremonial laws of the Jews, is used (Acts x. 14, 15; Deut. xxviii. 30 marg.) and Jer. xxxi. 5.

There is a curious use of this word in the phrase 'common sense,' which is now taken almost universally to mean such sense as men of the most ordinary intellect may be supposed to be endowed with, but Archbishop Trench (*Select Gloss.* p. 42) has pointed out that it is a technical term, derived from the Greek metaphysicians, meaning an inward *sense*, which is the *common* bond of all the outward senses; as if the latter merely acted as channels to convey information to the 'common sense.'

> Thus *comyn wytte* worketh wonderly,
> Upon the v. gates whyche are receptatyve
> Of every thynge for to take inwardly,
> By the *comyn wytte* to be affyrmatyve
> Or by decernynge to be negatyve;
> The *comyn wytte*, the fyrst of wyttes all,
> Is to decerne all thinges in generall.
>
> Hawes, *Pastime of Pleas.* cap. 24.

Commune, *v. i.* (Gen. xxiii. 8; 1 K. x. 2; Luke vi. 11; xxii. 4, &c.). In accordance with its derivation from Lat. *communis*, 'common,' 'to *commune* with,' originally signified 'to share in,' as for instance;

> Laertes, I must *commune* with thy grief,
> Or you deny me right.
>
> Shakespeare, *Haml.* iv. 5.

And hence 'to commune' acquired the meaning which it most frequently has, 'to share with another in the communication of ideas, to converse, consult.' So Sir T. More,

> And when we had *communed* a little concerning her son.
>
> *Rich. III.*

Communicate, Lat. *communico*, from the same root as the two preceding words. It is used both trans-

itively in the sense of 'to impart' to others (Gal. ii. 2), and intransitively 'to share,' 'participate' (Phil. iv. 14; 2 Macc. v. 20), and in a technical sense in the Rubrics and Exhortation to the Communion office, 'to partake of the Lord's Supper.' In the sense of 'to share' it occurs in Shakespeare (*Com. of Err.* II. 2);

> Thou art an elm, my husband, I, a vine,
> Whose weakness, married to thy stronger state,
> Makes me with thy strength to *communicate*.

Compact, *pp.* (Ps. cxxii. 3). Firmly united, strongly built; Lat. *compactus*, which has the same meaning. The form 'compacted' occurs in Eph. iv. 16.

> The cælestiall bodies, which make and frame the world, and in that frame are *compact* and knit together, haue an immortall nature. Holland's *Pliny*, II. 8.

> The French King willed his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the severall dominions, intending it was equivalent with them all, and beside more *compacted* and vnited. *Colours of Good and Evil*, 5.

Company, *v. i.* The etymology of this word has given rise to many conjectures. The noun companion (Fr. *compagnon*, It. *compagno*) has been variously derived from Med. Lat. *compaganus*, 'one of the same village,' or *compānis*, 'a messmate,' whence *companium*, 'an association,' 'in analogy with O. H. G. *gi-mazo* or *gi-leip*, board-fellow, from *mazo*, meat, or *leip*, bread' (Wedgwood). Webster suggests another origin for *company*, 'from *cum* and *pannus*, cloth, Teutonic *fahne*, or *vaan* a flag. The word denotes a band or number of men under one flag or standard.' 'To company with' (Acts i. 21; 1 Cor. v. 9) in the sense of 'to associate with,' occurs in Latimer (*Serm.* p. 63);

> How many such prelates, how many such bishops, Lord, for thy mercy, are there now in England! And what shall we in this case do? Shall we *company with* them?

Compass. Fr. *compas*, It. *compasso*, a compass, circle; *compasser* to compass, encircle; from Lat. *cum—passus*. The word is used both as (1) a noun and (2) a verb. 1. In the sense of 'circumference' (Ex. xxvii. 5; xxxviii. 4); 'circuit' (2 Sam. v. 23; 2 Kings iii. 9; Acts xxviii. 13). In the latter passages 'to fetch a *compass*' is simply 'to make a circuit,' 'to go round.' The phrase was formerly common. Thus in Greene's *Groat's worth of Wit;* 'And from thence *fetch a* winding *compasse* of a mile about' (Sig. c 4. rev.).

And Heywood (*Fair Maid of the Exchange*, II. 3),

> For 'tis his custom, like a sneaking fool,
> To *fetch a compass* of a mile about,
> And creep where he would be.

2. The verb 'to compass' is used for the modern 'encompass,' to surround; as in Shakespeare (*Mid. N.'s Dr.* IV. 1),

> We the globe can *compass* soon
> Swifter than the wand'ring moon.

In Sam. xxiv. 2, marg. it is used in the sense of 'traverse' or 'go through.'

> The rest *compassed* him in round about a horsebacke, with songs of victory and great rushing of their harnesse. North's Plutarch, *Brut.* p. 1073.

The word occurs as a noun in Chaucer in the literal sense of a 'circle.' In describing the amphitheatre built by Theseus, he says,

> Round was the schap, in maner of *compass*.
> *Knight's Tale*, 1891.

Bacon uses it for 'border,' 'circumference;'

> Most of the kingdomes of Europe, are not meerely inland, but girt with the sea, most part of their *compasse*. *Ess.* XXIX. p. 129.

Compose, *v. t.* To settle, arrange, as quarrels, &c.; Lat. *componere*.

Demaratus of Corinth aduised a great King, before he talked of the dissentions among the Grecians, to *compose* his domestick broiles. *The Translators to the Reader.*

Conceit, *v. i.* To conceive, imagine; formed from the substantive *conceit*, Lat. *conceptum.*

If any man *conceit*, that this is the lot and portion of the meaner sort onely, and that Princes are priuiledged by their high estate, he is deceiued. *The Translators to the Reader.*

Concerning, *prep.* (Lev. iv. 26). The phrase 'as concerning' is equivalent to 'as regards.'

God is their father, *as concerning* their substance, for he giveth them souls and bodies. Latimer, *Serm.* p. 344.

Concupiscence, *sb.* (Rom. vii. 8; Col. iii. 5; 1 Thess. iv. 5). From Lat. *concupiscentia*, 'eager desire, lust.'

And this *concupiscence*, whan it is wrongfully disposed or ordeyned in man, it makith him to coveyte, by covetise of fleissch, fleisschly synne. Chaucer, *Parson's Tale.*

And in the end, the horse of the minde as Plato termeth it, that is so hard of raine (I meane the vnreyned lust of *concupiscence*) did put out of Antonius head, all honest and commendable thoughtes. North's Plutarch, *Antonius*, p. 985.

Confection, *sb.* (Ex. xxx. 35). A compound; Lat. *confectio*, from which also, through the French, we have *comfit.*

A *confection*, mingling, putting, or setting diuers thinges togethèr, facture, proportion, or making. Compositio...σύνθεσις. vt compositio vnguentorum. Plin. Baret, *Alvearie*, s. v.

Confectionary, *sb.* (1 Sam. viii. 13). That this, and not *confectioner*, is the original form of the word, is shewn by the Med. Lat. *confectionarius*, through which it has come to us from *confectio*, 'a compound.' It occurs in this sense in Shakespeare (*Tim. of Ath.* IV. 3);

But myself
Who had the world as my *confectionary*.

But it is also found, instead of *confectionery*, for things made by the confectioner. Thus Nashe speaks of

Tart and galingale, which Chaucer preheminentest encomionizeth aboue all iunquetries or *confectionaries* whatsoeuer. *Lenten Stuffe*, p. 23.

Confer, *v. i.* (1 Kings i. 7; Gal. i. 16). To consult: Lat. *conferre*, lit. to bring together. This word is but little used, though still intelligible: it was formerly common.

Alcibiades found means to ioine all their three factions in one, becomming friends one to another: and hauing *conferred* with Nicias about it, he made Hyperbolus selfe to be banished. North's Plutarch, *Alcib.* p. 215.

Confidences, *sb.* (Jer. ii. 37).

For this is too high and too arrogant, savouring of that which Ezekiel saith of Pharaoh: *Dicis: fluuius est meus et ego feci memet ipsum:* or of that which another prophette speaketh: That men offer sacrifices to theire nettes and snares, and that which the poett expresseth,

Dextra mihi Deus, et telum quod missile libro,
Nunc adsint:

For these *confidences* were euer vnhallowed, and unblessed. Bacon, *Adv. of L.* II. 23, § 8.

Confound, *v. t.* (Jer. i. 17). From Lat. *confundere*, lit. to pour together, and hence, to mix in disorder, to throw into confusion (e. g. Athan. Creed). In old writers the word was used in a much stronger sense than at present, and was almost synonymous with 'destroy.' In the passage above quoted from Jeremiah, the marginal reading is 'break in pieces,' and this usage is illustrated by the following from Hall (*Hen. IV.* fol. 11 *a*);

For diuerse lordes which wer kyng Rychardes frendes, outwardly dissimuled that whyche they inwardly conspired and determined, to *confounde* this kynge Henry.

The more common sense of the word in our version is 'to put to deep shame;' as Latimer (*Serm.* p. 258) speaking of notable offenders;

For no man is able to devise a better way than God hath done, which is excommunication, to put them from the congregation till they be *confounded.*

Confusion, *sb.* In Is. xxiv. 10, xxxiv. 11, this word appears to be used in the stronger sense of 'destruction' (see CONFOUND), as in Hall (*Hen. IV.* fol. 14 *b*), referring to Piers Exton and his companions;

Kyng Rycharde perceiuyng them armed, knewe well that they came to his *confusion.*

Coney (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26). The O. E. form was *cunig* (Coleridge's *Gloss. Ind.*), or *conyng*, as in Piers Ploughman's *Vis.* 384;

The while he caccheth *conynges,*
He coveiteth noght youre caroyne.

and *coninghis*, *cuning*, and *cunyng* are given in Jamieson's *Scottish Dictionary.* But *conies* is also found in Chaucer (*Ass. of Fowls*, 193);

The little pretty *conies* to hir play gan hie.

The etymology of the word is very doubtful. We have it probably direct from the Fr. *connil* (= It. *coniglio*, Sp. *conejo*), which is itself apparently derived from Lat. *cuniculus.* On the analogy of the Bohemian *kraljk*, 'a rabbit.' literally 'a little king,' Mr Wedgwood suggests that *cuniculus* may be a diminutive of the Germ. *könig*, 'a king.' Certainly the O. E. *conyng* and the Germ. *kannichen* look as if they might have had some such origin. The word *conies* is of frequent occurrence. Thus, in Polyd. Vergil's *History:*

Allmoste the third part of the grownde [in Britain] is lefte unmanured, either for their hertes, or falowe deere, or their

conies or their gotes (for of them allso are in the northe partes no small number). Vol. I. 5.

And in *The Freiris of Berwick*, attributed to Dunbar, we find

> And fatt *cunyngis* to a fyre did scho lay. 135.

Conscience, *sb.* (1 Cor. viii. 7; Heb. x. 2). Consciousness; like the Lat. *conscientia*, which occurs in the Vulgate of both passages.

> Merit, and good works, is the end of mans motion; and *conscience* of the same, is the accomplishment of mans rest. Bacon, *Ess.* XI. p. 40.

Consecrate, *pp.* Consecrated; as in Shakespeare (*Tit. And.* I. 1);

> And suffer not dishonour to approach
> The imperial seat to virtue *consecrate*.

This is one of a numerous class of words, partly accentuated on the last syllable, from Latin participles in *-tus*, which appear to have retained their original form but slightly modified (e. g. *consecrate*, from Lat. *consecratus*), till they were finally adopted into the language and received the English participial termination. The object in the first instance was to avoid the recurrence of the dental sound. Of some words we retain both forms, as for instance, *corrupt* and *corrupted*, *content* and *contented* (Bacon has *discontent*, *Essay* XXXVI.); while others remain in their original condition, as *contrite*, *resolute*, &c. (See EXCOMMUNICATE).

Consent unto (Acts viii. 1; Rom. vii. 16). This phrase, which is not of uncommon occurrence, appears to involve the idea of approval in addition to that of mere agreement. So in Shakespeare;

> The bad revolting stars,
> That have *consented unto* Henry's death.
> 1 *Hen. VI.* I. 1.

And again,

> Retire into your trenches;
> You all *consented unto* Salisbury's death,
> For none would strike a stroke in his revenge.
> *Id.* I. 5.

Conserve, *v. t.* To preserve; Lat. *conservare.*

The first Roman Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for *conseruing* the record of times in true supputation; then when he corrected the calender. *The Translators to the Reader.*

> Thou art too noble to *conserve* a life
> In base appliances.
> Shakespeare, *Meas. for Meas.* III. 1.

Consort, *v. i.* (Acts xvii. 4). From Lat. *consors*, one who casts in his *lot* with others, and shares in common with them. To associate with. So Shakespeare (*Mid. N.'s Dr.* III. 2);

> They wilfully themselves exile from light,
> And must for aye *consort* with black brow'd night.

Constantly, *adj.* (Acts xii. 15; Tit. iii. 8). From Lat. *constanter*, consistently, uniformly.

He slewe with his owne handes king Henry the sixt, being prisoner in the Tower, as menne *constantly* saye. Sir T. More, *Rich. III.; Works*, p. 37*f*.

And verily, our antient chronicles doe all of them most *constantly* affirm, that had they not been thus forewarned and taught what to say, &c. Holland's *Pliny*, XXVIII. 2.

Contain, *v. i.* (1 Cor. vii. 9). The meaning of 'to be continent, restrain oneself,' is derived from the usage of the Lat. *contineo* with the reflexive pronoun in the same sense, by which the Vulgate represents the Greek. In the sense of 'restrain' it occurs in Chapman's *Hom. Il.* II. comment.;

The reverence of the scholar.....might well have *contained* their lame censures of the poetical fury from these unmannerly and hateful comparisons.

In most of the old English versions of 1 Cor. vii. 9, the word used is 'abstain;' Wiclif's earlier version has, "for if thei conteynen not hem silf (*or ben not chast*)," and the omission of the reflexive pronoun is certainly uncommon, though there are many analogous instances in which it is omitted, e. g. in the usage of *refrain*, *remember*, and *repent*, which were formerly all reflexive verbs.

Lascivious wantons can not *conteine*, but in the end they will offer abuse and vilanie to the most holy and sacred bodies that be. Holland's Plutarch, *Morals*, p. 725.

How shall he *contain?* The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of itself to captivate a young man. Burton's *Anat. of Mel.* pt. 3. § 2.

Content, *adj.* (Judg. xix. 6; 2 Kings v. 23; vi. 3; Job vi. 28). Lat. *contentus*, from *contineo*, to hold within bounds. The phrase 'be content,' which occurs in the above passages and also in Shakespeare,

> Cassius, *be content*,
> Speak your griefs softly,
>
> *Jul. Cæs.* IV. 2.

is explained by Mr Craik as signifying 'be continent; contain, or restrain, yourself' (*Eng. of Shakespeare*, 519).

Again in *Oth.* IV. 3;

> I pray you, *be content*, 'tis but his humour;
> The business of the state does him offence.

The Hebrew, however, scarcely bears this sense, and is translated elsewhere, 'let it please thee' or 'be pleased,' as in 2 Sam. vii. 29 and margin. The meaning of the word approaches more nearly to that of the Fr. *content*.

And in Holland's *Pliny*, XXXIV. 5;

Iulius Cæsar verily the Dictator, *was well content* (passus est) that his image should be set vp in the Forum or common place at Rome, armed with an habargeon or coat of male.

Continency, *sb.* (Mar. Ser.). The old form of 'continence,' which preserves more than the modern word its connection with Lat. *continentia*, 'the holding in of one's desires.' It was of frequent occurrence; e.g. Shakespeare has,

> In her chamber
> Making a sermon of *continency* to her.
> *Tam. of Shrew*, IV. 1.

For neither those gates that be shut in a city do guard the same and secure it for being forced and won, if there be but one standing open to receive and let in the enimies: nor the temperance and *continencie* in the pleasures of other senses preserve a yoong man for being corrupted and perverted, if for want of forecast and heed taking he give himselfe to the pleasure onely of the eare. Holland's Plutarch, *Morals*, p. 18.

So 'arrogancy,' 'innocency,' 'insolency,' are found for arrogance, innocence, insolence, which follow the French form of ending. Many words still exist with both terminations; e.g. *excellence* and *excellency; fragrance* and *fragrancy*, &c.

Contrariwise, *adv.* (2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9). On the contrary. The termination *wise* (= *guise*, *guess*) which is found in several English words, is the same as *ways:* thus *likewise*, in like ways; *otherwise*, in other ways; *nowise*, in no ways, or, by no means, &c.

But *contrariwise*, at all times, when ye shall have leisure, ye shall hear or read some part of holy scripture, or some other good authors. Grindal, *Injunctions to Clergy*, 1571 (*Rem.* p. 130).

Unworthy persons, are most envied, at their first comming in, and afterwards overcome it better; wheras *contrariwise*, persons of worth, and merit, are most envied when their fortune continueth long. Bacon, *Ess.* IX. p. 32.

Controversy, *sb.* (1 Tim. iii. 16). Dispute; used in a sense somewhat different from the present.

S. Hierome, a most learned father, and the best linguist without *controuersie*, of his age, or of any that went before him. *The Translators to the Reader.*

Convenient, *adj.* in accordance with its etymology, from the Lat. *conveniens*, signified originally, 'fitting, becoming, suitable,' and in this sense is used several times in our version (Prov. xxx. 8; Rom. i. 28; Eph. v. 4; Philem. 8). Thus Latimer speaks of

> Voluntary works; which works be of themselves marvellous good and *convenient* to be done. *Serm.* p. 23.

> Maintained with such a proportion of land unto them, as may breed a subiect, to live in *convenient* plenty, and no servile condition. Bacon, *Ess.* XXVI. p. 122.

Convent, *v. t.* (Jer. xlix. 19 *m.* l. 44 *m.*). From the Lat. *convenire*, to summon to a tribunal, to convene.

> He hath commanded,
> To-morrow morning to the council board,
> He be *convented.*
>
> Shakespeare, *Hen. VIII.* v. 1.

Conversant, to be (Josh. viii. 35; 1 Sam. xxv. 15). From Lat. *conversor*, to dwell or abide with; hence to associate with. In the original the word signifies simply 'to walk.' So "while he was yet *conversant* in the world" (South, *Serm.* III. 190.) This is one of numberless instances of the common metaphor by which a man's course of conduct is in many languages compared to a road or path. Thus 'way' is used for a mode of life. Hence

Conversation occurs twice in the Old Testament (Ps. xxxvii. 14, l. 23), where in both cases the literal rendering would be 'a path.' In the New Testament it means general deportment or behaviour, especially as regards morals; and, in all but two passages, corresponds very exactly to the word in the original (*ἀναστροφή*). In Heb. xiii. 5, however, the Greek word means 'disposition;' and in Phil. iii. 20, 'citizenship,' as if in the last passage the Apostle had said, "The community to which we belong is in heaven." Bacon (*Ess.* XXVII. p. 106) speaks of "a love and desire to sequester a mans selfe, for a higher *conversation.*"

And Latimer (*Serm.* p. 517);

So it appears, partly, that we are not bound to follow the *conversations* or doings of the saints;

and shortly after he adds;

By this word 'walk' is signified our *conversation* and living.

But all are banished till their *conversation*
Appear more wise and modest to the world.
Shakespeare, 2 *Hen. IV.* v. 5.

Converse, *v.i.* (Acts ii. *c.*). From the same root as the preceding. To associate, be familiar. Thus in Shakespeare (*As You Like It*, v. 2);

I have, since I was three years old, *conversed* with a magician, most profound in his art.

They are happie men, whose natures sort with their vocations; otherwise they may say, *multùm incola fuit anima mea:* when they *converse* in those things, they doe not affect. Bacon, *Ess.* XXXVIII. p. 161.

The Tinker, according to Sir T. Overbury (*Characters*),

embraceth naturally ancient custome, *conversing* in open fields and lowly cottages.

Convert, *v.i.* (like the Lat. *converto*, which is used both as a transitive and as an intransitive verb) in the sense of 'be converted,' occurs Is. vi. 10; but in the New Testament quotations of this passage the more common 'be converted' is used. Instances of the former usage are very numerous.

Salomon, in dedicating of his temple, testifieth that if.....we do *convert* unto God, and ask mercy, that we shall obtain it. Grindal, *Remains*, p. 103.

O London!...I think if Nebo had had the preaching that thou hast, they would have *converted*. Latimer, *Serm.* p. 64.

Convict, *pp.* (Act of Unif. Eliz.). Convicted.

Before I be *convict* by course of law,
To threaten me with death is most unlawful.
Shakespeare, *Rich. III.* I. 4.

Convince, *v.t.* (John viii. 46; Rom. iii. c.). Like the Lat. *convincere*, from which it is derived, it signifies 'to convict,' which itself is formed from the participle of the same word. In this sense it is found in the dramatists frequently. Thus Shakespeare (*Tr. and Cres.* II. 2);

> Else might the world *convince* of levity
> As well my undertakings as your reasons.

And Webster (*Appius and Virg.* v. 3);

> From this deep dungeon
> Keep off that great concourse, whose violent hands
> Would ruin this stone building, and drag hence
> This impious judge, piecemeal to tear his limbs
> Before the law *convince* him.

In the sense of 'to refute' in argument it is used in Job xxxii. 12; Acts xviii. 28; Tit. i. 9; and in the headings of Mark iii. xii.; Luke xx.

In its literal sense of 'overcome,' it occurs in Hall (*Rich. III.* fol. 33 *a*);

> Whyle the two forwardes thus mortallye fought, eche entending to vanquish and *conuince* y^e^ other, king Richard was admonished by his explorators and espialles, y^t^ therle of Richmōd accompaigned with a small nombre of men of armes was not farre of.

Convocation, *sb.* (Ex. xii. 16, &c.). Lat. *convocatio*, an assembly, convoked, or called together.

> Daiphantus making a generall *conuocation* spake vnto them in this maner. Sidney, *Arcadia*, p. 25, l. 23.

Copie, *sb.* Plenty, abundance; Lat. *copia*.

> We, if wee will not be superstitious, may vse the same libertie in our English versions out of Hebrew & Greeke, for that *copie* or store that he hath giuen vs. *The Translators to the Reader.*

The efficacie of preaching did bring in an affectionate studie of eloquence, and *copie* of speech, which then began to flourish. Bacon, *Adv. of Learning*, I. 4 § 2.

Corn (John xii. 24). A.-S. *corn*, a grain; whence *cirnel*, a kernel. The word is retained in the Auth. Vers. from Wiclif. An example from Chaucer is sufficient for illustration; he says of Chaunticlere,

> He chukkith, whan he hath a *corn* i-founde,
> And to him rennen than his wifes alle.
>
> *Nun's Priest's Tale*, 16668.

Cotes (2 Chron. xxxii. 28), and **Sheepcote** (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chron. xvii. 7). *Cote*, especially in composition with the name of one of the smaller animals, is still in common provincial use for 'hut, shed, or enclosure;' thus, sheepcote, dovecote, pigcote, hencote, rabbitcote, and kidcote (by which latter name the village lock-up is sometimes called in West Yorkshire). It is connected with *cot* and *cottage*, all being derived from A.-S. *cóte*, and was once in good use, thus:

> God hath such favour sent hir of his grace
> That it ne semyd not by liklynesse
> That sche was born and fed in rudenesse,
> As in a *cote*, or in an oxe stall,
> But norischt in an emperoures halle.
>
> Chaucer, *The Clerk's Tale*, 8274.

Suche persones will not the euangelicall shepeheard despise or disdeigne, but rather seke al waies possible vntill he shall eftsons haue.....restored theim to the *shepecotes* of the church. Udal's Erasmus, *Luke* fol. 120 *a*.

> When I saw a shepherd fold
> Sheep in *cote* to shun the cold.
>
> Greene's *Philom.* Ode 2. ii. 302 (ed. Dyce).

> And *cotes* that did the shepherds keep
> From wind and weather.
>
> Chapman, *Hom. Il.* XVIII. 535.

Couch, *v. i.* (Deut. xxxiii. 13). To lie; Fr. *coucher*. Like the French word, 'couch' was formerly used in a transitive sense.

The maiesty, that kings to people beare,
The stately port, the awefull cheere they showe,
Doth make the meane, to shrinke and *couch* for feare.
The Mirror for Magistrates, fol. 260 *b*.

As for those pauements called Lithostrata, which be made of diuers coloured squares *couched* in works, the inuention began by Syllaes time, who vsed thereto small quarrels or tiles at Preneste within the temple of Fortune. Holland's *Pliny*, XXXVI. 25.

The Hebrew word of which it is the rendering in Deut. xxxiii. 13 is generally applied to wild beasts and animals.

Count, used both as a noun (Ex. xii. 4) and a verb (Is. v. 28; Jam. v. 11) for the modern 'account.' It is derived through the Fr. *compter*, from Lat. *computare*, to compute, reckon; and in this sense is used in Shakespeare (2 *Hen. VI.* II. 4);

Trow'st thou, that e'er I'll look upon the world
Or *count* them happy that enjoy the sun?

As a noun 'count' occurs in Shakespeare, in the sense of 'reckoning:'

O by this *count*, I shall be much in years
Ere I again behold my Romeo.
Rom. and Jul. III. 5.

Countervail, *v. t.* (Esth. vii. 4). Lat. *contravalere*, to prevail against, counterbalance. Thus in Gower (*Conf. Am.* prol. i. p. 28);

Where Rome thanne wolde assaile
There mighte no thing *contrevaile*.

And Shakespeare (*Rom. and Jul.* II. 6);

But come what sorrow can,
It cannot *countervail* the exchange of joy.

The wit of one man, can no more *counteruaile* learning, than one mans meanes can hold way with a common purse. Bacon, *Adv. of Learning*, I. 2 § 3.

Courage, good (Num. xiii. 20; 2 Sam. x. 12). This phrase requires no explanation. The following are examples of its occurrence.

Therefore it is not in vain that St Paul would have us hearty

and strong, and fight with a *good courage*. Latimer, *Serm.* p. 493.

He began to be of a *good courage* againe, and determined with this good fauourable oportunitie of time, to come before the counsell. North's Plutarch, *Alcib.* p. 220.

Course, out of (Ps. lxxxii. 2). Out of order.

But these standards, to be kept with cutting, that they grow not *out of course*. Bacon, *Ess.* XLVI. p. 193.

Covenant, *v. i.* (Gen. xxix. *c.*; Matt. xxvi. 15; Luke xxii. 5). To agree, make a covenant.

When she first entertained them she promised them her soule, and they *couenanted* to doe all things which she commanded them, &c. *A Wonderfull Discouerie of Witch-craft*, sig. D verso.

Covert, *sb.* (1 Sam. xxv. 20; Job xxxviii. 40). Shelter, hiding place; Fr. *couvert*, from *couvrir*, the Lat. *cooperire*. Now spelt *cover*, and applied only to a hidingplace for game. Baret (*Alvearie*, s. v.) has, 'a *couert* for deere or other beastes. Latibulum...Dumetum...Vmbraculum...φωλεός.' And again, 'a denne or burrowe: *couert* to hide in. Latibulum...vne cachette.'

> So early walking did I see your son:
> Towards him I made; but he was ware of me,
> And stole into the *covert* of the wood.
>
> Shakespeare, *Rom. and Jul.* I. 1.

Covet, *v. t.* (1 Cor. xii. 31; xiv. 39). To desire; from Lat. *cupidus*, through the Fr. *convoiter*, in which the *n* has been inserted from a false idea of the etymology. The Italian has *cubitare*. That the *n* does not really belong to the Fr. *convoiter* is evident from the compound *encovir*, which was used in old French. In the original use of the word in English there was not necessarily any idea of wrong.

We *coueted* to ankor rather by these Ilands in the riuer, than by the maine, because of the Tortugas egges, which our people found on them in great abundance. Ralegh, *Disc. of Guiana*, p. 68.

Cracknel, *sb.* (1 Kings xiv. 3), a kind of cake, so called from the sharp noise made when breaking. The

Hebrew root means, *to prick* or *mark with points*, and is rendered in Josh. ix. 5—12, *mouldy*, i. e. spotted with mould. Richardson quotes,

And whan the plate is hote they cast of the thyn past theron, and so make a lytle cake in maner of a *crakenell* or bysket. Berners' *Froissart*, I. c. 17.

A simnell, bunne, or *cracknell*. Collyra. Baret, *Alvearie*.

Craft, *sb.* (Acts xviii. 3; xix. 25, 27; Ecclus. xxxviii. 34), originally 'strength' (A.-S. *cræft*, Germ. *kraft*), is one of those words which, like 'cunning,' have degenerated in meaning. In its literal sense it occurs in Chaucer (*Tale of Melibeus*);

After here *craft* to do gret diligence unto the cure of hem whiche that thay have in here governaunce.

From the original meaning of 'strength' it comes to signify that in which a man puts forth his strength, and so his work or occupation.

The same Varro praiseth also Praxiteles, who was wont to say, that the *craft* of potterie and working in cley, was the mother of Founderie, and of all workes that are cut, engrauen, chased and embossed. Holland's *Pliny*, xxxv. 12.

Craftsman, *sb.* (Deut. xxvii. 15; 1 Chron. iv. 14; Acts xix. 24, 38). From the preceding; an artisan, or skilful workman, an artist.

In al the lond ther nas no *craftys man*,
That geometry or arsmetrike can.
Chaucer, *Knight's Tale*, 1899.

In sum, this man (Dibutades) gaue the originall name *Plastica* to the craft, and *Plastæ*, to the *craftsmen* in this kind. Holland's *Pliny*, xxxv. 12.

Crave, *v. t.* (Mark xv. 43). To ask for; A.-S. *crafian*.

This is the cause that I, poor Margaret,
With this my son, prince Edward, Henry's heir,
Am come to *crave* thy just and lawful aid.
Shakespeare, 3 *Hen. VI.* III. 3.

Creature, *sb.* (Rom. i. 25; viii. 19; 1 Tim. iv. 4; Jam. i. 18). From the Lat. *creatura* in its original sense of 'any thing created,' not limited to living things. The same word is rendered 'creation' in Rom. viii. 22, which is translated 'creature' in verses 19, 20, 21, 39. Burton, in his *Anatomy of Melancholy*, calls Aristotle's work on Natural History, his 'History of *Creatures*.' And Bacon says (*Adv. of Learning*, I. 4 § 4);

The wit and minde of man, if it work vpon matter, which is the contemplation of the *creatures* of God, worketh according to the stuffe, and is limited thereby.

Credence, *sb.* This word, which was formerly in as common use as 'credit,' which has superseded it, now is, occurs in the Pr.-Bk. version of Ps. cvi. 24;

Fering lest their mocions might with y^e^ Lord Hastinges minishe his *credence*. Sir T. More, *Works*, p. 53*f*.

Of all suche thinges have I experience,
Then mayst thou surely geve to me *credence*.
Barclay, *Eclog. Introd.* p. x.

Another ecclesiastical word of precisely similar form, used to denote a small table or other receptacle for the bread and wine before being placed on the Communion Table, is from an Italian word, meaning a 'cupboard,' and has nothing to do with the above.

Crib, *sb.* (Is. i. 3). A manger for cattle; A.-S. *crib, cribb;* which is the same as the D. *krybbe*, and G. *krippe*.

Let a beast be lord of beasts, and his *crib* shall stand at the king's mess. Shakespeare, *Haml.* v. 2.

Criminous, *adj.* Blameworthy, Lat. *criminosus*. This now seldom used word occurs in the Office for the Consecration of a Bishop; Richardson gives the following example among others.

Consider also, good readers, that by the lawes afore made, there was not only forboden to beare witnes, he that appeared to be once forsworn, but also many other maner of *cryminous* per-

sons, for the generall presumpcion that they wer vnwoorthy credence. Sir T. More, *Works*, p. 1003 *b*.

Crisping-Pins, *sb.* (Is. iii. 22). Curling-irons. In 2 Kings v. 23, where the same Hebrew word occurs, it is rendered *bags;* and such is probably the meaning here. In the two other places where words from the same root occur they are rendered (Exod. xxxii. 4) 'graving tool,' and (Is. viii. 1) 'pen.'

To crispe and courle the haire with an yron pinne, 'Capillos torquere ferro, vel calamistro.' Ovid. Baret, *Alvearie*, s. v. *Courled*.

'Crisping-iron' is used in the same sense in Beaumont and Fletcher.

> For never powder, nor the *crisping-iron*
> Shall touch these dangling locks.
> *The Queen of Corinth*, IV. 1.

Crudle, *v. t.* (Job x. 10). To curdle, the form in which the word appears in modern editions of the Bible.

Cruse, *sb.* (1 Kings xiv. 3; 2 Kings ii. 20). The Dutch *kroes* and *kruyse* and Dan. *kruus*, a cup or drinking vessel, approach most nearly in form as in meaning to our word, which is connected by Mr Wedgwood with *crock*, *cresset*, *cruet*, and *crucible*. The Scottish *cruisken* is probably from the same root, and is equivalent to Fr. *creusequin*, from *creuser*, to hollow. In Holland's Pliny (XXXIII. 5) we read of the Borax, that

Euer as they haue reduced any into pouder, they put it into sundry pots or *cruses*.

And Moses sayde vnto Aaron: Take a *cruse*, and put a gomor full of Man therin. Ex. xvi. 33. Coverdale.

Chaucer (*Canon's Yeoman's Tale*) uses *croselett* (13045), and *croislet* (13081) for crucible.

Cubit, *sb.* from the Latin *cubitus*, elbow (and that from *cumbo*, to lie down, as being the part on which persons supported themselves when reclining at meals), or more probably 'from a root *cub*, signifying crook or bend,'

(Wedgwood), just as *elbow*, G. *ellenbogen*, is the *bow* or *bend* of the arm), was a measure of length, originally denoting the average distance from the elbow to the tip of the middle finger. It belongs to a class of measures taken, as was natural they should be in the first instance, from dimensions of parts of the human body. Compare *foot*, *span*, *palm*, *hand-breadth*, *fathom* (lit. an embrace, the space of both arms extended); French, *pouce* (thumb, or inch); Latin, *ulna* (arm's-length, or *ell*), &c.

Cumber, *v. t.* (Luke x. 40; xiii. 7). Apparently connected with G. *kummer*, trouble*, to which its usage in the sense of vex, trouble, annoy, seems to point. As in the case of 'compass' and 'encompass,' 'camp' and 'encamp,' the compound form remains while the simpler has disappeared, and we retain 'encumber' (Fr. *encombrer*), though 'cumber' is nearly obsolete. In the 16th century it was still common.

> The archers in the forfront and the archers on the side whiche stode in the medow, so wounded the fotemen, so galled the horses and so *combred* the men of armes that the fotemen durst not go forward, the horsmen rañe in plumpes without ordre. Hall, *Hen. V.* fol. 17 *b*.

Latimer describes the children of this world,

> Which as Nimrods and such sturdy and stout hunters..... deceive the children of light, and *cumber* them easily. *Serm.* p. 47.

And Shakespeare (*Jul. Cæs.* III. 1):

> Domestic fury, and fierce civil strife
> Shall *cumber* all the parts of Italy.

Cumbrance, *sb.* (Deut. i. 12). Encumbrance. The Hebrew is elsewhere rendered 'trouble,' as in Is. i. 14.

> Hold ȝow in unite. and ȝe that hopᵉ wolde
> Is cause of all *combraunce*.
> Piers Ploughman's *Vis.* p. 85 (ed. Whitaker).

* Du Cange gives a Med. Latin word *cumbrius* or *combrus*, which denotes a pile of obstacles, such as trees, placed in a road to block up the passage. This is the same as Port. *combro* or *cómoro*, both of which are from Lat. *cumulus*.

Cunning, *sb.* (A.-S. *cunnan*, to know, *ken*) is used in Scripture (as is also the word *craft*) in its original simple sense of *knowing*, *knowledge*, or *skill*, and not, as it is now, in a bad sense (Ps. cxxxvii. 5). So Caxton, speaking of the Earl of Worcester, calls his death

A grete losse of suche a man, consideryng his estate and *connyng*.

No man can attayne perfecte *connynge*
But by longe stody and diligent lernynge.
Hawes, *Past. of Pleas.* cap. 24.

Of Pamphilius the Macedonian artist Pliny says:

He taught none his *cunning* vnder a talent of silver for 10 yeares together. Holland's *Pliny*, xxxv. 10.

Cunning, *adj.* (Gen. xxv. 27; 1 Sam. xvi. 16, &c.). In its original sense of knowing, skilful.

Saynt Austyn, saynt Hyerome, saynt Basyle, saynt Gregory, with so many a godly *connynge* man, as hath ben in Crystes chyrche from the begynnyng hytherto. Sir T. More, *Dial.* fol. 7 *e*.

Plauto, the *connynge* and famous clerke,
That well expert was in phylosophy.
Hawes, *Pastime of Pleasure*, cap. 24.

A man so *connynge* and so wyse that no manne wotteth better what he shuld do and say. Hall, *Ed. V.* fol. 21 *b*.

Curate is used in the Prayer-Book in its literal sense of 'one who is intrusted with the *care* (Lat. *cura*) or *cure* of souls,' and is applied to all the parochial clergy as distinguished from the bishops. This, which is the correct usage, is retained in France, where *curé* answers to our *incumbent*, and *vicaire*, as the name strictly implies, denotes

what we usually mean by *curate*. Piers Ploughman calls them *curators:*

> For persons and parissh-preestes
> That sholde the peple shryve
> Ben *curatours* called.
>
> *Vision*, 14487.

Abp. Grindal (p. 452, Parker Society) speaks of '*cured* benefices;' so also in the *Coventry Mysteries* (Shaks. Soc. p. 71) their incomes are thus portioned out:

> So xuld every *curate* in this werde wide
> ȝeve a part to his chauncel i-wys;
> A part to his parochoneres that to povert slyde;
> The thryd part to kepe for hym and his.

Chaucer says of the friar (*Prol. to Cant. Tales*, 218), describing his superiority over the ordinary clergy,

> For he hadde power of confessioun,
> As seyde himself, more than a *curat*,
> For of his ordre he was a licentiat.

And Latimer (*Serm.* p. 525) uses the term in the same sense:

> For if there be any man wicked because his *curate* teacheth him not, his blood shall be required at the *curate's* hands.

Cure, *sb.* (Ordin. of Priests). This word now restricted to pastoral or spiritual care (see CURATE), was formerly used for 'care' of any kind.

> Madam, I sayde, to learn your science
> I am comen nowe me to applye,
> With all my *cure* and perfect study.
>
> Hawes, *Pastime of Pleasure*, cap. 4.

Curiosity, *sb.* Excessive scrupulousness.

> The Scripture then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of *curiositie*, if we be not content with them? *The Translators to the Reader.*

> Now, as concerning the funerals and enterring of her,...I pray you, let the same be performed without all *curiositie* and superstition. Holland's Plutarch, *Morals*, p. 533.

Curious, Curiously. From Lat. *curiosus* (adv. *curiosè*), 'wrought with *care* and art;' especially applied to embroidery. The '*curious* girdle' of the ephod (Ex. xxviii. 8, see marg.) was a richly embroidered belt, and the expression '*curious* works' (Ex. xxxv. 32) is used to denote embroidery or works of skill, and is elsewhere rendered 'cunning work' (ver. 33). In this sense the word is found in Shakespeare:

> His body couched in a *curious* bed.
>
> *3 Hen. VI.* II. 5.

> He, sir, was lapp'd
> In a most *curious* mantle, wrought by the hand
> Of his queen mother.
>
> *Cymb.* V. 5.

Latimer (*Rem.* p. 348) applies it to skilful music:

> The true kind of loving, which is now turned into piping, playing and *curious* singing.

In the active sense of 'skilful' it occurs in Holland's *Pliny*. See the quotation under ARTIFICER. It is also found in the sense of 'careful.'

> Give me thy grace that I may be a *curious* and prudent spender of my time. Jer. Taylor, *Holy Living.*

In Psalm cxxxix. 15 ('*curiously* wrought in the lower parts of the earth') the word is the same which is usually translated 'embroidered;' the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry (*Taylor's Concordance*).

The translation of Acts xix. 19, '*curious* arts,' in the sense of magic, is an imitation of the Vulgate, 'qui fuerant *curiosa* sectati.' It was afterwards adopted into the language:

> When I was in France, I heard from one D^r^. Pena, that the Q. mother, who was given to *curious arts*, caused the king her husbands nativitie, to be calculated, under a false name. Bacon, *Ess.* XXXV. p. 150.

Custom, *sb.* (Ezr. iv. 13, 20, &c.). Tax.

Let there be freedomes from *custome*, till the plantation be of strength. Bacon, *Ess.* XXXIII. p. 142.

D.

Damnation occurs eleven times, and *damned* three times, as translations of words connected with the Greek κρίνω, 'to judge, pass sentence, condemn.' Another passage in which the kindred word *damnable* occurs is 2 Pet. ii. 1, '*damnable* heresies,' which literally means 'heresies of perdition, or destruction.' In the commonly misunderstood sentence in the Communion Office taken from 1 Cor. xi. 29, 'eat and drink our own *damnation*,' this latter word is used in its simple sense of *judgment*, as may be seen in the margin, and by examining the whole passage. There the words rendered *damnation*, *discerning*, *judged*, and *condemnation*, are all, in the original, parts or derivatives of one and the same word mentioned above; and so Wiclif admirably rendered them into the language of his day by words connected with one and the same English verb, thus in the later version:

He that etith and drinkith vnworthili, etith and drinkith *doom* to him, not wiseli *demyng* the bodi of the lord....And if we *demyden* wiseli vs silf we schulden not be *demyd*, but while we be *demyd* of the lord we ben chastisid, that we be not *dampnyd* with this world.

And that by *dampnyd* he means simply *condemned*, we may learn from his applying the term to our blessed Lord in Matt. xxvii. 3: 'Thanne Judas that betraiede him say that he was *dampned*.' The fact is, the Apostle is referring to temporal *judgments*, 'divers diseases and sundry kinds of death,' as being the consequence of unworthily communicating; the object of such *judgments* being, not *damnation*, but that men might be driven to *judge* and examine themselves, and repent and forsake their evil

ways, in order to escape what is now usually meant by *damnation*. In illustration of this, which was once the ordinary meaning of the word, as it is also of the Latin word from which it is derived, take the following passages:

> *Dampnyd* was he to deye in that prisoun.
> Chaucer, *Monk's Tale*, 15901.

Againe in some partes of the land these seruing men (for so be these *dampned* persons called) do no cõmon worke. Sir T. More, *Utopia*, fol. 22 (trans. Robynson).

The statute of the third yeare of King Henry the seaventh beginning thus; that all vnlawfull chevisances and vsury be *damned*, and none to be vsed vpon paine of forfeiture of the value of the money so chevised and lent. *Quaternio*, p. 197.

Damosell, *sb.* (Deut. xxii. 15, &c.). Damsel; in the ed. of 1611.

Which the King willingly, but vnaduisedly graunted, and espoused the *damosell*. Stow, *Annals*, p. 55.

Dandle, *v. t.* (Is. lxvi. 12). To rock or toss as a child; Fr. *dondeliner*, It. *dondolare;* connected with *dade*.

So he thought hee dreamed one night that he had put on his concubines apparell, and how shee *dandling* him in her armes, had dressed his head, friseling his haire, and painted his face, as he had bene a woman. North's Plutarch, *Alcib.* p. 234.

Danger, *sb.* The phrase '*in danger of* the judgment' is the translation of the Greek ἔνοχος, 'liable to.' The history of the word *danger* is most curious and instructive. The following is, in brief, the explanation given by Mr Wedgwood. *Damnum* in Med. Latin signified 'a legal fine,' whence '*damages*.' It was thence applied to the limits within which a lord could exact such fines, and so to the enclosed field of a proprietor. In this stage it was represented by the Fr. *dommage*, whence our *damage*. *Damage* then acquired the sense of trespass, and the Fr. *damager* signified to impound cattle found in trespass,

whence the abstract *domigerium*, which denoted the power of enacting a *damnum* or fine for trespass. From *domigerium* to *danger* the transition was natural, and the latter 'was equally applied to the right of enacting a fine for breach of territorial rights, or to the fine or the rights themselves....To be in the *danger* of any one, *estre en son danger*, came to signify to be subjected to any one, to be in his power or liable to a penalty to be inflicted by him or at his suit, and hence the ordinary acceptation of the word at the present day.' The following passages will illustrate what has been said:

> In *daunger* he hadde at his owne assise
> The yonge gurles of the diocise.
> Chaucer, *Prol. Cant. Tales*, 665.

> That every of you schal go wher him lest
> Frely withouten raunsoun or *daungeer*.
> Id. *Knight's Tale*, 1851.

Here we may see how much we be bound and in *danger* unto God. Latimer, *Serm.* p. 7.

> You stand within his *danger*, do you not?
> Shakespeare, *Mer. of Ven.* IV. 1.

And, finally, in the sense of a close, or enclosure:

> Narcissus was a bachelere,
> That Love had caught in his *daungere*,
> And in his nette gan him so straine.
> Chaucer, *Rom. of the Rose*, 1470.

From the meaning of 'penalty or fine,' *danger* came to signify the licence obtained for avoiding such penalty, or the price paid for permission to the person possessed of the power of enacting it.

Darling, *sb.* A.-S. *deórling* (diminutive of *deór*, dear), would hardly be used now in any religious writing; but it occurs in Ps. xxii. 20; xxxv. 17.

To alle that ben at rome *derlyngis* of god and clepid hooli. Wiclif, *Rom.* I. 7 (ed. Lewis).

In the form *dearling* the etymology of the word is evident. Thus in B. Jonson, *Alch.* III. 4:

> He swears you'll be the *dearling* of the dice.

And in Hall's *Hen. IV.* f. 12 *a*:

> One ware on his head pece his Ladies sleeue, and another bare on hys helme the gloue of his *dearlynge.*

Daysman, *sb.* (Job ix. 33). An arbitrator or umpire. Dr Hammond observes, in his annotations on Heb. x. 25, that the word *day* in all languages and idioms signifies *judgment;* so 1 Cor. iv. 3, which we render 'man's *judgment,*' is really 'man's *day;*' and so Wiclif (ed. Lewis) renders it: 'And to me it is for the leeste thing that I be demed of ghou or of mannys *dai.*' From Lat. *dies,* a day, came Med. Lat. *dieta,* a diet. Mr Wedgwood observes:

'In the judicial language of the middle ages the word *day* was specially applied to the day for hearing a cause, or for the meeting of an assembly.'

> For what art thou,
> That mak'st thy selfe his *dayes-man* to prolong
> The vengeance prest?
> Spenser, *F. Q.* II. 8. § 28.

In Latin, '*diem* dicere,' to name a *day,* means to *implead;* and so *daysman* might mean one who appoints a *day* on which to hear and decide. Richardson gives the following quotations:

> If one man synne agaynst another, *dayseman* may make hys peace; but yf a man sinne agaynst the Lord, who can be hys *dayseman?* 1 Sam. ii. 25 (1551).

> A more shameful precedent for the time to come: namely that vmpiers and *daies-men,* should convert the thing in suit unto their own and proper vantage. Holland's *Livy,* p. 137.

Dayspring, *sb.* (Job xxxviii. 12; Luke i. 78). The

dawn, daybreak, or sunrising, as the margin of the latter passage gives. Thus Gower (*Conf. Am.* II. p. 97):

> For till I se the *daies spring*,
> I sette slepe nought at a risshe.

And Milton (*P. L.* v. 139):

> Soon as they forth were come to open sight
> Of *dayspring*.

Shakespeare (2 *Hen. IV.* IV. 4) uses a similar expression:

> As sudden
> As flaws congealed in the *spring of day*.

'Spring' by itself occurs in the sense of 'dawning:'

> First *spring* of his decay.
> Chapman, *Hom. Il.* XI. 527.

Day-star, *sb.* (2 Pet. i. 19). The morning-star; A.-S. *dæg-steorra*. Pliny (II. 8, Holland's trans.) says of the planet Venus:

> For all the while that she preuenteth the morning, and riseth Orientall before, she taketh the name of Lucifer (or *Day-star*) as a second sun hastning the day.

Deal, *sb.* (A.-S. *dǽl*, G. *theil*, Sansc. *dala*, a part, portion) occurs several times in passages treating of Levitical arrangements, and always with the word *tenth* joined with it; *tenth deal* meaning *tenth part*, or *tithe*.

> The tithe *deel*
> That trewe men biswynken.
> Piers Ploughman's *Vision*, 10573.

> For every climat hath his *dele*
> After the torninge of the whele.
> Gower, *Conf. Am. Prol.* I. p. 8.

'A great deal,' meaning 'a large portion,' occurs Matt. vii. 36; x. 48, and is still in common use. Hence also *dole*, 'a portion *dealt* out,' is from the verb *to deal*, A.-S. *dǽlan*, to divide.

Deal, *v. i.* This verb (A.-S. *dǽlan*, to distribute) is constantly used in the sense of 'to act.' Its literal meaning is, 'to give to each his *deal*, *dole*, or share,' and hence it is applied to mutual intercourse generally. The following are a few illustrations of its use in old English:

Sextus Pompeius had *dealt* very friendly with Antonius. North's Plutarch, *Anton.* p. 982.

Come, come; *deal* justly with me.
Shakespeare, *Haml.* II. 2.

Go to, go to; peace! peace! we must *deal* gently with him.
Id. *Twelfth Night*, III. 4.

Deal plainly, sir, and shame the fairies.
Ben Jonson, *Alch.* III. 5.

Baret (*Alvearie*, s. v.) gives,

What haue you to *deale*, or doe with him? Quid tibi cum illo est commercij, vel negotij?

Dealing, *sb.* (1 Sam. ii. 23; Ps. vii. 16; John iv. 9). Action, intercourse; from the preceding.

Euery houre he was to look for nothing, but some cruell death: which hitherunto had only bene delayed by the Captaines vehement *dealing* for him. Sidney, *Arcadia*, p. 16. l. 5.

In this passage 'dealing' corresponds to the modern 'entreaty,' just as 'deal' is used like the old word 'entreat' and the modern 'treat.'

Dear, *adj.* (from A.-S. *deóre*, G. *theuer*), like the Latin word *carus*, has two meanings, 'costly or precious,' and 'beloved or endeared.' In the former sense it is used in the Prayer-Book version of Ps. cxvi. 13 and lxxii. 14, where it is not meant that the death or blood of the saints is well-pleasing to God, but that He accounts it precious, and will not let it go for nought.

So in Shakespeare (*All's Well*, I. 1):

Thy life is *dear*, for all that life can rate
Worth name of life, in thee hath estimate.

Compare Acts xx. 24.

Debate, *sb.* (Is. lviii. 4). From Fr. *débattre*, to beat down, contend (as *abate* from Fr. *abbattre*), 'debate' is used in the strong sense of contention, strife. Lye gives *bate* as an Anglo-Saxon word with the same meaning, and this is seen in the compounds breed*bate*, make*bate*.

> The citees knewen no *debate*.
> Gower, *Conf. Am. Prol.* I. p. 7.

> Of tales, both of pees and of *debates*.
> Chaucer, *Man of Law's Tale*, 4550.

No where finde we so dedly *debate* as emongest theim whyche by nature and lawe moste ought to agree together. Hall, *Edw. V.* fol. 3 *a*.

But Jove hath order'd I should grieve, and to that end hath cast My life into *debates* past end.
Chapman, *Hom. Il.* II. 331.

Baret (*Alvearie*) has, 'DEBATE: variance: discord: breach of friendship. Dissidium...στάσις. *Debat.*'

Decease, *v. i.* (Matt. xxii. 25). To die.

After infinite victories obtained, and an incomparable renowme amongst all men for the same, he *deceased* at Florence being then an olde man, and was most honourably buried in the great church of the same citie. Stow, *Annals*, p. 498.

Deceivableness, *sb.* (2 Thess. ii. 10). Deceptiveness. 'Deceivable' is frequently used for 'deceptive' in old writers.

But they have a *fidem mendacem*, a false faith, a *deceivable* faith; for it is not grounded in God's word. Latimer, *Serm.* p. 504.

It is good to consider of deformity, not as a signe, which is more *deceivable;* but as a cause, which seldome faileth of the effect. Bacon, *Ess.* XLIV. p. 178.

Decent, *adj.* (Rubric) and **Decently,** *adv.* (1 Cor. xiv. 40). From Lat. *decens,* becoming, proper. Thus Latimer (*Serm.* p. 93):

> God teacheth what honour is *decent* for the king.

Shakespeare makes Queen Katharine commend her women

> For virtue and true beauty of the soul,
> For honesty and *decent* carriage.
>
> *Hen. VIII.* IV. 2.

In which passage both 'honesty' and 'decent' have a more elevated significance than that now assigned to them. So also Bacon (*Ess.* XLIII. p. 176):

> In beauty, that of favour, is more then that of colour, and that of *decent* and gracious motion more then that of favour.

Deck, *v.t.* From A.-S. *þeccan,* G. *decken,* to cover; whence A.-S. *þæc,* thatch; G. *Dach;* connected with Lat. *tegere, tectum.* In Prov. vii. 16 alone, 'deck' appears to be used in the literal sense of covering, overspreading; in all other passages where it occurs the idea of beauty or ornament is involved in the original. Hence the 'deck' of a ship is that which covers it in.

Declare, *v.t.* (Gen. xli. 24; Deut. i. 5). To make clear, tell plainly; like Lat. *declarare.*

> Wherfore he sent Christopher Urswike...to *declare* the earle of Richemōd how al the decepte & crafty working was conueighed and compassed. Hall, *Rich. III.* fol. 22 *a.*

And again (fol. 21*b*):

> Thēglishe ambassadoures moued their message and request to Peter Landoyse, and to him *declared* their maisters commaundmente.

Decline, *v.i.* (Ex. xxiii. 2). To turn aside.

> Constans then ruled Brytaine, which he administred with great iustice: but after, whē he failed of his health, he associated

vnto him in steed of friends, euill disposed persons to assist him, through whose euill counsell he *declined* into horrible vices. Stow, *Annals*, p. 48.

Dedicate, *pp.* (2 K. xii. 18; 2 Chron. xv. *c.*). Dedicated.

All *dedicate*
To closeness and the bettering of my mind.
Shakespeare, *Temp.* I. 2.

He that is truly *dedicate* to war
Hath no self-love.
Id. 2 *Hen. VI.* v. 2.

Deed, *sb.* The phrase 'in very deed' signifies 'really,' 'truly.' The wicked

Which *in very deed* do forget God, their mind being so occupied with other business. Latimer, *Serm.* p. 364.

Defenced, *pp.* (Is. xxv. 2, xxvii. 10, xxxvi. 1, &c.). Fortified; applied to walled towns. The Hebrew word is in most passages rendered 'fenced.'

On all parts else the fort was strong by scite,
With mighty hills *defenst* from forraine rage.
Fairfax, *Tasso*, XI. 26.

Degree, *sb.* (1 Chr. xvii. 17). From Fr. *degré*, O. Fr. *degrat*, Lat. *gradus*, which appears in O. Eng. in the form *gris* or *greese* (Hab. ii. 1, Wiclif); literally, a step; hence, station, rank. Whatever was the form of the sun-dial of Ahaz, the 'degrees' upon it were literally 'steps,' as the Hebrew shews (2 Kings xx. 9). Chaucer, describing the amphitheatre built by Theseus, says,

Round was the schap, in maner of compaas,
Ful of *degré*, the height of sixty paas.
Knight's Tale, 1892.

But seeing that the people cried out, and made a great noise, because they would not heare him, and that there was no likelyhood they would pardon him: he ranne ouerthwart the Theater, and knocked his head as hard as he could driue, vppon one of the

degrees whereon they sate there to see their sportes. North's Plutarch, *Timoleon*, p. 300.

> Scorning the base *degrees*
> By which he did ascend.
> Shakespeare, *Jul. Cæs.* II. 1.

In the sense of 'rank' it was more common: every one is familiar with 'the squire of low *degree*;' and Shakespeare has (1 *Hen. VI.* IV. 1):

> Because unworthily
> Thou wast installed in that high *degree*.

Dehort, *v.t.* (1 Macc. ix. 9). Lat. *dehortari*, to dissuade, the exact converse of 'exhort,' which remains; while *dehort*, 'a word whose place neither dissuade nor any other exactly supplies, has escaped us.' (Trench, *English Past and Present*, p. 137.) It occurs in the headings of several chapters, Prov. vii.; Luke xxii.; 1 Pet. ii.

With a setled resolution hee (Atticus) desired againe they would approue of his good intent, and not seeke to *dehort* him from it. Burton, *Anat. of Mel.* Pt. 1. Sec. 4. Mem. 1.

The places of exhorting, and *dehorting* are the same which wee vse in perswading and disswading. Wilson, *Rhetorique*, p. 64 (ed. 1585).

Delectable, *adv.* (Is. xliv. 9). Delightful; Lat. *delectabilis*. The words 'delightful' and 'delightsome,' which have the same meaning, are attempts to naturalize a foreign root.

> And yet your fair discourse hath been as sugar,
> Making the hard way sweet and *delectable*.
> *Rich. II.* II. 3.

In this passage the accent is on the penultimate, and in Spenser, words in *-able* are commonly so accentuated.

Delectable: faire to behold: pleasant. Amœnus. Baret, *Alvearie*.

Delicately, *adv.* (1 Sam. xv. 32). 'Agag came unto him *delicately*,' is variously understood: 'mincingly' (Bishop Patrick); 'walking in state, haughtily' (Kimchi). The Hebrew word is literally pleasantnesses; so may mean *cheerfully* or *pleasantly*, as the Geneva Version has it, as not fearing much harm from an unarmed old prophet, when he had been spared by the rough soldiers. In Prov. xxix. 21; Lam. iv. 5; Luke vii. 25, it occurs in the sense of 'luxuriously,' representing the same Hebrew word in the first two passages as in 1 Sam. xv. 32.

His friends and familiars hauing wealth at will, as men exceeding rich, they would needes liue *delicately* and at ease. North's Plutarch, *Alexander*, p. 740.

Delicateness, *sb.* (Deut. xxviii. 56). Luxury, delicacy

After this sorte, *delicatenes* that wanted many things that entertained it, began by litle and litle to vanish away, and lastly, to fall off from themselues. North's Plutarch, *Lycurgus*, p. 50.

Delicatenesse: tendernesse. Muliebritas. Baret, *Alvearie.*

Delicates, *sb.* (Jer. li. 34). Delicacies, dainties.

Who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in *delicates*, and men that live by their travail, poor men, to lack necessary meat and drink? Latimer, *Serm.* p. 53.

And in Shakespeare (3 *Hen. VI.* II. 5) the king apostrophizes the shepherd's homely curds as 'far beyond a prince's *delicates*.'

Deliciously, *adv.* (Rev. xviii. 7, 9). Luxuriously.

> This noble January, with al his might
> In honest wise as longith to a knight,
> Schop him to lyve ful *deliciously*.
> Chaucer, *The Merchant's Tale*, 9899.

'Deliciousness' was formerly used for 'luxury.'

He thought with him selfe to banish out of the citie all insolencie, enuie, couetousnesse, & *deliciousnesse*. North's Plutarch, *Lycurgus*, p. 49.

Delightsome, *adj.* (Mal. iii. 12). The termination *ful* has now taken the place of *some* (G. *sam.* A.-S. *sum*) in this word, though this latter termination is retained in numbers of similar words, *e.g.* noisome, wholesome, cumbersome, troublesome, &c.

Fowling is more troublesome, but all out as *delightsome* to some sorts of men. Burton, *Anat. of Mel.* Pt. II. Sec. 2. Mem. 4.

The termination *-some*, like the Icel. *-samt, -samr, -söm*, expresses a disposition or quality.

Chapman (*Hom. Il.* II. 235) uses the adverb *delightsomely:*

And all the prease, though griev'd to be denied
Their wish'd retreat for home, yet laugh'd *delightsomely*, and spake
Either to other.

Demand, *v.i.* (2 Sam. xi. 7). Like Fr. *demander*, to ask, simply; not as now in the stronger sense of 'to ask with authority, or as a right.'

I coniure you to tell mee the storie of your fortune herein, lest hereafter when the image of so excellēt a Ladie in so strange a plight come before mine eyes, I condemne my selfe of want of consideration in not hauing *demanded* thus much. Sidney, *Arcadia*, p. 37, l. 21.

Denounce, *v.t.* (Deut. xxx. 18). To announce, declare, proclaim; Fr. *denouncer*, Lat. *denuntiare.* Baret (*Alvearie*, s. v.) gives:

To *denounce* and declare himselfe to be an enimie. Inimicitias indicere...To *denounce* or proclame warre. Indicere bellum.

The Geneva Version has 'pronounce' in the above passage. With 'denounce' and 'announce' compare 'delay' and 'allay,' which were formerly used in the same sense. Wiclif has 'denoumbren,' to number.

Depart, *v.t.* formerly used in the Marriage Office. The response has been corrupted into 'till death us *do part.*' It was in good use in old writers:

And so thei ben not now tweyne but o fleisch; therfor a man *departe* not that thing that God hath ioyned. Wiclif (2), *Matt.* xix. 6.

Whan that I hearde ferre off sodainly,
So great a noise of thundering trumpes blow,
As though it should have *departed* the skie.
Chaucer, *The Flower and the Leaf*, 193.

Til that the deth *departen* shal us tweine.
Knight's Tale, 1136.

The conquerors at the first *departed* the Ilond betweene them. Pol. Verg. I. 36.

Deputy, *sb.* (Acts xiii. 7, xviii. 12, xix. 38). Appropriately used by our Translators as the rendering of the Greek ἀνθύπατος, the *proconsul* or governor of a senatorial province. In the 16th century the Lord Lieutenant of Ireland was called the Lord Deputy.

Plague of your policy!
You sent me *deputy* for Ireland.
Shakespeare, *Hen. VIII.* III. 2.

Depraving, *sb.* (Act of Unif. Eliz.) Depreciation.

Depraving, shame, untrust, and jelousie.
Chaucer, *Cuckow and Nightingale*, 174.

Derision, to have in (Job xxx. 1; Ps. ii. 4). To deride.

Whyche two thynges if ye woulde resemble togither, so might ye blaspheme and *haue in derysion* all the deuout rytes & cerimonies of the church. Sir T. More, *Works*, p. 121 *d*.

Describe, *v.t.* (Josh. xviii. 4, 6). Like the Lat. *describere*, in its literal sense, 'to mark, trace out.' Our Translators followed the Vulgate in their rendering. So the word is used by Milton (*P. L.* IV. 567):

I *described* his way
Bent on all speed and marked his aery gait.

The word is still used in a technical sense as applied to the drawing of geometrical figures.

Deserving, *sb.* (Judg. ix. 16). Desert.

> And yet to be afeard of my *deserving*
> Were but a weak disabling of myself.
> Shakespeare, *Mer. of Ven.* II. 7.

> It was more of his courtesy than your *deserving*.
> Id. 2 *Hen. IV.* IV. 3.

Desire, *v.t.* (2 Chr. xxi. 20). Like the Lat. *desiderare*, from which it is derived, this word signifies 'to regret.'

> She that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity, and she shall be pleasant while she lives, and *desired* when she dies. J. Taylor, *The Marriage Ring*, Sermon 18 (quoted in Trench's *Glossary*).

Chapman uses the substantive in the same way, as equivalent to *desiderium:*

> With passionate *desire*
> Of their kind manager.
> *Hom. Il.* XVII. 380.

Despite, *sb.* (Heb. x. 29). The Lat. *despicere*, to look down upon, despise, became in O. Fr. *despire* (as from *conficere* was formed *confire*), whence the noun *despit*, contempt, contumely.

> God sayth by the prophet Jeremie, The folk that me despisen shal be in *despite*. Chaucer, *Parson's Tale* (ed. Tyrwhitt).

And again in the same Tale:

> Inobedient is he that disobeyeth for *despit* to the commandments of God.

So Sackville (*Induction*, 426):

> Cyrus I saw and his host dead,
> And how the Queene with greate *despite* hath flong
> His head in bloud of them shee ouercome.

Hence the adjective *despitous*, which is found in Chaucer:

Despitous, is he that hath desdayn of his neighebour.
Parson's Tale.

Despite, *v.t.* To treat with contempt.

The Romanistes therefore in refusing to heare, and daring to burne the word translated, did no lesse then *despite* the spirit of grace. *The Translators to the Reader.*

Despiteful (Ez. xxv. 15) and **Despitefully** (Matt. v. 44) are respectively the adjective and adverb from the preceding:

My navy....
....with which I mean
To scourge the ingratitude that *despiteful* Rome
Cast on my noble father.
Shakespeare, *Ant. and Cl.* II. 6.

Determinate, *pp.* (Acts ii. 23). Determined; Lat. *determinatus*, marked off by boundaries, and so, definite, fixed:

Like men disused with a long peace, more *determinate* to do, then skilfull how to do. Sidney, *Arcadia*, p. 21, l. 10.

The following passage of Chaucer is a better illustration:

Have ye a figure than *determinate*
In helle, ther ye ben in your estate?
The Friar's Tale, 7041.

'quod the Sumpnour' to the Devil.

Die the death (Matt. xv. 4). This phrase occurs in Sackville's *Induction*, 55:

It taught mee well all earthly things be borne
To *dye the death.*

Or else he must not only *die the death*,
But thy unkindness shall his death draw out
To lingering sufferance.
Shakespeare, *Meas. for Meas.* II. 4.

Either to *die the death*, or to abjure
For ever the society of men.
Id. *Mid. N.'s Dr.* I. 1.

Digged (Gen. xxi. 30; xxvi. 15, 18, &c.). This weak form of the past tense and participle of 'dig' is used throughout the A. V. in preference to the stronger form 'dug,' and in accordance with the custom of contemporary writers.

For euen so did Xerxes in old time cause the mountaine Atho to be cut in sunder, and a channell to be *digged* there to passe his shippes through. North's Plutarch, *Lucullus*, p. 569.

The Scripture says, Adam *digged:* could he dig without arms. Shakespeare, *Ham.* v. 1.

Mary, in any case this same toad must be *digged* out of the ground againe before the field be mowed, els will the millet proue bitter in tast. Holland's *Pliny*, xviii. 17.

Diligence, *sb.* The phrases 'do diligence' (2 Tim. iv. 9, 21), and 'give diligence' (2 Pet. i. 10), are frequently found in old writers. Thus Chaucer (*Tale of Melibeus*) says the office of physicians is

After here craft to *do* gret *diligence* unto the cure of hem whiche that thay have in here governaunce.

Now wepe nomore, I schal *do* my *diligence*,
That Palamon, that is myn owen knight,
Schal have his lady, as thou him bihight.
The Knight's Tale, 2472.

And ech of hem *doth* his *diligence*
To doon unto the feste reverence.
The Clerk's Tale, 8071.

Baret (*Alvearie*, s. v.) supplies the following illustration:

To *giue* all *diligence*, to procure aduancement. Inseruire honoribus. Cic.

Disallow, *v. t.* (Num. xxx. 5, 8, 11; 1 Pet. ii. 4, 7). To

disapprove, reject; literally, to dispraise. For the etymology see ALLOW.

All that is humble he *disaloweth*.
Gower, *Conf. Am.* I. 83.

Allowing that that is good, and *disallowing* the contrary.
Latimer, *Serm.* p. 216.

What follows, if we *disallow* of this?
Shakespeare, *K. John* I. 1.

Disannul, *v.t.* (Job xl. 8; Gal. iii. 15). The affix *dis-*, contrary to custom, has not a negative or privative but an intensive force in this word (as in *dis*sever), which is merely a stronger form of *annul*, from Fr. *annuler*, Lat. *annihilare*, to annihilate, bring to nothing.

Then Warwick *disannuls* great John of Gaunt.
3 *Hen. VI.* III. 3.

The word is also found in the form 'dysnull.'

Your hole desyre was set
. . . . . .
Touchynge the trouthe by covert lykenes
To *dysnull* vyce and the vycious to blame.
Hawes, *Pastime of Pleasure*, cap. 8.

Disannulling, *sb.* (Heb. vii. 18). From the preceding.

Discipline, *sb.* used in Job xxxvi. 10, in its true meaning (Lat. *disciplina*, from *disco*, 'to *learn*') of *instruction*. In the Commination Service it means the 'execution of the laws by which the Church is governed, and infliction of its penalties.'

For then haue they longed, vnder the prayse of holy scrypture, to set out to shew theyr own study. Which bycause they wold haue seme the more to be set by, they haue fyrst fallen to the dysprays & derysyon of all other *dyscyplynes*. Sir T. More, *Dial.* f. 38*d*.

Discomfit, *v.t.* (Ex. xvii. 13; 2 Sam. xxii. 15, &c.). Fr. *déconfire*, It. *sconfiggere*, to rout; whence the substantive *sconfitta*, the original of all being Lat. *configere*, to fasten

together; whence *discomfit* primarily signifies to unfasten; then to disintegrate, or break up a mass into the parts of which it is composed; and as applied to an army, to break up, disperse.

> Thrice hath this Hotspur, Mars in swathling clothes,
> *Discomfited* great Douglas.
>
> Shakespeare, 1 *Hen. IV.* III. 2.

Hannibal's army, by such a panick fear, was *discomfited* at the walls of Rome. Burton, *Anat. of Mel.* Pt. 1. Sec. 2. Mem. 4. Subs. 3.

Discomfiture, *sb.* (1 Sam. xiv. 20). From the preceding. Rout, defeat.

> The pilours diden businesse and cure
> After the bataile and *discomfiture.*
>
> Chaucer, *The Knight's Tale,* 1010.

Discover, *v. t.* (Ps. xxix. 9; Is. xxii. 8; Mic. i. 6). To uncover, lay bare; from *dis-* negative and *cover*, Fr. *couvrir*, It. *coprire*, Lat. *cooperire.* 'The voice of the Lord *discovereth* the forests,' *i. e.* strippeth off their leaves.

> Whether any man hath pulled down or *discovered* any church, chancel, or chapel, or any part of them. Grindal, *Art. of Enquiry,* 1576, No. 50.

And Shakespeare (*Mer. of Ven.* II. 7):

> Go, draw aside the curtains and *discover*
> The several caskets to this noble prince.

In this passage the word appears to have a sense intermediate between that in which it is now used and its original meaning.

Dispensation, *sb.* (1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25). Lat. *dispensatio*, from *penso*, to weigh. Literally, the act, or office of weighing out or distributing as a steward *dispenses* or weighs out to each dependent his proper allowance. The Greek word (*οἰκονομία*) used in the above

passages is that from which *economy* is derived, and for which Dean Alford confesses himself unable to find an exact English equivalent.

Emong thynges of most high perfeccion, deuout praier hath the first place: the nexte place hath the special choosyng out of theim, to whō the *dispensacion* and stewardyng of goddes woorde is to bee committed.

Udal's Erasmus, *Luke*, fol. 62 *b*.

Disposition, *sb.* (Acts vii. 53). Appointment, arrangement, ordinance. Wiclif's, Tyndale's, and the Geneva versions give the last mentioned word. The Great Bible of 1539 has 'mynistracyon.' Our translators followed the Rheims version.

Aprochen gan the fatall destine,
That Joves hath in *disposicioun*.

Chaucer, *Tr. and Cr.* v. 2.

Dissolve, *v. t.* (Dan. v. 16). To solve. 'Resolve' is used frequently in the same sense in Shakespeare.

I am on the rack:
Dissolve this doubtful riddle.

Massinger, *The Duke of Milan*, iv. 3.

A riddle,
And with more difficulty to be *dissolved*,
Than that the monster Sphinx from the steep rock
Offer'd to Œdipus.

Id. *The Roman Actor*, iii. 2.

Distaff, *sb.* (Prov. xxxi. 19). A.-S. *distæf*, the staff on which the flax or tow was rolled in spinning. The instrument is obsolete, though the word is still well understood. The Hebrew conveys the idea of roundness, and is again used in 2 Sam. iii. 29 for a (round) staff, and three times by Nehemiah (iii. 12, 14, 15) for the circuit or region

round about Jerusalem. Chaucer has embodied in verse a common proverb of his time:

> For he hadde more tow on his *distaf*.
> *The Miller's Tale*, 3772.

And in Shakespeare (*Twelfth Night*, I. 3), Sir Toby compares Sir Andrew Aguecheek's hair to 'flax on a *distaff*.'

Divers, Diverse, *adj.* (Deut. xxv. 13; Ez. xvi. 16; Dan. vii. 3, 7, &c.). From Lat. *diversus*, literally, turned different ways; hence different, various. These senses are illustrated by the following examples:

Wherfore he sent to the quene beynge in sanctuarie, *diuerse* and often messengers. Hall, *Rich. III.* fol. 24 *a*.

> Therefore doth heaven divide
> The state of man in *divers* functions.
> Shakespeare, *Hen. V.* I. 2.

> Myself and *divers* gentlemen beside
> Were there surprised and taken prisoners.
> 1 *Hen. VI.* IV. 1.

Every sect of them, hath a *divers* posture, or cringe by themselves. Bacon, *Ess.* III. p. 9.

Divert, *v.t.* literally means to turn aside, but is now, with its substantive 'diversion,' almost exclusively used in the figurative sense of turning aside a man's thoughts from grave or laborious occupation. Trench moralizes upon it to the effect that the world, by the uses of this and similar words for amusement and pleasure, confesses that all which it proposes is, not to make us happy, but a little to prevent us from remembering that we are unhappy, to *pass* away our *time*, to *divert* us from ourselves (*Study of Words*, p. 9). The word is used in its original sense when we speak of 'diverting' the course of a stream, and in the heading of 2 Kings xvi.,

Ahaz *diverteth* the brazen altar to his own devotion.

As knots, by the conflux of meeting sap,
Infect the sound pine, and *divert* his grain
Tortive and errant from his course of growth.
Shakespeare, *Tr. and Cr.* I. 3.

Divide unto, *v.t.* (Num. xi. *c.*; Luke xv. 12). To divide among.

Divination, *sb.* (Num. xxii. 7; Jer. xiv. 14). Lat. *divinatio.*

Diuination, or Southsaying, & telling things by coniecture. Mantice...*προμάντευμα.* Baret, *Alvearie,* s. v.

Meton, whether it was for the feare of the successe of the iourney he had by reason, or that he knew by *diuination* of his arte what would follow, he counterfeited the mad man. North's Plutarch, *Alcibiades,* p. 219.

Diviner, *sb.* (Deut. xviii. 14; 1 Sam. vi. 2). One who by divination predicts future events; Lat. *divinare,* to foretell, predict. We have naturalized the word by adding a Saxon termination.

Among the Romanes a Poet was called Vates, which is as much as a *Diuiner,* foreseer, or Prophet. Sidney, *Defence of Poesie,* p. 493, l. 20.

Olenus Calenus, who was reputed the most famous *diuinor* and prophet of all the Tuscanes. Holland's *Pliny,* XXVIII. 2.

Divorcement, *sb.* (Deut. xxiv. 1). Divorce.

Though he do shake me off
To beggarly *divorcement.*
Shakespeare, *Oth.* IV. 2.

Do, *v.t.* To cause or make, as in the phrase, 'to *do* to wit,' *i.e.* to make to know, like the A.-S. *don to witanne.* Thus Gower (*Conf. Am.* I. 46):

Now *doth* me pleinly live or die.

He *dothe* us somdele for *to wite*
The cause of thilke prelacie. Id. Prol. p. 13.

For sche, that *doth* me al this wo endure,
Ne rekketh never whether I synke or flete.
Chaucer, *The Knight's Tale*, 2398.

And *do* to morn that I have the victorie. *Ibid.* 2408.

Doctor, *sb.* (Luke ii. 46, v. 17; Acts v. 34), in its primary sense is 'a teacher' (Lat. *docere*, *doctus*). It need hardly be said that it applies to one skilled in any branch of science or philosophy, but it is so commonly used by members of the medical profession only that the places in Scripture where the word occurs are liable to be misunderstood by uneducated persons. The author of the 'Thornton Romances' calls Austyn, Gregory, Jerome, and Ambrose 'the foure *doctorus*' (Sir Degrevant, 1447). So also Piers Ploughman terms the Evangelists:

Of this matere I myghte
Make a long tale,
And fynde fele witnesses
Among the foure *doctours;*
And that I lye noght of that I lere thee,
Luc bereth witnesse.
Vision, 5305.

You may imagine, what kinde of faith theirs was, when the chiefe *doctors*, and fathers of their church, were the poets.
Bacon, *Ess.* III. p. 8.

Doctrine, *sb.* Literally 'teaching,' usually means the substance of what is taught, but in some passages (*e.g.* Mark iv. 2) it means 'act of teaching,' and in others (Matt. vii. 28, &c.) 'manner of teaching.'

Terfore thapostle saith all that is wreton is wreton for our *doctryne*. Caxton, *Recuyell of Troy*, Epil. to B. III.

Domination, *sb.*, is used once in the Prayer-Book version of Ps. xlix. 14, where the Auth. Vers. has the more

common word 'dominion.' Milton uses the word for one of the grades of the angelic ranks (*P. L.* v. 601). The word was common in the time of Hen. VII. It occurs often in Hawes' *Pastime of Pleasure, e.g.*

> And forasmuche that he made nature
> Fyrst of all to have *domynacyon*,
> The power of her I shall anone dyscure. cap. 23.

Dominion, to have (Gen. i. 26). To rule.

And though Jerusalem be builded again, yet the Jews shall have it no more, they shall never *have dominion* over it. Latimer, *Rem.* p. 47.

Baret (*Alvearie*, s.v.) gives,

To *haue dominion*, or mastership ouer an other; to beare rule. Dominor...*Auoir la maistrise, et Seigneurie sur vng autre. Dominer.*

Dote, *v.i.* (Jer. l. 36; 1 Tim. vi. 4). To be mad or foolish; Du. *doten*, *dutten* in the same sense. The derived meaning 'to be foolishly fond' occurs in Ez. xxiii. 5, 7, 9, &c.

To *dote*, or waxe foolish. Deliro...Desipio...*Radoter.* Baret, *Alvearie.*

> Unless the fear of death doth make me *dote*,
> I see my son Antipholus, and Dromio.
> Shakespeare, *Com. of Err.* v. 1.

> The river hath thrice flow'd, no ebb between;
> And the old folk, time's *doting* chronicles,
> Say, it did so a little time before
> That our great grandsire Edward sick'd and died.
> Id. 2 *Hen. IV.* iv. 4.

Double to (Job xi. 6). An example of this construction is found in Bacon's *Historie of the Raigne of King Henry the Seuenth* (p. 76):

About the same time, the King had a Loane from the Citie of Foure thousand pounds; which was *double to* that they lent before.

Doubt, *v.t.* The phrase 'to *doubt of*' occurs in the preface of *The Translators to the Reader:*

But was that his magnificence liked by all? we *doubt of* it.

Wherfore if the Byshops and Cardiñalles be of the same opinion, and that suche doctrine be taughte at Rome, then is it no longer to be *doubted of*, but that Rome is the very seate of Antechrist. Sleidan's *Commentaries*, fol. 2*a*. (Eng. trans. 1560.)

Drag, *sb.* (Hab. i. 15, 16). A.-S. *dræge.* Three other words, akin to that which is thus rendered, are all translated *net* (Ps. cxli. 10; Is. xix. 8, li. 20). The margin has *flue-net* (FLUE). A *drag-net* is a net to be drawn or *dragged* along the bottom of the water, a dredge; cf. John xxi. 8, '*dragging* the net with fishes.'

Nor ye set not a *dragge-net* for an hare. Wyat.

Minsheu gives 'a *dragge* or sweep-net. B. dregh-net.'

Draught-house, *sb.* (2 K. x. 27), and **Draught** (Matt. xv. 17; Mark vii. 19), a privy, from Icel. *draf*, dregs, dirt, connected with A.-S. *drabbe, dréfe, drof.*

For vpon this pages wordes king Richard arose. (For this communicacion had he sitting at the *draught*, a conuenient carpet for such a counsaile). Sir T. More, *Rich. III.; Works*, p. 68 *b*.

Hang them, or stab them, drown them in a *draught*.
Shakespeare, *Tim. of Ath.* v. 1.

There was a goddes of idlenesse, a goddesse of the *draught* or jakes. Burton, *Anat. of Mel.* Pt. 2. Sec. 1. Mem. 3.

Wiclif uses *draft* in the sense of 'dregs,' Ps. xxxix. 3.

Drave, past tense of DRIVE (Josh. xvi. 10, &c.).

There is a straunger knight,
The which for promise of great meed, vs *draue*
To this attempt.

Spenser, *F. Q.* VI. 7. § 12.

Drawen, *pp.* (Num. xxii. 23). The old form of 'drawn' in the ed. of 1611.

For thei are not *drawen* to murdremēte, but to health and safetie. Udal's Erasmus, *Luke,* fol. 53 *a.*

Dredge, *sb.* (Job xxiv. 6 *m.*).

Dragge, menglyd corne. Prompt. Parvulorum.

Sow barly and *dredge,* with a plentifull hand,
Least weed stead of seed, ouergroweth thy land.

Tusser, *Husbandry,* Sept.

Thy *dredge* and thy barlie goe thresh out to malt.

Ibid. Nov.

In that kind of corne which comprehendeth wheat, there is to be reckoned that grain which serueth for prouender and forrage, and is sown for beasts, & namely, that which they call *dredge* or ballimong. Holland's *Pliny,* XVIII. 7.

Dress, *v.t.* (Gen. ii. 15; Ex. xxx. 7). To trim.

What pity is it
That he had not so trimm'd and *dress'd* his land
As we this garden.

Shakespeare, *Rich. II.* III. 4.

Duke, *sb.* (Gen. xxxvi. 15, &c.). A leader, chieftain. The modern limitation of this title to the highest rank of nobility has caused its ancient usage as applied to any leader or general (Lat. *dux*) to sound strange to our ears. The following are curious usages according to present notions:

Dukes of this dymme place.

Piers Ploughman's *Vision,* 12717.

And thou Bethleem, &c....for of thee a *duyk* schal go out,

that schal gouerne my puple of Israel. Wiclif (2), *Matt.* ii. 6.

The great *Duke*, that (in dreadfull aw)
Vpon Mount Horeb learn'd th' eternall law.
Sylvester's *Du Bartas*, p. 10 (ed. 1611).

Caxton speaks of 'the puissant *duc* Cato, senatour of Rome;' and of '*duc* Josue that noble prynce.'

Be that bryght blod that he xulde blede
He xal us brynge fro the develys drede,
As a *duke* most dowty in dede
Thorwe his dethe on rode.
Coventry Myst. p. 157.

Gideon a *duke* which God raised up. Latimer, *Serm.* p. 31.

Dulcimer, *sb.* (Dan. iii. 5, 10, 15). The original word is *sumponyah*, which seems to be only the Greek *συμφωνία* in a Chaldaic form, and which is restored by Wiclif in the form *symphony*, after the Vulgate *symphonia*. See also the margin of Auth. Vers.

Doulcimer, an instrument of musicke so called. Sambuca. Baret, *Alvearie*, s. v.

Gesenius explains it, 'a double pipe with a bag.' The modern dulcimer is a rude kind of harpsicord or pianoforte, the wires being struck with a rude hammer*.

Dure, *v.i.* to last, endure, occurs Matt. xiii. 21. Compare the still common word 'during,' which is really a participle of the same verb:

This thei *dured* that ȝere
Thre quarterus and mare.
Sir Degrevant, 1551.

Huge almesful and piteful deedis, summe perpetuel, summe for a tyme to *dure*. Pecock's *Repressor*, p. 326.

He that can trot a courser, breake a rush,
And arm'd in proofe, dare *dure* a strawes strong push.
Marston, *Sat.* I. 30.

* The dulcimer differed chiefly from the psaltery in the wires being struck, instead of being twitted with a plectrum or quill, and therefore requiring both hands to perform on it. Chappell, *Popular Music of the Olden Time*, I. 35.

E.

Ear, in the phrases 'give ear,' 'incline the ear,' in the sense of 'listen,' 'attend,' occurs in Ex. xv. 26; Ps. v. 1, xvii. 6, and many other passages.

> Break the neck of the wax, and every one *give ear.*
> Shakespeare, *Love's L. Lost,* IV. 1.

> Whereto if you'll a willing *ear incline.*
> Id. *Meas. for Meas.* V. 1.

The latter is an imitation of the Latin idiom, as in the Vulgate of Ps. xvi. 6, 'Inclina aurem tuam mihi, et exaudi verba mea.'

Ear, *v.t.* (Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24). Used as a verb this word is more likely to be misunderstood than almost any other word in our present version. It is derived from the Lat. *arare,* to plough, through the A.-S. *erian,* and is constantly used by old writers.

> All that hise oxen *eriede,*
> Thei to harewen after.
> Piers Ploughman's *Vis.* 13491.

> I have an half acre to *erie*
> By the heighe weye:
> Hadde I *eryed* this half acre,
> And sowen it after,
> I wolde wende with yow.
> *Ibid.* 3800.

But who of 3ou hath a seruaunt *erynge* or lesewynge oxis, &c. [*Auth. Vers.*: 'plowing or feeding cattle']. Wiclif (2), *Luke* xvii. 7.

Men were compelled for savegarde of life not to *ere* the grounde, but of necessitie to serve in warres. Pol. Verg. II. 54.

And let them go
To *ear* the land that hath some hope to grow.
Shakespeare, *Rich. II.* III. 2.

He that *ears* my land spares my team.
Id. *All's Well*, I. 3.

Earing, *sb.* (Gen. xlv. 6; Ex. xxxiv. 21). From A.-S. *eriung*, ploughing.

Certis thou3 there growe manye wedis bi occasioun of his planting, deluyng, *ering* and sowing, 3it he wole not ceese.
Pecock's *Repressor*, p. 228.

Earnest, *sb.* (2 Cor. i. 22, v. 5; Eph. i. 14). A pledge, security. In all three passages the word is a translation of ἀρραβῶν, which is merely a modification of a Hebrew word, and occurs again in Gen. xxxviii. 17, 18, where the A. V. has 'pledge.' The etymology is not quite certain. Richardson connects it with the adjective *earnest* (A.-S. *eornost* from *yrnan*, to run: hence, to be eager after); but the connection is more apparent than real. With greater probability Mr Wedgwood (*Proc. of Phil. Soc.* v. 33) suggests the Welsh *ernes*, *ernest* (whence *ernaw*, to give earnest-money), connected with the Gaelic *arra*, and Latin *arrha*, which last seems to point to the Hebrew.

But the usage of the word is common. Thus, in Shakespeare's *Two Gent. of Ver.* II. 1, is a play upon its double sense:

Speed. No believing you indeed, sir; but did you perceive her *earnest*?
Val. She gave me none except an angry word.

And again, 1 *Hen. VI.* v. 3:

I'll lop a member off and give it you
In *earnest* of a further benefit.

And Fuller says of younger brothers:

Many of them have adventured to cheapen dear enterprises, and were only able to pay the *earnest*. *Holy State*, xv. § 3.

Ebrew, *adj.* (Deut. xv. *c.*). Hebrew; in ed. of 1611.

You rogue, they were bound, every man of them; or I am a Jew else, an *Ebrew* Jew. Shakespeare, 1 *Hen. IV.* II. 4.

Edify, *v.t.* Derived through Fr. *édifier* from Lat. *ædificare*, to build. This word does not occur in the Old Testament, but is often used in the New Testament, where it is an exact rendering of a word literally meaning 'to construct a house, to build up;' but from the Christian Church being called the temple or house of God, it acquired a metaphorical and spiritual meaning, and is applied, in the New Testament and in modern language, to mental or spiritual advancement. Old English writers used the word in its original sense of *build;* e.g.

I shal overturne this temple,
And a-doun throwe it;
And in thre daies after
Edifie it newe.
Piers Ploughman's *Vis.* 11068.

He did, moreover, at London *ædefie* a gate on the bancke of the river Thames, which, accordinge, to his name, of the posteritee, was called Belinsgate. Pol. Verg. I. 46.

We retain this literal meaning in *edifice.*

So Spenser, who affected archaisms:

A little wyde
There was an holy chappell *edifyde.*
F. Q. I. 1, § 34.

In Acts xx. 32 the metaphor is retained, but the Greek word is translated. Compare also Col. ii. 7, and Jude 20.

Eftsoons, *adv.* (Act of Unif. Eliz.). Soon after; A.-S. *æftsóna.*

They go abord,
And [he] *eftsoones* gan launch his barke forthright.
Spenser, *F. Q.* II. 11, § 4.

The Giant, wiping with his hand his wound,
Cries, tush, 'tis nothing: but *eftsoones* the ground
Sunk vnder him.
Sylvester's *Du Bartas, The Tropheis*, p. 523. ed. 1611.

And verily this carefull regard of the fathers, will worke also greater diligence in the masters themselves, seeing that by this meanes they are called *eftsoones*, as it were to account and examine how much they plie their schollers, and how they profit under their hands. Holland's Plutarch, *Morals*, p. 11.

Eight, (Ex. xxii. 30). Eighth, in the ed. of 1611.

Now his Sonne,
Henry the *Eight*, Life, Honour, Name and all
That made me happy; at one stroake ha's taken
For euer from the world.
Shakespeare, *Hen. VIII.* II. 1 (ed. 1623).

Either, A.-S. *ægther*, for 'each of two,' occurs Lev. x. 1; 2 Chron. xviii. 9; John xix. 18; Rev. xxii. 2. It was formerly in good use, and may still be heard as a provincialism.

The furste dunt that he him ȝaf he smot out *aither* eȝe. *Life of St Brandan*, 434.

And craked bothe hire legges
And the armes after
Of *either* of tho theves.
Piers Ploughman's *Vis.* 12220.

If it may not be found in one man, combine two of *either* sort. Bacon, *Ess.* XXX. p. 133.

Foure and foure to *either* side. *Ibid.* XLVI. p. 189.

'*Either* to *other*,' in the Marr. Serv., means '*each* to the other.'

Either despiseth *oother*. Piers Ploughman's *Vis.* 2768.

Eyther of you are so fond of *other*. Greene's *Groatsworth of Wit*, sig. C2, verso.

EITHER is also used in Luke vi. 42, where we should now write *or*.

Either make the tree good and his fruit good also, *either* make the tree bad and his fruit bad also. Matt. xii. 33, quoted by Tyndale, *Doct. Tr.* p. 50.

Elect, *adj.* (Lat. *electus*), simply means 'chosen,' in which sense it was first applied to the Israelitish nation, and then, in the early Church, to the whole body of Christians, as being *chosen* from the world of the ungodly. '*Elect* angels,' in 1 Tim. v. 21, seems to mean, 'the angels, God's *chosen* ministers.'

Saint Paul, that *elect* instrument of God, taketh muster of God's warriors, and teacheth Christian people to war. Latimer, *Serm.* p. 490.

Shakespeare employs it in a sense in which we now use the Fr. *élite;*

> Men
> Of singular integrity and learning,
> Yea, the *elect* of the land.
>
> *Hen. VIII.* II. 4.

Else, redundant in Gen. xlii. 16, as in Latimer (*Serm.* p. 52):

Shall you often see the punishments assigned by the laws executed, or *else* money redemptions used in their stead?

Emerods, *sb.* (1 Sam. v. 6, &c.). From It. *emorroidi* and Fr. *hémorroides*, which are both derived from Gr. αἱμορροΐδες, we have the two forms *emerods* and *hæmorrhoids*, a painful disease known now commonly as the piles. In Burton's *Anatomy of Melancholy*, we find the word in the forms *hæmrods* and *hemroids*.

Emulation, *sb.* (Gal. v. 20). Jealousy, rivalry in a bad sense; Lat. *æmulatio*. 'Emulations' is the rendering of the Gk. ζῆλοι, and is illustrated by the following passage from Baret's *Alvearie* (s.v. *Enuie*).

To haue enuie to som man, to be angrie with an other man

which hath that which we couet to haue...Aemulor...and Aemulatio...is such a kind of enuie.

> I was advertised their great general slept,
> Whilst *emulation* in the army crept.
> Shakespeare, *Tr. and Cr.* II. 2.

Men have a foolish manner (both parents, and schoolemasters, and seruants) in creating and breeding an *emulation* between brothers, during childhood, which many times sorteth to discord, when they are men; and disturbeth families. Bacon, *Ess.* VII. p. 24.

Enable, *v.t.* (1 Tim. i. 12). Like the Fr. *habiller*, to make able (*habilis*) for any purpose, to qualify.

Feare breedeth wit, anger is the cradle of courage, ioy openeth and *enableth* the heart. Sidney, *Arcadia*, p. 44, l. 31.

So Fuller, speaking of commerce:

No work can be base prescribed in reference to a noble end, as theirs is that learn an honest mystery to *enable* them for the service of God and the country.

And just before he uses *disenable* in the sense of 'disqualify:'

Neither doth an apprenticeship extinguish native nor *disenable* to acquisitive gentry. *Holy State*, XV. 5.

Enchantment, *sb.* (Ex. vii. 11; Lev. xix. 26; Eccl. x. 11). Incantation; from the Lat. *incantamentum*, the chanting a magical verse or formula which was supposed to have a potent influence.

There are not a few who are persuaded for certaine, that euen the very serpents, as they may be burst by *inchantment*, so they can vnwitch themselues. Holland's *Pliny*, XXVIII. 2.

And in another passage, speaking of eclipses (XXV. 2):

The most part of the common people haue bin and are of this opinion (receiued by tradition from their forefathers) that all the same is done by *inchantments*, & that by the means of

some sorceries and herbs together, both sun and moone may be charmed, and inforced both to lose and recouer their light.

End, in the phrase 'to the *end*,' for 'in order that,' occurs in Ex. viii. 22. Polybius, when with Scipio in Africa, saw some lions

Crucified and hanged vp, *to the end* that vpon the sight of them other Lions should take example, and be skarred from doing the like mischiefe. Holland's *Pliny*, VIII. 16.

Endamage, *v.t.* (Ezr. iv. 13; 1 Esd. vi. 33). From Fr. *endommager*. The word is essentially the same with *endanger* both in origin and meaning [DANGER], and is now represented by the shorter form *damage*. In the same manner we retain *treat*, while *entreat* has become obsolete; while on the other hand *encompass* has survived *compass*, and *encourage* the unusual form *courage* found in Latimer:

> Where your good word cannot advantage him,
> Your slander never can *endamage* him.
> Shakespeare, *Two Gent. of Ver.* III. 2.

Hence *endamagement* = damage in (*K. John*, II. 1).

Endeavour, connected with Fr. *devoir*, duty, which is from Lat. *debere*, is used as a reflexive verb in the Collect for Second Sunday after Easter, in the preface to the Confirmation Office, and in the Office of Ordering of Priests.

I haue *endeuoyred me* to make an ende. Caxton, *Golden Legend*, 2nd prol.

That euery man in his partye *endeuoyre theym* vnto the resistence a foresayd. Id. *Prol. to Godf. of Boloyne.*

This is called in scripture 'a just man' that *endeavoureth himself* to leave all wickedness. Latimer, *Serm.* p. 340.

And Shakespeare (*Twelfth Night*, IV. 2):

> *Endeavour thyself* to sleep.

Even when employed according to its present usage the word *endeavour* had a much greater intensity of meaning,

implying 'the highest energy that could be directed to an object' (Maurice, *Lincoln's Inn Sermons*, p. 156). The force of such passages as Eph. iv. 3, '*endeavouring* to keep the unity of the Spirit,' and 2 Pet. i. 15, is greatly weakened by giving to *endeavour* its modern sense.

If we attach to 'endeavour' its present meaning, we may too easily persuade ourselves that the Apostle does no more than bid us to attempt to preserve this unity, and that he quite recognizes the possibility of our being defeated in the attempt. Trench, *On the Auth. Vers. of the N. T.* p. 44.

Endirons, *sb.* The more usual form of this word, which only occurs Ezek. xl. 43 (marg.), is *andiron* (in *Prompt. Parvul. awnderne* and *awndyryn*); otherwise it might be thought to be derived from the position and material of the instrument it denotes, viz. *iron* standards, one at each *end* of a fireplace, to support logs of wood while being burnt; they were in common use until displaced by the modern fire-grate. But the termination *-iron* has probably no more to do with the root than *-wood* in worm*wood* (A.-S. *wermod*, G. *wermuth*). Mr Wedgwood gives Med. Lat. *andena*, *andela*, *andeda*, Fr. *landier*, and adds, 'The Flemish *wend-ijser* probably exhibits the true origin, from *wenden*, to turn; *wend-ijser*, *brand-ijser*, cratenterium, ferrum in quo veru vertitur,—Kil., i. e. the rack in front of the kitchen dogs or andirons, for supporting the spit.' For the insertion of the 'r' compare 'vagrant' from 'vagans.' In Caxton's *Boke for Travellers*, quoted in *Prompt. Parv.* p. 19, note 2:

Thingis that ben vsed after the hous...vpon the herthe belongeth woode or turves, two *andyrons* of yron [*brandeurs*], a tonge, a gredyron.

And again, in Hormani *Vulgaria* (1519), fol. 154 *b*;

I lacke a fyre pan, and *andyars* to bere vp the fuel.

Awnderne (*awndyryn*, *awndyrn*). Andena, ipoporgium. Prompt. Parvul.

Her *andirons*
(I had forgot them) were two winking Cupids
Of silver.

Shakespeare, *Cymb.* II. 4.

Endow, *v.t.* from Lat. *dos*, a dowry (Med. Lat. *doalium*, whence Fr. *douaire*, E. *dower* and the verbs *endoairer* and *endouérer*), and so literally 'to furnish with a dowry;' thence 'to furnish with any gift or qualification.' This is certainly the sense in Gen. xxx. 20; Ex. xxii. 16; and in the Marriage Service, 'with all my worldly goods I thee *endow*.'

Engine, *sb.* occurs 2 Chron. xxvi. 15; Ezek. xxvi. 9, and three times in the margin, denoting, in each case, 'military machine, implement of warfare.' Strictly speaking, it means any instrument showing contrivance and skill (*ingenium*) in its construction. It is defined in Du Cange as 'Machina bellica *ingenio* et arte adinventa.'

So that the ram that batters down the wall,
For the great swing and rudeness of his poise,
They place before his hand that made the *engine*.

Shakespeare, *Tr. and Cr.* I. 3.

In an old poem of the thirteenth century the word occurs as a verb, 'to plot against:'

Ho may more trayson do, or is loverd betere *engine*,
Than he that al is Crist is to.

Debate of the Body and Soul, 125.

Dekker uses *enginous*.

The word occurs in one of its earliest stages in Chaucer's *Parson's Tale:*

The goodes of nature of the soule ben good wit, scharp understonding, subtil *engyn*, vertu naturel, good memorie.

In the old Norman French Life of S. Edward the Confessor, l. 3997, edited by Mr Luard, it occurs in the sense of 'a machine:'

Purpensez s'est de un e[n]*gin*
Par quel s'enva par le chemin.

See GIN.

Engrafted, *pp.* (Jam. i. 21), for the more usual 'grafted.' The root of *graft* is the same as that of *grave*, both being from A.-S. *grafan*, to carve, dig. This word is another instance out of many in which of two forms the longer has been rejected and the shorter retained. Thus Gower (*Conf. Am.* I. p. 66) uses *entamed* for *tamed*, and *sample* has taken the place of *ensample*. See ENDAMAGE.

And 'tis the only way, as by marriage they are *engrafted* to other families, to alter the breed. Burton, *Anat. of Mel.* Pt. 1. Sec. 2. Mem. 4. Subs. 1.

Enlarge, *v.t.* (2 Sam. xxii. 37; Ps. iv. 1). To set at large or at liberty, to set free.

This yere also the kyng *enlarged* Elyanoure his mother, whiche longe before at the commaundement of his father her husbande, was as a prysoner kepte in secrete kepynge. Fabyan's *Chron.* Rich. I. p. 6, col. 2 (ed. 1516).

Ensample, *sb.* (Lat. *exemplum*), the more usual form of *example* in old authors, occurs several times both in Bible (1 Cor. x. 11; Phil. iii. 17, &c.) and Prayer-Book.

> Ac I may shewe *ensamples*
> As I se outher while.
>
> Piers Ploughman's *Vis.* 2353.

Gloryous Prynces and hye men of noble and vertuouse courage shold take *ensample* tempryse werkys leeful and honneste. Caxton, *Prol. to Godf. of Boloyne.*

> Bot do not as thai doun, thereof take good hede,
> Bot ȝif thai showe ȝoue good *ensampil* to the soule hele.
>
> Audelay, *Poems*, p. 42.

A bishop, not alonely giving good *ensample*, but teaching according to it, rebuking and punishing vice. Latimer, *Serm.* p. 14.

We retain the shorter form *sample* which was formerly used for 'example.'

And as simple as that *saumple* is, yet is there lesse reason in our case, then in that. Sir T. More, *Rich. III.; Works*, p. 48 *d*.

Ensign, *sb.* (Num. ii. 2; Is. v. 26). A standard, or flag; Fr. *enseigne*, Lat. *insigne*. Formerly corrupted into ancient.

Which Sylla perceiuing, lighted straight from his horse, and taking an *ensigne* in his hand, ran through the middest of his men that fled. North's Plutarch, *Sylla*, p. 511.

This Golden Cluster the Herauld delivereth also to the Tirsan, who presently delivereth it over to that Son that he had formerly chosen to be in house with him; who beareth it before his Father as an *Ensign* of Honor when he goeth in publick ever after, and is thereupon called The Son of the Vine. Bacon, *N. Atlantis*, p. 254 (ed. 1651).

Ensue, *v.t.* From Fr. *ensuivre*, which again is from the Lat. *insequor*. As an active verb, it occurs Ps. xxxiv. 14 (Prayer-Book); quoted also 1 Pet. iii. 11, in its original sense of 'follow after and overtake.' It is now obsolete in this sense; but in Wiclif and writers of his age *sue* was the word almost invariably used for 'follow;' thus in the above passage Wiclif (ed. Lewis) has,

Seke he pees, and parfytli *sue* it.

So in Matt. viii. 1:

Whanne Jhesus was come doun fro the hill myche puple *sueden* him...*Sue* thou me and lete the dede men birie her dede men.

Faste he *suede* after hem: he and othere mo. *Life of Thomas Beket*, 51.

The pley he *suede* of houndes: and of hauekes also ynouȝ. *Ibid.* 191.

Latimer uses *ensue* in the same way:

If it be truth, why may not I say so, to courage my hearers to receive the same more ardently, and *ensue* it more studiously. *Rem.* p. 336.

Let not to-morrow then *ensue* to-day.
Shakespeare, *Rich. II.* II. 1.

Enterprise, *v.i.* (Marr. Serv.) from Fr. *entreprendre*, to undertake. The verb was in good use formerly: thus,

I have *emprysed* and fynyshed this sayd lytil werke and boke, Besechynge Almyghty god to be his protectour and defendour agayn alle his Enemyes, and gyue hym grace to subdue them, and inespeciall them that haue late *enterprysed* agayn right and reson to make warre wythin his royamme. Caxton, *Epil. to Mirrour of the Worlde.*

Ne have we ever *enterprised* any thing against them of trouble, vexation, or displeasure. *Bishops' Reply to Henry VIII.* A. D. 1529.

Alas! madame, yf I have *enterprysed*
A thyng to hye truly for my degre.
Hawes, *Past. of Pleas.* cap. 18.

On the other hand, 'undertaking' is used by Bacon (*Ess.* IX.) in the sense of 'enterprising.'

Enticing, *adj.* (1 Cor. ii. 4; Col. ii. 4). Persuasive: the margin of the former passage gives 'persuasible.'

This Menestheus was the first that began to flatter the people, and did seeke to winne the fauour of the communaltie, by sweete *entising* wordes. North's Plutarch, *Thes.* p. 17.

Entirely, *adv.* (Communion Office).

We Thy servants *entirely* desire Thy fatherly goodness.

It is used as the equivalent of the Lat. *integrè*, fully, perfectly. The adjective *entire* is derived through the Fr.

entier = Lat. *integer*, and is used in the sense of the latter by Spenser (*F. Q.* II. 10, § 31):

> He to Cordelia him selfe addrest,
> Who with *entire* affection him receau'd.

> Wherefore I pray you *entierly*,
> With all mine herte, me to lere.
> Chaucer, *Rom. of the Rose*, p. 64.

Entreat, *v.t.* where we should now use *treat*, occurs several times in our version. The following passage shows both usages, the obsolete and that still current:

I *intreated* you in my last to burn my letters sent unto you for the argument sake;...and if you *entreat* this postscript in the same manner, you shall not erre a whit. *Letter of Mr Secretary Davison*, A.D. 1586 (Nicolas's *Life of Davison*, p. 151).

Scotland is the other parte of Brytainee whereof I will somewhat at large *entreate* in this place. Pol. Vergil, I. 5.

Called to this convocation, as I see, to *entreat* here of nothing but of such matters as both appertain to the glory of Christ, and to the wealth of the people of England. Latimer, *Serm.* p. 44.

But formerly *to entreat* had the stronger signification 'to prevail by entreaty,' just as now 'to persuade,' which originally signified simply 'to use persuasion,' is according to present usage 'to prevail upon by persuasion.' Ralegh (*Guiana*, p. 77), says of the old chief of Aromaia:

I desired him to rest with vs that night, but I could not *intreat* him.

Entring, *sb.* (Josh. viii. 29). Entrance.

> Prayeng us to take our *entryng*
> And come unto the ladies precence.
> Hawes, *Past. of Pleasure*, cap. 8.

Before the dore, and in the very *entring*. Antè ipsum vestibulum, primóque in limine. Virg. Baret, *Alvearie*.

This Camalet sometime a famous towne, or castle standeth at the south end of the church of south Gadbury, the same is situat

on a very tor or hil, wonderfully strengthned by nature, to the which be two *entrings* vp, by very steepe way, one by north, an other by southwest. Stow, *Annals*, p. 60.

Entring in, *sb.* (Ex. xxxv. 15). Entrance.

Envy, *sb.* (Matt. xxvii. 18; Acts vii. 9; Rom. i. 29, &c.) Malice, ill-will, spite.

Envye proprely is malice, therfore is it proprely agayns the bounté of the Holy Gost. Chaucer, *Parson's Tale.*

Enuie, hatred, malice, ill will, spite. Inuidia & Inuidentia. Baret, *Alvearie.*

> But since he stands obdurate,
> And that no lawful means can carry me
> Out of his *envy's* reach, I do oppose
> My patience to his fury.
> Shakespeare, *Mer. of Ven.* IV. 1.

> Not Africk owns a serpent, I abhor
> More than thy fame and *envy.*
> Id. *Coriol.* I. 8.

> Our course will seem too bloody, Caius Cassius,
> To cut the head off, and then hack the limbs;
> Like wrath in death and *envy* afterwards.
> Id. *Jul. Cæs.* III. 1.

> Troilus shall be such to Cressid, as what *envy*
> Can say worst shall be a mock for his truth.
> Id. *Tr. and Cr.* III. 2.

Envying, *sb.* (Rom. xiii. 13; James iii. 14, &c.) Envy; as above.

Equal, *v.t.* (Lam. ii. 13). To make equal, compare; Lat. *æquare.* Not used now as a transitive verb.

Ere, *adv.* (Ex. i. 19; Num. xiv. 11, &c.). A.-S. *ær*, 'before,' is common in old writers, and still in use.

To use too many circumstances, *ere* one come to the matter, is wearisome; to use none at all, is blunt. Bacon, *Ess.* XXXII. p. 138.

Cruden refers to six passages, to which add 1 Sam. iii. 3.

Err, *v.i.* from Lat. *errare*, to wander, or stray; hence, to stray from the path of duty, to transgress. The following passage from Wiclif (Matt. xviii. ed. Lewis) well illustrates the phrase in the General Confession, 'We have *erred* and strayed:'

What semeth to you, if ther weren to a man an hundrid scheep and oon of hem hath *errid* wher he schal not leve nynty and nyne in desert, and schal go to seche that, that *erride?*

And in his version of Jude 13, 'wandering stars' or planets are called '*erringe* sterris.' It is worth noting, that most of the words used to express sin contain the idea of departure from the right path: *e.g.* the word *sin* itself is from A.-S. *syndrian*, to separate, sunder; *wrong* is wrung, twisted; *evil* has the same meaning; *trespass* and *transgression* both mean, overstepping due bounds; *iniquity*, that which is not equal, leaning to one side more than the other; *unrighteousness*, not going in *right wise* (*i.e. ways*); and so on. A great many of the Hebrew and Greek words for *sin* are of the same nature; indeed, the common word in the New Testament, and that which occurs in *every* place where our version has *sin*, is a word (ἁμαρτία) which literally means 'missing a mark, deviation, error.'

> My Lord, the Commons sends you word by me,...
> That they will *erre* from your highnesse person.
> *The First Part of the Contention, &c.*
> (Cambridge Shakespeare, v. p. 379.)

Escaper, *sb.* (O. Fr. *eschapper*, to escape), 'one that escapes,' occurs in margin of 2 Kings ix. 15.

Eschew, *v.t.* (Job i. 1, 8; ii. 3; 1 Pet. iii. 11; Ps. xxxiv. 14, Pr.-Book, &c.) is from the old Norman *eschiver*, to flee from, shun, avoid. The Fr. *esquiver* and It. *schivare* or *schifare* are connected with the G. *scheuen*, O. H. G. *skiuhan* and E. *shy*.

For every wight *escheweth* thee to here
Thy songs be so elenge in good fay.
Chaucer, *Cuckow and Nightingale*, 114.

Than is it wisdom, as thenketh me,
To maken vertu of necessité,
And take it wel, that we may not *eschewe*.
Id. *The Knight's Tale*, 3045.

It sit thee well to taken hede
That thou *escheue* of thy manhede
Ypocrisie and his semblaunt.
Gower, *Conf. Am.* I. p. 82.

Caxton uses the word twice in the conclusion to the *Game at Chess*, 1st. ed.:

That synne may be *eschewid*.

That every man *eschewe* synne.

And Shakespeare's version of the common proverb, 'what can't be cured must be endured,' is,

What cannot be *eschewed* must be embraced.
Merry Wives, v. 5.

Espy, *v.t.* (Gen. xlii. 27; Josh. xiv. 7). From Fr. *espier*, Sp. *espiar*, which are modifications of the Lat. *aspicere*. The origin of the word was indicated in the old form *aspy* or *aspie*, which occurs in Pecock's *Repressor*, p. 92; 'unto tyme thei mowe *aspie* the defaut of the same counseil.' The abbreviated form *spy* is still used in the same sense, but Gower has the noun *espie* (*Conf. Am.* I. 81):

Simon, whiche made was here *espie*
Withinne Troie.

When his love he doth *espy*,
Let her shine as gloriously
As the Venus of the sky.
Shakespeare, *Mid. N.'s Dr.* III. 2.

Securely I *espy*
Virtue with valour couched in thine eye.
Id. *Rich. II.* I. 3.

Estate, *sb.* (Gen. xliii. 7; Esth. i. 7; Ps. cxxxvi. 23, &c.). This word, in the Bible and Prayer-Book, and old writers generally, is not restricted to the meaning now usually put upon it, but has the same breadth of signification which is still given to the word 'state.' Some of the sentences in which the old word occurs sound strange to modern ears: thus,

But to thentent that other of what *estate* or degre he or they stande in. may see in this sayd lityll book, yf they gouerned themself as they ought to doo. Caxton, *Prol. to Game of Chess*, 1st ed.

Queen Elizabeth, in a letter to Sir Thomas Heneage (*Leycester Corr.* p. 241), speaks of a 'counsell of *estate*;' and Lord Bacon constantly uses this form of the word in the sense in which it is used in the collect for Good Friday, 'for all *estates* of men.'

Latimer defines as part of the duty of a king,

To see to all *estates;* to provide for the poor; to see victuals good cheap. *Serm.* p. 215.

> As well we know your tenderness of heart,
> And gentle, kind, effeminate remorse,
> Which we have noted in you to your kindred,
> And equally indeed, to all *estates.*
>
> Shakespeare, *Rich. III.* III. 7.

Estimation, *sb.* (Lev. v. 15; vi. 6). Estimate, valuation, rating.

Ethnick, *sb.* A heathen; Lat. *ethnicus*, Gk. *ἐθνικός.*

For the learned know that euen in S. Hieroms time, the Consul of Rome and his wife were both *Ethnicks. The Translators to the Reader.*

Evangelist, *sb.* (literally, 'a messenger of good tidings'), which is now almost exclusively applied to the writers of the four Gospel narratives, is not so applied in any of the three passages (Acts xxi. 8; Eph. iv. 11; 2 Tim.

iv. 5) in which it occurs; but to ministers of the Church who assisted the Apostles in spreading the Gospel, or Evangel, of our Lord Jesus Christ, and who were sent from place to place to execute such particular commissions as the Apostles thought fit to intrust to them. In some of the old writers, the word is Englished into *Gospeller*, though this last word came afterwards to be applied to the person who read the 'gospel' in the Communion Office.

> With the Pocalyps of Ion,
> The Powlus Pystolus everychon,
> The Parabolus of Salamon
> Payntyd ful ryȝth.
> And the foure *gospellorus*
> Syttyng on pyllorus, &c.
>
> *Sir Degrevant*, 1441.

Even, *adv.* In the phrases '*even* now' (1 Kings xiv. 14), '*even* so' (Luke x. 21), the usage of *even* is old fashioned and is replaced in familiar English by the equivalent word 'just.'

> A rhyme I learn'd *even now*
> Of one I danced withal.
>
> Shakespeare, *Rom. and Jul.* I. 5.

> His face thou hast, for *even so* look'd he
> Accomplish'd with the number of thine hours.
>
> Id. *Rich. II.* II. 1.

Even, *sb.* (Josh. v. 10, &c.). A.-S. *æfen*, the evening.

> Fathers that, like so many Alexanders,
> Have in these fields from morn till *even* fought.
>
> Shakespeare, *Hen. V.* III. 1.

Even-song, *sb.* (A.-S. *æfen-sang*, vespers), is given in the calendar prefixed to the Prayer-Book to denote 'evening service,' in distinction to matins, or 'morning service;' carrying us back to the time when *intoning* the services was almost the universal custom.

We find the word in the old ballad of *Chevy Chace:*

This battell begane in Chyviat,
An owar befor the none,
And when *even song* bell was rang,
The battell was nat half done.

For though the day be never so longe
At last the belles ringeth to *evensonge.*
Hawes, *Past. of Pleas.* cap. 42.

Even-tide, *sb.* (Gen. xxiv. 63; Josh. vii. 6), and EVENING-TIDE, *sb.* (2 Sam. xi. 2; Is. xvii. 14). A.-S. *æfentíd,* the evening.

As when a swarme of gnats at *euentide*
Out of the fennes of Allan do arise.
Spenser, *F. Q.* II. 9, § 16.

Everlastingly, *adv.* (Athan. Creed). For ever and ever.

I warrant you he is in this opinion, that with his own works he doth merit remission of his sins, and satisfieth the law through and by his own works; and so thinketh himself to be saved *everlastingly.* Latimer, *Serm.* p. 520.

Every, *pr.* (2 Esd. iii. 10), was formerly used where 'each,' of which it is a compound, would now be found. The old forms are *everich, everech, everilk.*

Everich of hem schal hate other with dedly hate. Chaucer, *Parson's Tale.*

Everich of you schal bryng an hundred knightes. Id. *Knight's Tale,* 1853.

Everich in otheres hond his trouthe laith. Id. *Friar's Tale,* 6986.

The kyng satte in the midle, and the quene on the lefte hande of the table, & on *euery* side of her stoode a countesse holdynge a clothe of pleasaunce when she liste to drynke. Hall, *Rich. III.* f. 2 *a.*

Every of them, is carried swiftly, by the highest motion. Bacon, *Ess.* xv. p. 56.

Evidency, *sb.* (Prov. viii. *c.*). See ARROGANCY.

Evil, *adj.* (Ex. v. 19; Deut. vii. 15). Bad, ill; A.-S. *yfel*, G. *uebel*. Sir T. More says of Richard the Third:

None *euill* captaine was hee in the warre. *Works*, p. 37 *d*.

And again (p. 37 *g*):

In case that y^e^ king his brother (whose life hee looked that *euil* dyete shoulde shorten) shoulde happen to decease.

This usage of *evil* is obsolete, as is the following. Alexander's friends

Beganne a litle to finde fault with Alexander, and to *speake euill* of him. North's Plutarch, *Alex.* p. 740.

Evil, *adv.* (Ex. v. 22; Acts xiv. 2). Ill, which is merely a contracted form of the same word. 'To evil entreat' is 'to treat ill.'

I am a stranger in these parts, set vpon (without any cause giuē by me) by some of your seruants, whom because I haue in my iust defence *euill* entreated, I came to make my excuse to you. Sidney, *Arcadia*, p. 37, l. 6.

Evilfavouredness, *sb.* (Deut. xvii. 1). Ugliness, deformity. The Heb. has 'any evil thing.' See FAVOUR. Latimer (*Serm.* p. 220) uses *evil-favoured:*

He (Achitophel), when he saw his counsel took no place, goes and hangs himself, in contemplation of this *evil-favoured* face of death.

Exactress, *sb.* (Is. xiv. 4 *m.*).

Exceeding, *adv.* (Gen. xv. 1; 2 Sam. viii. 8, &c.), like *passing*, used as an adverb. Wolsey is described by Shakespeare (*Hen. VIII.* IV. 2), as

A scholar, and a ripe and good one;
Exceeding wise, fair-spoken, and persuading.

They did *exceeding* ill, and God was angry with them for so doing. Latimer, *Serm.* p. 516.

Excellency, *sb.* Lat. *excellentia*, which occurs very often, is one of a large class of words derived from the Latin which formerly ended in *-y* (Lat. *-ia*), but which have been superseded to a great extent by the simpler termination in *-e*. Comp. *continency*, *innocency*, *penitency*, &c. Bacon (*Ess.* XLIII. p. 176) speaks of nature being

Rather busie not to erre, then in labour, to produce *excellency*.

Excellent, *adj.* (Dan. ii. 31; 2 Pet. i. 17). Excessive, surpassing; Lat. *excellens*.

Why are not the starres seene as well in the day, as in the night. Because they are darkened by the *excellent* brightnesse of the Sunne from whome they borrowe their chiefest light. Blundevile, *Exercises*, fol. 156 *a*, ed. 1594.

Except, *v.i.* To make exceptions or objections.

None of them feare to dissent from him, nor yet to *except* against him. *The Translators to the Reader.*

Pale trembling coward, there I throw my gage,
Disclaiming here the kindred of a king;
And lay aside my high blood's royalty,
Which fear, not reverence, makes thee to *except*.
Shakespeare, *Rich. II.* I. 1.

For perhaps, they have heard some talke; such an one is a great rich man; and another *except* to it; yea, but he hath a great charge of children. Bacon, *Ess.* VIII. p. 26.

Except, *pp.* (Art. XV). Excepted.

Item that all other castelles, holdes and fortresses, shall peaceably remain in the hāds of the possessor and owner without chalenge or demaunde durynge the sayd truce, the castel of dumbarre onelye *excepte*, (whyche was deliuered into thenglishe mens handes by the apoinctment of the duke of Albany when he fled into Fraunce). Hall, *Rich. III.* fol. 19 *a*.

Exchanger, *sb.* (Matt. xxv. 27). A money changer, banker.

Such an *exchanger*, or banker. Collybistes...Trapezita...Mensarius...κολλυβιστής, τραπεζίτης. Baret, *Alvearie*, s. v.

Excommunicate, *pp.* (Med. Lat. *excommunicatus*) (Art. xxxiii.), belongs to another large class in which the terminations have been almost universally altered, but this time in the opposite direction, by lengthening instead of shortening, this and many similar words now ending with *-ed.*

Now the reprouing that the church reproueth, if the partye that haue done the wrong when he is reproued thereof, set not thereby, is ye wote well in conclusion to be *excōmunicate* out of the christen company. Sir T. More, *Works*, p. 790 *e.*

Thus Latimer uses *alienate* for *alienated:*

Most farthest from the world, most *alienate* from it. *Serm.* p. 43.

Exercised, *pp.* in 2 Pet. ii. 14, where the Vulgate has *exercitatum*, means 'made familiar.'

An hastie fortune maketh an enterpriser, and remouer,...but the *exercised* fortune maketh the able man. Bacon, *Ess.* xl. p. 166.

Exigent, *sb.* Exigency, extremity.

Therefore as one complaineth, that alwayes in the Senate of *Rome*, there was one or other that called for an interpreter: so lest the Church be driuen to the like *exigent*, it is necessary to haue translations in a readinesse. *The Translators to the Reader.*

Why do you cross me in this *exigent?*
Shakespeare, *Jul. Cæs.* v. 1.

In the literal sense of 'extremity' it occurs in Shakespeare:

These eyes, like lamps whose wasting oil is spent,
Wax dim, as drawing to their *exigent.*
1 *Hen. VI.* ii. 5.

Exorcist, *sb.* (Acts xix. 13). From the Greek ὅρκος, an oath; the original meaning of the verb *exorcise* was to *adjure*, as in St Matt. xxvi. 63. Hence *exorcists* were those who pretended to raise or cast out devils by adjuring, or commanding them in the Divine Name to come forth.

> Thou, like an *exorcist*, hast conjured up
> My mortified spirit.
>
> Shakespeare, *Jul. Cæs.* II. i.

If a dumb devil possesseth a servant, a winding cane is the fittest circle, and the master the *exorcist* to drive it out. Fuller, *Holy State*, VIII. 5.

Expect, *v.t.* (Lat. *expecto*), used in its original meaning, to look out for, wait for, occurs Job xxxii. 4 *m.*; 2 Macc. ix. 25, and Heb. x. 13.

It was truly observed by one, that himselfe came very hardly to little riches, and very easily to great riches. For when a mans stock is come to that, that he can *expect* the prime of markets, and overcome those bargaines which for their greatnesse are few mens money,...he cannot but encrease mainely. Bacon, *Ess.* XXXIV. p. 146.

So Shakespeare (*Mer. of Ven.* v. 1.):

> Let's in and there *expect* their coming.

And Fuller says of Julius Scaliger:

Whilst he *expected* the tides and returns of business, he filled up the empty places of leisure with his studies. *Holy State*, XXIII.

Express, *adj.* (Heb. i. 3), from Lat. *expressus*, the participle of *exprimere*, which has for one of its meanings 'to model, mould, pourtray.' Sir T. More uses it in the same sense as in the passage above quoted:

This is (quoth he) y^e^ fathers owne figure...y^e^ playne *expresse* likenes of that noble Duke. *Rich. III.*; *Works*, p. 61 *b*.

Extinct, *pp.* (Is. xliii. 17), approaches more nearly in form to its Latin original *extinctus* than *extinguished*, which is derived through the French and has partly supplanted it.

> My oil-dried lamp, and toil-bewasted light,
> Shall be *extinct* with age and endless night.
> Shakespeare, *Rich. II.* I. 3.

Eyeservice, *sb.* (Eph. vi. 6; Col. iii. 22). This is one of the words for which our language is indebted to the translation of the Bible. It is the literal rendering of the Greek ὀφθαλμοδουλεία, service done under the master's eye only. From the same source we have 'eye servants,' as in Latimer (*Serm.* p. 390):

> The most part of servants are but *eye servants;* when their master is gone, they leave off from their labour, and play the sluggards.

F.

Faculty, *sb.* in Pr.-Book, means 'power granted by the ordinary,' the original meaning of the word being power or ability in general, like the Lat. *facultas* from which it is derived. *Facultas* and *facilitas* (whence Eng. *facility*) were originally the same (*facul* being the old form of *facil-e*). So in Wiclif's forcible rendering of 1 Cor. vii. 35, 'not that I caste to ȝou a snare, but to that that is honest, and ȝyueth *faculte* (or esynesse), &c.' where the Vulgate is 'quod facultatem præbeat.'

> There be some people that ascribe their gains, their increase gotten by any *faculty*, to the devil. Latimer, *Serm.* p. 213.

> Besides, this Duncan
> Hath borne his *faculties* so meek.
> Shakespeare, *Macb.* I. 7.

Fain, *adj.* (1 Macc. vi. 54; Ps. lxxi. 21 Pr.-Bk.), glad: and *adv.* (Job xxvii. 22; Luke xv. 16), gladly. From A.-S. *fægn* or *fægen*, 'glad.' The word is constantly found in old writers.

> As *fayn* as foul is of the brighte sonne.
> Chaucer, *The Knight's Tale*, 2439.

> And of another thing they were as *fayn*,
> That of hem alle ther was noon y-slayn.
> *Ibid.* 2709.

> The knyghte was *fayne*, a feste made
> For a knave childe that he hade.
> *Sir Perceval*, 109.

I wolde also *fayne* wytte, whyther these heretyques wyll be contente that the blessyd name of Jesus be had in honoure and reuerence or not. Sir T. More, *Dial.* fol. 8 *a*.

A plaier, that being out of his part at his first entrance, is *faine* to haue the booke to speake what he should performe. Greene, *Groatsworth of Wit*, Sig. C2, recto.

A passage in Shakespeare (*Lear*, iv. 7) illustrates the usage of *fain* in Luke xv. 16:

> And wast thou *fain*, poor father,
> To hovel thee with swine, and rogues forlorn,
> In short and musty straw?

In Bacon (*Ess.* xix. p. 80) it occurs almost in the sense of 'compelled.'

For the nobility, though they continued loyall unto him, yet did they not co-operate with him, in his businesse. So that in effect, he was *faine* to doe all things, himselfe.

Fair, *adj.* (Is. liv. 11; Zech. iii. 5). From A.-S. *fægr* or *fæger*, beautiful, in which sense it was once common. Thus Pliny says, quoting from Varro, that there was 'one Læla, a Cyzecene borne,' whose

Delight was principally in drawing women; and yet there is a Neapolitane of her pourtraying in a *faire* long table. Holland's *Pliny*, xxxv. 11.

Faint, *v.i.* (Luke xviii. 1; 2 Cor. iv. 16). To be discouraged, lose confidence.

It appeareth in nothing more, that Atheisme is rather in the lip, then in the heart of man, then by this; that Atheists will ever be talking of that their opinion, as if they *fainted* in it, within themselves, and would be glad to be strengthned, by the consent of others. Bacon, *Ess.* XVI. p. 65.

Faithless, *adj.* (Matt. xvii. 17; Mark ix. 19). Unbelieving.

If e'er the Jew her father come to heaven,
It will be for his gentle daughter's sake;
And never dare misfortune cross her foot,
Unless she do it under this excuse,
That she is issue to a *faithless* Jew.
Shakespeare, *Mer. of Ven.* II. 4.

Fall, *v.i.* To happen, chance (Ruth iii. 18); the latter word being derived from Lat. *cadere,* used in the same metaphorical sense.

Because hee thought whatsoeuer busines shoulde *falle* betwene them, hymselfe should alwaye bee hable to rule bothe the partyes. Sir T. More, *Rich. III.; Works,* p. 38 *d.*

In the sense of 'belong' it occurs in Luke xv. 12; the full phrase being preserved in 'fall to one's share.'

And of hir clothing took he the mesure,
By a mayde y-lik to hir of stature,
And eek of other ornamentes alle
That unto such a weddyng schulde *falle.*
Chaucer, *Clerk's Tale,* 8135.

Fall, *v.i.* (Jer. xxxvii. 14) in the phrase 'to fall away' = 'to desert,' while a literal translation of the Hebrew is in accordance with the English idiom.

Thou shalt not need. England, I will *fall* from thee.
Shakespeare, *King John,* III. 1.

If he will recant
And *fall* from Lewis again.
Heywood, 2 *Ed. IV.* 1. 6.

Well wittinge that yf hee deposed the one brother, all the realme woulde *falle* to the tother. Sir T. More, *Rich. III.*; *Works*, p. 45 *a*.

Fallings occurs in the margin of Job xli. 23, being a literal rendering of the original. The text has the more intelligible word 'flakes.'

Fame, *sb.* This word is used in many places, but especially Gen. xlv. 16; 1 Kings x. 7; Jer. vi. 24, in its primary sense of 'report, tidings,' from the Lat. *fama*, which is derived from Gr. *φήμη*, a voice, and was therefore applied to any report, good or bad.

And by this pollecy y^e^ *fame* is sone blowen to euery citie & toune. Hall, *Rich. III.* fol. 26 *a*.

All telling *fame*
Doth noise abroad.
Shakspeare, *Love's L. Lost*, II. 1.

It is now generally applied to the reputation derived from the report of some great action. Bacon uses it in the plural:

Virgil giving the pedegree of *fame*, saith, she was sister to the giants....As if *fames* were the reliques of seditions past. *Ess.* xv. p. 55.

Familiar spirit, *sb.* (1 Sam. xxviii. 3, 7, &c.). A spirit or devil who was supposed to be in attendance upon the old necromancers, obey their commands, and discharge their commission like a servant (*famulus*).

Now, ye *familiar spirits*, that are cull'd
Out of the powerful regions under earth,
Help me this once, that France may get the field.
Shakespeare, 1 *Hen. VI.* v. 3.

Such a one was Ariel to Prospero in *The Tempest* I. 2, whom 'the foul witch Sycorax' for disobedience did confine,

> By help of her more potent ministers,
> And in her most unmitigable rage,
> Into a cloven pine.

Allusion to such spirits are constantly found in writers of the 16th and 17th centuries. In Holland's translation of Plutarch's *Morals* the heading of one of the sections is 'Of the Dæmon or *familiar spirit* of Socrates.'

> He would have
> (I told you of him) a *familiar*
> To rifle with at horses and win cups.
>
> Ben Jonson, *Alch.* I. 1.

And Fuller says of Paracelsus,

He was not only skilled in natural magic...but is charged to converse constantly with *familiars*. *Holy State*, XVIII.

Familiars, *sb.* (Jer. xx. 10). Intimate friends; Lat. *familiares*.

When he [Alexander] saw it, hee asked his *familiars* that were about him, what they thought fittest, and the best thing to be put into it. North's Plutarch, *Alex.* p. 731.

Far spent (Mark vi. 35; Luke xxiv. 29; Rom. xiii. 12). Far advanced. At first sight it looks as if 'far spent' were the participle of the A.-S. verb *for-spendan*, to consume; it is not impossible that this may have been the origin of the phrase, though it is not necessarily so.

Now, the night being *farre spent*, Brutus as he sate bowed towards Clitus one of his men, and told him somwhat in his eare, the other answered him not, but fell a weeping. North's Plutarch, *Brutus*, p. 1077.

An example of 'forspent,' in the sense of 'exhausted,' occurs in Shakespeare, 3 *Hen. VI.* II. 3:

> *Forspent* with toil, as runners with a race.

Fare *v. i.* from A.-S. *færan*, G. *fahren*, to go, journey, travel; whence O. E. *fere*, a companion; properly, a fellow-traveller. In 1 Sam. xvii. 18, 'See how thy brethren *fare*' is the translation of 'Visit thy brethren for peace,' as in Gen. xxxvii. 14, and similar passages. The root of the word is retained in 'thorough*fare*, way*farer*, *fare*well (*i. e.* go in peace),' &c. In Luke xvi. 19, '*fared* sumptuously' accords with modern usage.

> Certis, that salle I never mare
> Agayne Crystyndomme fyghte no *fare*.
> *Sir Isumbras*, 280.

In its original sense it occurs in Piers Ploughman (*Vis.* 2481):

> Ac er I hadde *faren* a furlong,
> Feyntise me hente.

And in Gower (*Conf. Am.* I. p. 81):

> And forth they wenten into ship
> And crossen sail and made hem yare
> Anone as though they wolden *fare*.

Shakespeare uses it in the same sense as in 1 Sam. xvii. 18;

> How *fares* my brother? Why is he so sad?
> 3 *Hen. VI.* II. 1.

Fashion, *sb.* (Fr. *façon*, literally 'make,' from Lat. *facere*, whence also It. *fattura* and Eng. *feature*). Make, shape, manner, custom (Gen. vi. 15; 2 K. xvi. 10; Luke ix. 29; Phil. ii. 8), such being the original sense of the word, though now applied almost exclusively to dress. It is common in the wider sense as a provincialism.

> Howbeit they beare a fruit at the last, like gourds in *fashion*, and as bigge as quinces. Holland's *Pliny*, XII. 10.

> If you would worke any man, you must either know his nature, and *fashions*, and so lead him; or his ends, and so perswade him; or his weaknesse, and disadvantages, and so awe him; or those that have interest in him, and so governe him. Bacon, *Ess.* XLVII. p. 196.

In Shakespeare's *Hen. VIII.* IV. 2 Capucius swears to Queen Katharine,

> By heaven, I will,
> Or let me lose the *fashion* of a man.

And the king describes Hamlet's madness as caused by

> This something-settled matter in his heart,
> Whereon his brains still beating puts him thus
> From *fashion* of himself.
>
> *Hamlet*, III. i.

The verb is now rarely used. Baret (*Alvearie*) gives: 'he that *fashioneth*, instructeth, or maketh. Formator.' It occurs in Ex. xxxii. 4; Job xxxi. 15, &c.

Fast, *adv.* (Ruth ii. 8, 21). Close, near.

It is well, when nobles are not too great for soveraignty, nor for justice; and yet maintained in that heigth, as the insolencie of inferiours, may be broken upon them, before it come on too *fast* upon the maiesty of kings. Bacon *Ess.* XIV. p. 52.

Fast, *adv.* (Ps. lxxxviii. 9; lxxxix. 36, P.-Bk.). Firmly fixed; A.-S. *fæst*. 'Sted*fast*' signifies 'firm in its stead or place.'

So now by this abide sure and *fast*, that a man inwardly in the heart, and before God, is righteous and good through faith only, before all works. Tyndale, *Doctr. Treat.* p. 61.

Fat, *sb.* (Joel ii. 24; iii. 13). From A.-S. *fæt*, a vessel, vat; the latter being the modern spelling. The Hebrew word is elsewhere rendered 'winepress' (Hos. ix. 2, marg. 'wine*fat*'), 'press*fat*' (Hag. ii. 16), and 'press' simply (Prov. iii. 10; Is. xvi. 10). In Heywood's *1 Ed. IV.* v. 5, the Tanner of Tamworth says,

> Had she as many twenty pound bags as I have knobs of bark in my tan *fat*.

A *fat*, or vat. Orca. Baret, *Alvearie*.

Come thou monarch of the vine,
Plumpie Bacchus, with pinke eyne:
In thy *fattes* our cares be drown'd.
Shakespeare, *Ant. & Cl.* II. 7 (ed. 1623).

In Mr Coleridge's *Glossary* it is found in the form *fet*.

Fat, *v.t.* (Luke xv. 23). To fatten; A.-S. *fættian*. Compare *white* and *whiten*.

To *fat* a beast, to franke. Sagino. Baret, *Alvearie*.

A *fatted* hogge. Saginatus porcus. Ibid.

The fold stands empty in the drowned field,
And crows are *fatted* with the murrain flock.
Shakespeare, *Mid. N.'s Dr.* II. 2.

Manhood and honour
Should have but hare-hearts, would they but *fat* their thoughts
With this cramm'd reason.
Id. *Tr. & Cr.* II. 2.

Fauchion, *sb.* (Jud. xiii. 6). A sword. The form *falchion* or *faulchion* is more common, but both are now out of use. The root of the word is the Lat. *falx*, a sickle.

Is neither Peter the porter,
Nor Poul with his *fauchon*,
That wole defende me the dore.
Piers Ploughman's *Vis.* 9622.

A *Falchon*: a wood knife, or sword. Machæra...Sica...Gladius. Baret, *Alvearie*.

I have seen the day with my good biting *faulchion*
I would have made them skip.
Shakespeare, *Lear*, v. 3.

In the two quartos of 1608, the word is spelt *fauchion* and *fauchon*.

Skelton (Vol. I. p. 297) uses 'fawchyn' as a verb in the sense of 'hew.'

Holde thy hand, dawe, of thy dagger, and stynt of thy dyn,
Or I shal *fawchyn* thy flesshe, and scrape thé on the skyn.
Magnificence, 2216.

Favour, *sb.* (Prov. xix. 6; xxix. 26; Ps. xlv. 12; cxix. 58), from Fr. *faveur*, is the rendering of a word meaning 'face, countenance, or appearance,' in which sense it constantly occurs in old writers, and is retained in the adjectives ill-*favoured*, well-*favoured*.

In beauty, that of *favour*, is more then that of colour, and that of decent and gracious motion, more then that of *favour*. Bacon, *Ess.* XLIII. p. 176.

As S. Iames saith, they are as men, that looke sometimes into a glasse, and presently forget their own shape, & *favour*. Id. *Ess.* XXVII. p. 113.

And in Shakespeare (*Tr. and Cr.* IV. 5), Hector says,

I know your *favour*, Lord Ulysses, well.

Compare also *Jul. Cæs.* I. 2,

I know that virtue to be in you, Brutus,
As well as I do know your outward *favour*.

On which Mr Craik (*English of Shakespeare*) observes;

Favour seems to be used for *face* from the same confusion or natural transference of meaning between the expressions for the feeling in the mind and the outward indication of it in the look that has led to the word *countenance*, which commonly denotes the latter, being sometimes employed, by a process the reverse of what we have in the case of *favour*, in the sense of at least one modification of the former.

Fealty, *sb.* (Josh. i. *c.*). O. Fr. *feaulté*, from an adj. *feal*, faithful (Lat. *fidelis*), whence *fael* or *feiaul*, 'a vassal.' Under *fidelitas*, Du Cange has 'Anglis *Fealtie*, nostris *Feaute*.'

Kyng Arthure also the glory of the Brittons erected Angosile to the scepter of Scotland and receaued of hym homage and *fealtie*. Hall, *Hen. V.*, fol. 6 *a*.

And let my sovereign, virtuous Henry,
Command my eldest son, nay, all my sons,
As pledges of my *fealty* and love.

2 *Hen. VI.* v. 1.

Fear, *v.t.* (Wisd. xvii. 9). From A.-S. *fǽran*, to frighten, terrify. The provincial *afeard* = 'afraid' is A.-S. *a-fered*, the participle of the verb *a-fǽran*, just as 'afraid' itself is 'afrayed,' or more properly 'affrayed,' the participle of 'affray." Archbishop Trench has confused *afeard* with *affeered*, the law term, which is an entirely different word (*Eng. Past and Present*, 4th ed. p. 124). The active sense of the verb *fear* has become obsolete, but was once common. Thus in Sir T. More's *Dial.* fol. 114 *b.*: 'Which fere I promyse you nothing *fereth* me;' and Shakespeare (*Tam. of the Shrew*, I. 2),

Tush, tush! *fear* boys with bugs.

Feerd = afraid, occurs in Pecock's *Repressor*, p. 51.

Fear, *sb.* (Gen. xxxi. 42, 53; Prov. i. 26, 27), in the concrete sense of 'cause, or object of fear.' Thus Shakespeare,

Or in the night, imagining some *fear*,
How easy is a bush supposed a bear!

Mid. N.'s Dr. v. 1.

And *Jul. Cæs.* II. 1:

There is no *fear* in him: let him not die.

Fearful, *adj.* in the sense of 'timorous, faint-hearted,' occurs Deut. xx. 8; Judges vii. 3; Isa. xxxv. 4; Matt. viii. 26; Rev. xxi. 8, &c.; and is also common as a provincialism; the more usual sense is, 'that which causes fear.'

And yet (God knoweth) the man was so *fearful*, that he durst not be known unto us where he preached, though we sought it at his house. Grindal, *Rem.* p. 203.

Edward and Richard, like a brace of greyhounds
Having the *fearful* flying hare in sight.
Shakespeare, 3 *Hen: VI.* II. 5.

In the same way 'dreadful,' which is now applied to that which causes dread, is used for 'timorous' in Gower (*Conf. Am.* I. p. 247),

Wherof the *dredfull* hertes tremblen.

And in Chaucer's *Assembly of Fowls* (195) we find 'the *dredeful* roe.'

Fearfulness, *sb.* (Ps. lv. 5). Fear.

Simulation and dissimulation, commonly carry with them, a shew of *fearfulnesse*, which in any businesse, doth spoile the feathers, of round flying up to the mark. Bacon, *Ess.* VI. p. 22.

Feller, *sb.* (Is. xiv. 8). From A.-S. *fellan*, to fell; a cutter of wood.

Felloes, *sb.* (1 Kings vii. 33). From A.-S. *fælge*, the pieces which compose the circumference of a wheel.

In Chapman's Homer (*Il.* IV. 525), it is written in the form *fell'ffs:*

The *fell'ffs*, or out-parts of a wheel, that compass in the whole.

The common form now is *fellies.*

Fellows, *sb.* (Ps. xlv. 14; Bar. vi. 43). From A.-S. *felaw*, the etymology of which is uncertain: many, with Hickes, derive it from *feligean, filgian*, or *filian*, to follow, whence *filgestre*, a female follower. The Auth. Vers. of the Psalms has 'companions,' and this was the original meaning of the word.

When one pulleth down his *fellow*, they must needs down both of them. Latimer, *Serm.* p. 271.

Thy silver is turned to dross, thy princes are unfaithful, and *fellows* (A. V. 'companions') of thieves. Is. i. 22, 23, quoted by Latimer, *Serm.* p. 382.

In old English, 'companion' was used in the same contemptuous sense as 'fellow' now. See Shakespeare, 2 *Hen. VI.* IV. 10:

> Why, rude *companion*, whatsoe'er thou be,
> I know thee not; why then should I betray thee?

Fenced, *pp.* (Num. xxxii. 17, 36, &c.). Fortified, defended.

Where he went abrode, his eyen whirled about, his body priuily *fenced*. Sir T. More, *Rich. III.*, *Works*, p. 69 *c*.

'The brother that is holpen of his brother, is a sure and well-*fenced* city, and a strong tower,' he is so strong. Latimer, *Serm.* p. 271.

Fortified, *fensed*, and made strong. Munitus, & communitus...*Fortifié, munie*. Baret, *Alvearie*, s.v. *Fortifie*.

Fennowed, *pp.* Mouldy; A.-S. *fennig*, whence *fennow*, *finnow*, *vinney*. Junius (*Etym. Angl.*) makes the two former peculiar to Kent and the last to Devon and Cornwall. The Scripture, say the Translators, 'is a Panary of holesome foode, against *fenowed* traditions.' *The Translators to the Reader*. The form *vinued* occurs in Baret, (*Alvearie*, s.v. *Mouldie*).

Mouldie: mustie: hoarie: *vinued*. Mucidus.

To be *vinewed*, or hoarie. Muceo. Id. s.v. *Hoarie*.

To waxe *vinewed*, or hoarie. Mucesco. *Ibid.*

In the Folios of Shakespeare the form *whinid'st* occurs, which is altered in modern editions into *vinewedst*:

Speake then, you *whinid'st* leaven speake, I will beate thee into handsomenesse. *Tr. & Cr.* II. 1.

Fet, *pp.* (2 Sam. ix. 5, xi. 27; 1 K. vii. 13, ix. 28; 2 K. xi. 4; 2 Chr. xii. 11; Jer. xxvi. 23; Acts xxviii. 13). Fetched, in ed. of 1611.

> And therupon the wyn was *fet* anoon.
> Chaucer, *Cant. Tales*, Prol. 821.

> Til that the Thebanes knyghtes bothe i-liche
> Honoured weren, and into paleys *fet*.
> Id. *The Knight's Tale*, 2529.

> On, on, you noblest English,
> Whose blood is *fet* from fathers of war-proof!
> Shakespeare, *Hen. V.* III. 1.

> And follow'd with a rabble that rejoice
> To see my tears and hear my deep-*fet* groans.
> Id. 2 *Hen. VI.* II. 4.

> Though there be none far-*fet*, there will deare-bought
> Be fit for ladies.
> Ben Jonson, *The Silent Woman*, Prol.

The form 'fetched' or 'fetcht' was in use as early as 1597, for in Shakespeare's *Rich. III.* II. 2,

> Forthwith from Ludlow let the young prince be *fetch'd*,

'fetcht' is the reading of the quartos and 'fet' of the folios.

Fift, *adj.* (Lev. xxvii. 13; Num. xxix. 26). Fifth; in the ed. of 1611.

> King Henry the *Fift*, too famous to liue long.
> Shakespeare, 1 *Hen. VI.* I. 1 (ed. 1623).

Fill, *sb.* (Deut. xxiii. 24). The phrase 'thou mayest eat grapes thy *fill*,' that is, till thou art satisfied, is a literal rendering of the Hebrew.

Fine, Finer, Fining, where we should now use *refine, refiner*, &c., occur in Job xxviii. 1; Prov. xvii. 3, xxv. 4, xxvii. 21. The origin of the adj. *fine*, which is the

same as Sp. and Port. *fino*, Fr. *fin*, and G. *fein*, is traced by Diez (*Etym. Wörterb.* p. 145) to the Lat *finitus*, finished, perfect. In Wiclif's version of Is. xxv. 6 we read of 'vyndage well *fyned*.'

Fined, cleane from the dregges. Defæcatus. Baret, *Alvearie*, s. v.

Fire *fineth* mettail, or consumeth and purgeth, &c. Ignis excoquit vitium metalli. Ibid.

Firstling, *sb.* (Gen. iv. 4; Ex. xiii. 12, &c.). The first offspring; used generally of animals.

> The very *firstlings* of my heart shall be
> The *firstlings* of my hands.
>
> Shakespeare, *Macb.* IV. 1.

> To tell you, fair beholders, that our play
> Leaps o'er the vaunt and *firstlings* of those broils,
> 'Ginning in the middle.
>
> Id. *Tr. & Cr.* prol.

Fitches, *sb.* (Isa. xxviii. 25, 27; Ezek. iv. 9). The word itself is now written *vetches* (Lat. *viciæ*), (compare *fat* and *vat*); but in none of the passages is the modern *vetch* to be understood: the *fitches* of Isaiah being a kind of cummin, *Nigella melanthium;* those of Ezekiel a sort of bearded wheat or spelt, translated 'rie' in Isa. xxviii. 25; Ex. ix. 32. In the earlier of Wiclif's versions of Is. xxviii. 25 the word is written *ficche*, and in the later *fetchis*. Baret (*Alvearie*) gives: '*Fitches*. Vicia...Plin. *βίκιον*. A vinciendo vt Varroni placet.'

> This is said by hem that be not worth two *fetches*.
>
> Chaucer, *Troil. & Cres.* III. 887.

> Some countries are pinched, of medowes for hay,
> Yet ease it with *fitches*, as well as they may:
> Which inned and threshed, and husbandly dight,
> Keepes labouring cattle, in verie good plight.
> In threshing out *fitches*, one point will I shew.
> First thresh out for seed, of the *fitches* a few.
>
> Tusser, *Husbandry*, Decem.

'Fitches' represents still the pronunciation of the word in Suffolk.

Flag, *sb.* (Ex. ii. 3, 5; Job viii. 11; Isa. xix. 6) is the English name of a kind of iris, or flower-de-luce, used by our translators to express the word *suph*, which in Jonah ii. 5, 6, is rendered 'weeds,' and from which also is derived the Hebrew name of the Red Sea, Yam Suph, or Sea of Weed, from the weeds with which it abounded. In Exod. the plant meant is doubtless the Egyptian papyrus-reed.

The water *Flagge*, or the yellowe wild Iris, or the Flowre deluce: this groweth most commonly in moist places, and lowe medowes, the roote is cold and drie in the third degree. Baret, *Alvearie*, s. v.

This common body,
Like to a vagabond *flag* upon the stream,
Goes to and back, lackeying the varying tide,
To rot itself with motion.
Shakespeare, *Ant. & Cl.* I. 4.

Flagon, *sb.* (2 Sam. 19; Cant. ii. 5). A large bottle or flask; Fr. *flacon*.

In all this army, there was neither helmet, pike, dart, nor target seene; but gold & siluer bowles, cups, & *flagons* in the souldiers hands, all the way as they went. North's Plutarch, *Alex.* p. 753.

Fleshhook, *sb.* (Ex. xxvii. 3; 1 Sam. ii. 13, &c.). An implement in ancient as in more modern cookery, the name of which suggests its use.

Ful hard it is, with *fleischhok* or with oules
To ben yclawed, or brend, or i-bake.
Chaucer, *Sompnour's Tale*, 7312.

The word is retained from Wiclif's version.

Flit, *v.i.* (Jer. xlix. 30, marg.) is still used as a provincialism for 'remove, change one's abode,' and is evi-

dently connected with *flee* and *fleet*. From the same root came O. E. and provincial *flitter*mouse, a bat, G. *fledermaus*. It was once in good use:

Dedly synne is, as saith Seint Austyn, whan man torneth his hert from God, which that is verray soverayn bounté, that may not chaunge and *flitte*, and give his herte to a thing that may chaunge and *flitte*. Chaucer, *Parson's Tale*.

For yet stode styll the lyght of fayth in our lady...without fleyng or *flyttyng*. Sir T. More, *Dial.* fol. 33 *a*.

To *flitte* from place to place, is no poyncte of lightenesse of man: but an euident signe of the charitee, that suche as folowe the steppes of the Apostles ought to haue. Udal's Erasmus, *Luke*, fol. 51 *b*.

Hence the substantive 'flitting' (Ps. lvi. 8, P.-Bk.), where the A. V. has 'wandering.' Jamieson (*Scot. Dict.*) gives the Dan. *flytter*, to change one's abode, which exactly corresponds to the meaning of the word in Scotch. 'Fools are fond of *flitting* and wise men of sitting' is a Scotch proverb. The word occurs both in Gower and Chaucer.

Flix, *see* FLUX.

Flood, *sb.* (Josh. xxiv. 2, 3, &c.). From A.-S. *flód*, a flowing, river, connected with Lat. *fluo;* applied to any stream, not merely to an overflow.

What need the bridge much broader than the *flood?*
Shakespeare, *Much Ado*, I. 1.

Three times they breathed, and three times did they drink,
Upon agreement, of swift Severn's *flood*. 1 Hen. *IV*. I. 3.

And Milton (*P. L.* I. 419):

With these came they, who from the bord'ring *flood*
Of old Euphrates, &c.

referring to Rev. ix. 14, which in Wiclif's earlier version is

Foure aungels that ben bounde in the greet *flood* Eufrates.

Flote, *sb.* (1 K. v. 9; 2 Chr. ii. 16.) A.-S. *flót*, a float, raft. For the spelling compare *cloke* and *cloak*.

Flowers, *sb.* (Lev. xv. 24, 33). The menstrual discharge; Lat. *fluores*.

Corneolus mitigateth the heate of the mind, and qualifieth malice, it stancheth bloudie fluxes, speciallie of women that are troubled with their *flowers*. Reginald Scot, *Discouerie of Witchcraft*, B. 13, c. 6, p. 294, ed. 1584.

Flue net, *sb.* (Hab. i. 15 *m.*). A.-S. *fleoge-net*, a fly net. This word is only found in one or two dictionaries; it means a kind of net, as appears from the *Promptorium Parvulorum*, where is a note that in 1391 Robert de Ryllyngton of Scarborough bequeathed to his servant 'j *flew* cum *warrap* et *flot*,' directing his two boats to be sold, and the price bestowed for the good of his soul. '*Fleue*, a nette, retz à pécher.' Palsgrave (quoted by Mr Way in his notes to *Promptorium Parv.*).

Flux, *sb.* (Acts xxviii. 8). From Lat. *fluxus*, a flowing, issue. 'Bloody *flux*' is the translation of the Gk. δυσεντερία, whence our 'dysentery.' In Holland's translation of Pliny's *Natural History* (xxvi. 8) we read, 'the juice of Housleeke or Sengreene...staieth the *bloudy flix*.' And again, 'Water-specke or Pondweed, called in Greek Potamogeton, is singular good for the dysentery or *bloudy flix*.' The earlier of Wiclif's Versions of Matt. ix. 20 is, 'And loo! a womman that suffride the *flix* or rennynge of blood twelue yeer, cam' to byhynde.' In the later version it is 'blodi *flux*.' Archbishop Trench has noticed the alteration of the older form 'flix' in the modern editions of our Authorized Version (*On the Auth. Vers. of the N. T.* p. 66). *Fluke* or *flook* is Scotch for the 'diarrhœa.' At Strasburg, according to Foxe (*Acts and Mon.* III. 790, ed. 1684), Dr Sands

Fell sore sicke of a *flux*, which kept him nine months, and brought him to deaths door.

Daily it reined and nightly it fresed, of fuell was skacenes and of *fluxes* was plenty, money they had ynough but comforte thei had none. Hall, *Hen. V.* fol. 14 *b*.

The same again in the gospel speaketh notably of the woman's faith which was sorely plagued with the bloody *flux*.
Bullinger, *Decades*, I. 92.

Fold. The termination *-fold* in 'a hundred-*fold*, mani*fold*', &c. is the A.-S. *-feald*, and G. *-falt*, used in forming multiplicatives.

Folk, *sb.* (Mark vi. 5). Used as a plural, of which it is the correct form, like A.-S. *folc*. An example is given under DOTE.

Follow on (Hos. vi. 3), **Follow upon** (Ps. xviii. 37, P.-Bk.), and **Follow after** (Prov. xv. 9). In all these phrases the preposition is redundant.

Whereupō...he told both his doubt and cause of doubt to Palladius, who (considering thereof) thought best to make no longer stay, but to *follow on*. Sidney, *Arcadia*, p. 36, l. 11.

And the hart swam over, and as Sir Gawaine would have *followed after*, there stood a knight on the other side and said, 'Sir knight, come not over after the hart, but if thou wilt just with me.' *King Arthur*, c. 50, p. 100.

Therefore he daily studied how to preuent them, and how to see to the safetie of Grece, and before occasion offered, he did exercise his citie in feates of warre, foreseeing what should *folow after*. North's Plutarch, *Themist.* p. 125.

Fond, *adj.*, is used in Article xxii. in its old and still provincial sense of 'foolish, weak, or silly.' Jamieson (*Sc. Dict.* s.v. *Fon*) derives it from Isl. *faane*, fatuus. Pecock (*Repressor*, p. 145) uses *fonned* in the sense of 'befooled,' and describes Solomon in his old age as '*fonned* and bedotid with hise wyfis.' Chaucer and writers of his age constantly use *fonne* for *fool*. So Wiclif (ed. Lewis):

But God chees tho thingis that ben *fonnyd* of the world to confounde wise men. 1 Cor. i. 27.

Thē deuysed we some doctour to make a sermon at our masse in our monthys mynde, and there preche to our prayse wyth some *fond* fantesy deuysed of our name, &c. Sir T. More, *Supplycacyon of Soules*, fol. 41 *a*.

With these *fond* ceremonies is the tyme consumed awaie therewhyle, so that there is no tyme to learne any thyng at all. Udal's Erasmus, *Luke*, fol. 115 *b*.

It is a *fond* thing: I will not tarry in it. Latimer, *Serm.* p. 229.

Ridley did acknowledge his fault to Hooper; and when they would have put on the same apparel upon him, he said, they were abominable and too *fond* for a vice in a play. Grindal, *Remains*, p. 211.

> Thou *fond* mad man, hear me but speak a word.
> Shakespeare, *Rom. and Jul.* III. 3.

> And for his dreams, I wonder he is so *fond*
> To trust the mockery of unquiet slumbers.
> Id. *Rich. III.* III. 2.

Skelton (*Works*, vol. I. p. 259, ed. Dyce) uses *fonnysshe* in the same sense.

Footmen, *sb.* (Num. xi. 21; Jer. xii. 5, &c). Foot-soldiers, infantry.

They had men enough in Italie, and were able to bring an army into the field...of twenty thousand horse, and three hundred thousand *footemen* being all assembled together. North's Plutarch, *Pyrrhus*, p. 430.

> The other princes put on harnesse light,
> As *footemen* use.
> Fairfax, *Tasso*, XI. 25.

For because (Gen. xxii. 16). A redundant expression in which the two words are equivalent in meaning; the combination of the two being employed to make the whole more forcible. Compare 'an if,' 'or ere.'

And why rail I on this commodity?
But *for because* he hath not woo'd me yet.
Shakespeare, *K. John*, II. 2.

Force, *sb.* (Deut. xxxiv. 7). Physical vigour.

By Jove, I'll play the hunter for thy life,
With all my *force*, pursuit, and policy.
Shakespeare, *Tr. & Cr.* IV. 1.

Were I the fairest youth
That ever made eye swerve, had *force* and knowledge
More than was ever man's, I would not prize them
Without her love.
Winter's Tale, IV. 4.

Forecast, *v. t.* (Dan. xi. 24, 25). To devise beforehand.

To *forecast*. Prospicere, prouidere, præcognoscere. Baret, *Alvearie*, s. v.

Forefront, *sb.* is the translation of three Hebrew words, signifying literally 'tooth or crag' (1 Sam. xiv. 5), 'face' (2 Sam. xi. 15), and 'head' (2 Chr. xx. 27). In describing Richard's preparations for the battle of Bosworth-field Hall says,

In y^e^ *fore frount* he placed the archers like a strōg fortified trēch or bulwarke. *Rich. III.* f. 30 *a*.

The word itself is an instance of those half Saxon, half Norman composites which are so frequently to be found in English.

Foreknow, *v. t.* (Rom. viii. 29). To know beforehand.

True it is, I confesse, that the inuention of the Ephemerides (to *fore-know* thereby not onely the day & night with the eclypses of Sun & Moon, but also the very hours) is antient.
Holland's *Pliny*, XXV. 1.

Foreknowledge, *sb.* (Acts ii. 23; 1 Pet. i. 2). Previous knowledge. The Greek word in these two passages is the origin of our *prognostication*, and in some-

thing of this sense *foreknowledge* was also used. Leontius of Athens had a fair daughter Athenais:

He gave her no portion but her bringing up, *occulto formæ præsagio*, out of some secret *fore-knowledge* of her fortune, bestowing that little which he had, amongst his other children. Burton, *Anat. of Mel.* Pt. III. Sec. 2. Mem. 6. Subs. 5.

Foreordained, *pp.* (1 Pet. i. 20). Ordained beforehand.

That he, prechinge the *for-ordenede* John, Zakaries sone, sent out in vois of an aungel tellynge. Wiclif, *Mark*, Prol. 1.

Forepart, *sb.* (Acts xxvii. 41). The bow of a ship.

Amidst the spoiles taken from the Brytaines, he fixed on the top of his pallace a crowne of gold beset with stemmes and *forepartes* of shippes, in token he had vanquished the Brytish Ocean. Stow, *Ann.* p. 25.

Foreprophesied occurs in the heading of 2 Kings xxiii., where the simple verb would be sufficient. The existence of the word shows that the foretelling of future events was not considered the special office of a prophet. It is formed upon the model of the A.-S. *fore-witegian*, to prophesy, from *witega*, a prophet, but not necessarily a foreteller of future events.

Forerunner, *sb.* (Heb. vi. 20) is the literal translation of the Greek *πρόδρομος*, and corresponds to the A.-S. *fore-rynel*, a messenger sent in advance to announce another's coming.

There's a *forerunner* come from a fifth, the prince of Morocco.

Shakespeare, *Mer. of Ven.* I. 2.

In the sense merely of a 'predecessor' it occurs in *K. John*, II. 1, where the French king addresses Arthur:

> Arthur, that great *forerunner* of thy blood,
> Richard that robb'd the lion of his heart,
> And fought the holy wars in Palestine,
> By this brave duke came early to his grave.

In Wiclif the word is 'foregoer.'

Foreship, *sb.* (Acts xxvii. 30). The bow of a ship.

Foreward, *sb.* (1 Macc. ix. 11). The vanguard of an army. At the battle of Bosworth-field,

Kyng Richard...ordered his *forward* in a marueylous length. Hall, *Rich. III.* f. 29 *b.*

Forgat (Gen. xl. 23, &c.). The old form of the past tense of *forget*, like A.-S. *forgitan, forgeat;* compare G. *vergessen, vergass.*

And there is no doubt but many a father goeth to the devil for his child's sake: in that he neglected God's commandment, scraped for his child, and *forgat* to relieve his poor miserable neighbour. Latimer, *Serm.* p. 410.

Forgiven unto (Matt. xii. 31). *Forgifan* in A.-S., like G. *vergeben*, governs a dative, and the preposition is redundant. Compare 'obey to.'

That his wickedness shall be *forgiven unto* him, this he believeth not. Latimer, *Rem.* p. 10.

Former, *i.e.* 'maker' (Jer. x. 16, li. 19), though not obsolete, is seldom used.

And as my fust is ful hand
Y-holden togideres;
So is the Fader a ful God,
Formour and shappere.
Piers Ploughman's *Vis.* 11707.

Fornace, *sb.* (Deut. iv. 20). The old form of 'furnace' in the ed. of 1611. Retained by our translators from the Geneva version, in which it is the common, though not uniform, spelling.

His eyen steep, and rollyng in his heed,
That stemed as a *forneys* of a leed.
Chaucer, *Cant. Tales,* prol. 202.

Forswear oneself, *v. refl.* (Matt. v. 33). To forswear oneself is to commit perjury; from A.-S. *forswerian*, G. *verschwören.*

But there be a great many of us which consider not that, but rather deceive the king, or *forswear themselves*, or else rebel against the king. Latimer, *Serm.* p. 513.

'Forswearing' is used in the sense of perjury.

The craftsman or merchantman, teacheth his prentice to lie and to utter his wares with lying and *forswearing*. Ibid. p. 500.

Forth of, *prep.* (Gen. viii. 16; Am. vii. 17). The A.-S. and O. E. *of* was frequently used after verbs of motion, where we should now find *out of* or *from*. Thus in Shakespeare (*Temp.* v. 1):

> I am Prospero, and that very duke
> Which was thrust *forth of* Milan.

> Even then that sunshine brew'd a shower for him
> That washed his father's fortunes *forth of* France.
> 3 *Hen. VI.* II. 5.

> Beshrew thee, cousin, which didst lead me *forth*
> *Of* that sweet way I was in to despair!
> *Rich. II.* III. 2.

> I have no will to wander *forth of* doors,
> Yet something leads me forth.
> *Jul. Cæs.* III. 3.

For to (Gen. xxxi. 18; Ex. xvi. 27). In order to.

They were woont to cast their seed-corne vpon the floten grounde, and presently let in their swine after *for to* trample it with their feet into the earth whiles it was soft and drenched. Holland's *Pliny*, XVIII. 18.

Forwardness, *sb.* (2 Cor. viii. 8, ix. 2). Readiness, earnestness.

Pillars of our common-wealth, whose worth, bountie, learning, *forwardnesse*, true zeale in religion, and good esteeme of all schollers, ought to be consecrated to all posterity. Burton, *Anat. of Mel.* Pt. I. Sec. 2. Mem. 3. Subs. 15.

Four square, *adj.* (Ex. xxvii. 1, xxxviii. 1, &c.). Square.

Upon the same riuer [Thames] is placed a stone bridge, a worke verie rare and maruellous, which bridge hath (reckoning the draw bridge) twentie arches made of *fouresquare* stone, of height threescore foote, and of breadth thirty foote, distant one from another twentie foote. Stow, *Annals*, p. 2.

Fowl, *sb.* (Gen. i. 20, 21, 22, &c.). From the A.-S. *fugel*, G. *vogel*, a bird generally; though the term is now restricted to those which are domesticated. Thus in Robert of Gloucester, *Chron.* p. 1;

Of *foules* and of bestes of wylde and tame al so.

Blisse of the briddes
Broughte me a-slepe
And under a lynde upon a launde
Lened I a stounde,
To lythe the layes
The lovely *foweles* made.
Piers Ploughman's *Vis.* 5031.

Chaucer describes Spring as the time when

Smale *fowles* maken melodie,
That slepen al the night with open yhe.
Prol. to C. T. 9.

And his *Assembly of Foules* (323—328) included 'the *foules* of ravin,' or birds of prey,

'And than the *foules* smale,...
But water *foule* sat lowest in the dale,
And *foules* that live by seed sat on the grene.

Again, in Sackville's *Induction*, l. 12,

And smale *foules* flocking, in theyr song did rewe
The winters wrath.

Fowler, *sb.* (Ps. xci. 3; Prov. vi. 5). From A.-S. *fugelere*, a bird-catcher.

As wild geese that the creeping *fowler* eye.
Shakespeare, *Mid. N.'s Dr.* III. 2.

Frame, *v.t.* (Judg. xii. 6). From A.-S. *fremman*, to form, make, effect. It is used in the sense of 'contrive'

in the passage quoted; 'he could not *frame* to pronounce it rightly.' In Shakespeare's 2 *Hen. VI.* III. I, Suffolk charges Gloucester that he

> Did instigate the bedlam brain-sick duchess
> By wicked means to *frame* our sovereign's fall.

In this sense it is common in south Yorkshire.

In the Suffolk dialect 'to *frame*' means 'to speak affectedly.'

Frankly, *adv.* (Luke vii. 42). From Fr. *franc*, which Grimm traces to an old adjective from the Gothic *freis* = G. *frei*, free. Used in the passage quoted in its literal sense of 'freely,' as in Shakespeare (*Hen. VIII.* II. I):

> I do beseech your grace, for charity,
> If ever any malice in your heart
> Were hid against me, now to forgive me *frankly*.

In somuche that she faithfully promysed to submyt & yelde her selfe fully and *frankely* to the kynges wyll and pleasure. Hall, *Rich. III.* f. 24 *a*.

> Nor shar'd the farmers such fat venison
> So *frankly* dealt this hundred years before.
> Greene, *Friar Bacon*, I. I.

> He that his almes *franckly* did bequeath.
> Id. *Mourning Garment*, st. 32.

According to those bookes of the Scriptures we judge *franckly* of all other writings whether they be of the faithfull or of the vnfaithfull. Northbrooke, *Poor Man's Garden*, 1573, fol. 70 *r*.

> O, were it but my life,
> I'ld throw it down for your deliverance
> As *frankly* as a pin.
> Shakespeare, *Meas. for Meas.* III. I.

Fray, *v. t.* (Deut. xxviii. 26; Jer. vii. 33; Zech. i. 21). This word, though marked obsolete in the dictionaries, is still common enough as a provincialism, though sometimes

pronounced *flay*. It is the root of the verb *affray*, of which *afraid* is the participle. Comp. Udal's Erasmus:

Frayed with the threateninges of menne. *Mark*, fol. 62 *a*.

With this ensample, Jesus *frayed* his discyples from couetousnesse. Ib. fol. 65 *a*.

Chaucer uses *affray* in the same sense, *e. g.*

Nedeles, God wot, he thought hir to *affraye*.
Clerk's Tale, 8331.

Mr Wedgwood derives it from 'the imitative root *frag*, representing a crash, whence Lat. *fragor*, and Fr. *fracas*, a crash of things breaking, a disturbance.' *Fray*, to rub, or wear out by rubbing, is the Fr. *frayer*, from Lat. *fricare*. So in Wiclif *brag*=*bray* is used of a trumpet (Josh. vi. 5, 20).

Frenchmen, *sb.* (1 Macc. viii. 2 *m.*). Gauls: retained from the Geneva Version.

Fret, *v. t.* (Lev. xiii. 55). From A.-S. *fretan*, G. *fressen*, to devour, eat as a beast; hence 'to corrode' like an ulcerous sore. Probably connected with these is A.-S. *freoðan*, to rub, O. E. *frote*. 'Fret' in the passage above quoted is the participle. Compare the following from Chaucer:

Who saved Daniel in thorrible cave,
That every wight, sauf he, mayster or knave,
Was with the lioun *frete*, or he asterte?
The Man of Law's Tale, 4895.

The sowe *freten* the child right in the cradel.
The Knight's Tale, 2021.

I saugh how that his houndes han him caught,
And *freten* him, for that they knew him naught.
Ibid. 2070.

In a blacke banner was written Envy,
Whose hart ever inwardly is *fret*.
Hawes, *Past. of Pleas.* cap. 35.

And, erth, for erth why hast thou envy?
And the erth upon erth to be more prosperous
Than thou thy selfe *fretting* the inwardly.

Ibid. cap. 42.

Oenothera by it selfe, healeth those vntoward and *fretting* vlcers, which are the worse and more angry for the handling. Holland's *Pliny*, xxvi. 14.

I would 'twere something that would *fret* the string,
The master cord on's heart.

Shakespeare, *Hen. VIII.* iii. 2.

Frontlets, *sb.* (Exod. xiii. 16; Deut. vi. 8, xi. 18), in the Hebrew, *bands, fillets.* The Jews, taking these verses literally, used to write certain texts (viz. Exod. xiii. 1—10, xiii. 11—16; Deut. vi. 4—9, and xi. 13—21) on four pieces of parchment, which they made into a square packet with an outer covering of calf-skin, and bound about their foreheads. Others were fastened on the arm. These were called *tephillin*, or (in Greek) *phylacteries*, and are still worn by the Jews. The word 'frontlet' was already in use in English.

A *Frontlet*, also the part of a hedstall of a bridle, that commeth over the forehead. Frontale. Baret, *Alvearie.*

Frontlets are known to every good wife, rose-water and vinegar, with a little womans milk, and nutmegs grated upon a rose-cake, applied at both temples. Burton, *Anat. of Mel.* Pt. 2. Sec. 5. Mem. 1. Subs. 6.

Froward, *adj.* (Deut. xxxii. 20; 2 Sam. xxii. 27, &c.). Cross, perverse; from A.-S. *fram-weard*, the opposite of 'toward.'

That no man may to-gider serve
God and the world, but if he swerve
Froward that one and stonde unstable.

Gower, *Conf. Am.* Prol. p. 32.

St Paul noteth this fault and saith, that they shall not be murmurers nor *froward* answerers. Latimer, *Serm.* p. 350.

A man must deal like a rough nurse, and fright
Those that are *froward* to an appetite.
B. Jonson, *Alch.* II. 5.

Frowardly, *adv.* (Is. lvii. 17). Perversely.

Frowardly: peruersly, ouerthwartly. Peruersè, pertinaciter, obstinatè. Baret, *Alvearie.*

Frowardness, *sb.* (Prov. ii. 14, vi. 14, x. 32). Perversity.

The lighter sort of malignitie, turneth but to a crosness, or *frowardnesse.* Bacon, *Ess.* XIII. p. 49.

Fulfil, *v.t.* (Communion Service). In its literal sense, to fill to the full; A.-S. *fulfyllan.*

Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be *fulfillid.* Wiclif, *Matt.* v. 6 (ed. Lewis).

The bridale was *fulfild* with men sittynge at the mete. *Matt.* xxii. 10.

And coueytide to be *fulfillid* of the crummys that fellen doun fro the riche mannes boord. *Luke* xvi. 21.

Hongarye, nedye, wantinge grace,
With good he hath *fulfilled.*
Chester Plays, I. 97.

With grete gyftes to *fulfille,*
He gaffe his sister hym tille.
Sir Perceval, 29.

On the other hand Wiclif uses 'fill' where we should use 'fulfil,' *e.g.* John xix.

That the scripture schulde be *fillid.*

Fuller, *sb.* (Mal. iii. 2; Mark ix. 3). From A.-S. *fullere,* Lat. *fullo,* a bleacher, or scourer of cloth.

The spinsters, carders, *fullers,* weavers.
Shakespeare, *Hen. VIII.* I. 2.

The A.-S. *fullian* is used for 'baptize' in Aelfric's Epistle (Routh's *Opusc.* II. 172, ed. 3), and the participle *yvolled*, 'baptized,' is found in Robert of Gloucester, p. 239:

> ȝif ȝe wolde, quap pe byssop, as ȝoure fader dude, do,
> And be *yuolled* in holy water.

John the 'Baptist' is called the '*fulluhtere*' in the A.-S. Gospels. In Piers Ploughman's *Vision*, 13037, *fullynge* = baptism.

Furniture, *sb.* (Gen. xxxi. 34). Fr. *fourniture* from *fournir* to furnish. Formerly used in the general sense of 'equipment,' 'accoutrements.'

> I'ld give bay Curtal and his *furniture*,
> My mouth no more were broken than these boys',
> And writ as little beard.
> Shakespeare, *All's Well*, II. 3.

> The Queen of martials
> And Mars himself conducted them; both which, being forg'd of gold,
> Must needs have golden *furniture*.
> Chapman, *Hom. Il.* XVIII. 471.

In Moryson's *Itinerary* (p. 10, ed. 1617), 'furnished' is used for 'harnessed.'

G.

Gad, *v. i.* (Jer. ii. 36; Ecclus. xxv. 25), meaning, as it still does in some dialects, to rove about without any good purpose, gossiping, sight-seeing, and the like.

> In Boëtia they burne the axletree of a cart before the doore of the bryde after she is married, signifying that she ought not to *gadde* abroade. *Anatomie of Absurditie*, sig. B.

> How now, my headstrong! Where have you been *gadding*?
> Shakespeare, *Rom. and Jul.* IV. 2.

Enuy is a *gadding* passion, and walketh the streets, and doth not keepe home. Bacon, *Ess.* IX. p. 30.

It is perhaps a frequentative of *go*.

Gadder, *sb.* (Ecclus. xxvi. 8). One who gads about; a gossip.

Gain a loss (Acts xxvii. 21). The Greek is here literally translated; but the English phrase conveys an erroneous idea, as if it meant to *incur* danger, whereas it can be proved by numerous examples to mean *escape* or *avoid* danger. The Geneva version renders it, 'So should ye haue *gayned* this hurt and losse,' and adds in a note, 'that is, ye should haue saued the losse by auoyding the danger.'

Gainsay, *v. t.* (Luke xxi. 15). To speak against, to contradict, resist.

'Will any body *gainsay* true doctrine, and sound doctrine? Well, let a preacher be sure that his doctrine be true, and it is not to be thought that any body will *gainsay* it.' If St Paul had not foreseen that there should be *gainsayers*, he had not need to have appointed the confutation of *gainsaying*. Latimer, *Serm.* p. 129.

In Jude 11 Wiclif has *ayenseiyng* for *gainsaying;* and Pecock (*Repressor*, p. 130) coined the word *vnayenseiably* for 'incontrovertibly.' In O. E. *withsay* is used in the same sense.

There may no man his hap *withsain*.
Gower, *Conf. Am.* I. p. 312.

Shakespeare (*Ham.* v. 2) uses 'gain-giving' for 'misgiving.'

Gainsayer, *sb.* (Tit. i. 9). An opponent. See GAINSAY.

Gallant, *adj.* (Is. xxxiii. 21). Splendid, magnificent. In this sense the word is almost obsolete. From Fr.

galant, It. and Sp. *galante*, which are derived from *gala*, which in It., Sp. and Port. signifies 'gay, fine;' O. Fr. *gale*.

> Where we, in all her trim, freshly beheld
> Our royal, good and *gallant* ship.
> Shakespeare, *Temp.* v. 1.

But these recreations were interrupted by a delight of more *gallant* shew. Sidney, *Arcadia*, B. 1. p. 55. l. 39.

Gallant, *sb.* (Nah. ii. 5 *m.*; Zech. xi. 2 *m.*). A fine brave fellow.

> Scarce blood enough in all their sickly veins
> To give each naked curtle-axe a stain,
> That our French *gallants* shall to-day draw out,
> And sheathe for lack of sport.
> Shakespeare, *Hen. V.* IV. 2.

Galley, *sb.* (Is. xxxiii. 21). A rowing barge with a low deck. The It. *galéa*, O. Fr. *galie*, and Eng. *galley* are referred to the Lat. *galea*, a helmet, as *galère* to *galerus*. In Med. Lat. *galea* is a galley, but it is not easy to see how the later meaning is derived from the earlier.

Thus he was compelled to take the seas with his other companions, hauing in their nauie about a hundred and fortie *galleys*, all hauing three owers to a bancke. North's Plutarch, *Alcib.* p. 220.

In Ralegh's *Discov. of Guiana* (p. 44) the Spanish word *galego* is used as the equivalent of *galley* which had long been in the language.

In the mean time fearing the worst I caused all the carpenters we had to cut down a *Gallego* bote, which we meant to cast off, and to fit her with banks to row on.

And again (p. 53);

The third day that we entred the riuer our *Galley* came on ground.

Garden-house, *sb.* (2 K. ix. 27). The literal rendering of the Hebrew, which is probably, the name of a

place. At the time of the A. V. a 'garden house' was a summer house. The word is of frequent occurrence in the old dramatists.

Look you, Master Greenshield, because your sister is newly come out of the fresh air, and that to be pent up in a narrow lodging here i' the city may offend her health, she shall lodge at a *garden-house* of mine in Moorfields. Webster, *Northward Ho*, II. 2.

Garner, *sb.* (Ps. cxliv. 13, Joel i. 17; Matt. iii. 12; Luke iii. 17). An old form of *granary*, like Sc. *girnal*, or *garnel*, from Lat. *granaria*, a place for storing grain (*granum*). Chaucer says of the Reeve,

Wel cowde he kepe a *gerner* and a bynne. *Prol. to C. T.* 595.

The foweles in the feld,
Who fynt hem mete at wynter?
Have thei no *gerner* to go to,
But God fynt hem alle.
Piers Ploughman's *Vis.* 4751.

Earth's increase, foison plenty,
Barns and *garners* never empty.
Shakespeare, *Temp.* IV. 1.

For the transposition of the *r*, compare *corn*, G. *kern*, which are both akin to *granum;* also *grin* and *girn*.

Garnish, *v.t.* (2 Chr. iii. 6; Job xxvi. 13; Luke xi. 25, &c.). To adorn, furnish; Fr. *garnir*.

Bycause as he sayth that there is so moche golde nowe bestowed aboute the *garnysshynge* of the pecys of the crosse, that there is none lefte for pore folke. Sir T. More, *Dial.* f. 12 *a*.

Garnish'd and deck'd in modest complement.
Shakespeare, *Hen. V.* II. 2.

Gat, pret. of **Get** (Ps. cxvi. 3, &c.), as *geat* of the A.-S. *gitan*.

The king himself scant escaped, and with great danger and fear *gat* him home. Latimer, *Serm.* p. 387.

Gazingstock, *sb.* (Nah. iii. 6; Heb. x. 33). This word, of which the meaning is obvious, has become obsolete, though we retain *laughingstock*. Latimer (*Rem.* p. 16) has *mockingstock*.

My thynketh that god hath shewed vs which are apostles, for the hynmost off all, as it were men apoynted to deetli, for we are a *gasyng-stocke* vnto the worlde, and to the angels, and to men. 1 Cor. v. 9, Tyndale's version.

Gender, *v. t.* To beget, produce, engender (Job xxi. 10, xxxviii. 29; 2 Tim. ii. 23), and *v. i.* to copulate (Lev. xix. 19). From Lat. *generare*, to beget, engender, as *tender* from *tener*, through the Fr. *tendre*. In Wiclif's earlier version of Zech. xiii. 3 we find:

His fader and moder that *gendriden* hym, shuln saye to hym, Thou shalt not lyue, for thou hast spoken lesyng in name of the Lord; and his fadir and modir, *gendrers* of hym, shuln to gidre ficche hym, whanne he hath prophecied.

And the later version in Gen. iv. 18 has;

Forsothe Enoth *gendride* Irad, &c.

Generally, *adv.* (2 Sam. xvii. 11). In the sense of 'together.' It is expressed in Hebrew by the infinitive of the following word, an idiom which is commonly used to intensify the meaning. Sir Philip Sidney (*Arcadia*, B. 1. p. 44, l. 33), speaking of the several passions of love, fear, anger, joy and sorrow, and the effects they produce, adds,

And so all of them *generallie* haue power towards some good by the direction of reason.

Chapman has 'in general' in the same sense (*Hom. Il.* 11. 439);

From all these coasts, *in general*, fully fifty sail were sent.

Generations, *sb.* (Gen. ii. 4, &c.). A Hebraism for history, genealogy; thus 'the generations of Noah' signifies the account of Noah and his family.

Getting, *sb.* (Prov. iv. 7). Gain, winnings.

And ther he pyght hys standerd dowyn
Hys *gettyng* more and lesse.
Battle of Otterbourne, I. 74 (Percy's *Reliques*).

Ghost, *sb.* From A.-S. *gást*, G. *geist;* spirit, breath, opposed to body. Hence *ghastly*, *aghast*, &c. The word has now acquired a kind of hallowed use, and is applied to one Spirit only, but was once common.

As wel in body as *goost* chaste was sche.
Chaucer, *Doctor of Physic's Tale*, 13458.

It liketh hem to be clene in body and *gost*.
Id. *Wife of Bath's Tale*, Prol. 5679.

Fowles in the ayer flyeinge
And all that *ghoste* hath and likynge.
Chester Plays, I. 23.

But this man that I have made,
With *ghoste* of life I will hym gladde. *Ib.*

And Surrey's *Sonnets*, fol. 11 *b*;

A thousand troubles grow
To vexe his wеried *ghost*.

'To give up the *ghost*'=to expire, die (Gen. xxv. 8, 17, &c.).

This holy monk, this abbot him mene I,
His tonge out caught, and took awey the greyn;
And he *gaf up the gost* ful softely.
Chaucer, *Prioress's Tale*, 15083.

We that be citizens of Rome, have a sacred and solemne manner and vse among vs, To close up their eies that lie a dying, and are *giving vp the Ghost*. Holland's *Pliny*, XI. 37.

Ghostly, *adj.* From A.-S. *gástlic*, spiritual, in which sense it is used in the Pr.-Book more than once: thus, 'our *ghostly* enemy' is our spiritual enemy, the devil. The following instances sound somewhat strange to modern ears:

The foure gospellers ben undurstondun bi foure figuris of *goostli* pryuyte. Wiclif, *Prol. to Matt.* (ed. Lewis).

That I maye feythfully renne with perfeccyō ī this deedly way with very obedyence and with the lyghte of holy feythe, with the whiche lyghte me semeth thou hase made me now lately *ghostly* drunke. Wynkyn de Worde (Ames, I. p. 159).

And as it is necessary for to have this ploughing for the sustentation of the body, so must we have also the other for the satisfaction of the soul, or else we cannot live long *ghostly*. For as the body wasteth and consumeth away for lack of bodily meat, so doth the soul pine away for default of *ghostly* meat. Latimer, *Serm.* p. 66.

Hence will I to my *ghostly* father's cell.
Shakespeare, *Rom. & Jul.* II. 2.

Gier-eagle, *sb.* (Lev. xi. 18; Deut. xiv. 17). The German *geier* denotes a vulture, and Holland in his translation of Pliny constantly uses *geir* in the same sense. On the authority of Umbricius the augur, Pliny (x. 6) says that

The maner of the *Geires* is to foresee a carnage, and to fly two or three daies before vnto the place where there wil be any carions or dead carkasses.

Gin, *sb.* (Lat. *ingenium*), snare, device, engine, is now found five times in the Auth. Vers. (Job xviii. 9; Ps. cxl. 5, cxli. 9; Is. viii. 14; Am. iii. 5), having, in at least three passages, taken the place of the unused Anglo-Saxon word *grin* or *gyrn* (Geneva vers., *grenne*) of the same meaning, though not etymologically connected.

They dradde none assaut,
Of *ginne*, gonne, nor skaffaut.
Chaucer, *Rom. of the Rose*, 4176.

Grin is common in early authors.

And Dauyd seith, be the boord of hem maad into a *gryn* bifore hem. Wiclif, *Rom.* xi. 9 (ed. Lewis).

Satan . . . . . neuer more earnestely pitcheth and setteth his snares and *grinnes*, then whan he perceiueth the mynde and solle of man with notable endeuour to encline and drawe towardes heauēly liuying. Udal's Erasmus, *Luke* iv. fol. 37 *b*.

In the old metrical version of the Psalms (Sternhold and Hopkins, 1599) both words are used, thus:

> Then trap them in the *gin*.
> *Ps.* lxix. 23.
>
> With cordes in my path wayes and *gins*.
> *Ps.* cxl. 5.
>
> Even as a bird,
> out of the foulers *grin*,
> Escaped away,
> right so it fareth with us.
> *Ps.* cxxiv. 7.

The connexion of *gin* with *engine* is shewn in the following passage:

> For Gigas the geaunt
> With a *gyn* hath engyned
> To breke and to bete a-doun
> That ben ayeins Jhesus.
> Piers Ploughman's *Vis.* 12582.

And of the magic horse in the *Squire's Tale* (10442), Chaucer says,

> He that it wrought, he cowthe many a *gyn*.

Girded, *pp.* (Lev. xvi. 4). Girt.

Give place (Gal. ii. 5; Eph. iv. 27). To give way, yield.

A daie or twoo before the lord Stanley hauynge in hys bande almoste fyue thousande men, lodged in the same towne, but herynge that the Earle of Richemonde was marshynge thetherward, *gaue* to hym *place*. Hall, *Rich. III.* fol. 28 *a*.

Then after they had called to God for aide, they beganne the battell, fought fiercelie, neither of both parts *giuing place* till the daie was farre spent. Stow, *Annals*, p. 132.

But there is no sickenesse of the mynde so grieuous, there is none so great a multitude of great offenses, but it *geueth place*

and departeth at the commaundemente of Jesus. Udal's Erasmus, *Luke*, fol. 80 *b*.

Glad, *v. t.* (Ps. xxi. 6 *m*). To gladden.

Hence I took a thought,
This was a judgement on me; that my kingdom,
Well worthy the best heir o' the world, should not
Be *gladded* in't by me.

Shakespeare, *Hen. VIII.* II. 4.

Glass, *sb.* (1 Cor. xiii. 12; 2 Cor. iii. 16; Jam. i. 23). Looking-glass, mirror.

So that I saw my chaunce as perfectely as I sawe my awne image in a *glasse*. Hall, *Rich. III.*, fol. 10 *b*.

The *glass* of fashion and the mould of form.

Shakespeare, *Ham.* III. 1.

Glede, *sb.* (Deut. xiv. 13). A.-S. *glida*, a kite; still in local use.

What is this, an owle or a *glede*?
By my trouthe, she hathe a grete hede.

Skelton, I. p. 259, ed. Dyce.

The Kites or *Gleeds* are of the same kind of Hawkes or birds of prey, only they be greater. Holland's *Pliny*, x. 10.

Glistering, *adj.* (1 Chr. xxix. 2; Luke ix. 29). From Du. *glisteren*, G. *glitzern*, to glisten, glitter, by which in modern usage it has been superseded. Thus Gower describes the wooden horse at Troy as placed upon wheels,

Upon the whiche men inowe
With craft toward the town it drowe
And goth *glistrend* ayein the sonne.

Conf. Am. I. p. 80.

Pompous spectacles, *glistering* pictures, and histrionicall gestures. *Sermon by Peter Smart*, p. 24.

In Shakespeare we find the common proverb 'All is not gold that *glitters*' in the form

All that *glisters* is not gold.

Mer. of Ven. II. 7.

Glout upon, *v.t.* To glare upon, look eagerly at. Now *gloat*.

Whosoeuer attempteth any thing for the publike (specially if it pertaine to Religion, and to the opening and clearing of the word of God) the same setteth himselfe vpon a stage to be *glouted vpon* by euery euil eye, yea, he casteth himselfe headlong vpon pikes, to be gored by euery sharpe tongue." *The Translators to the Reader*.

Go about, *v.t.* (Rom. x. 3) is a translation of the Greek ζητεῖν, to seek, endeavour, and in this sense is of frequent occurrence. Gower says of the religious hypocrite;

> But yet his herte in other stede,
> Among his bedes most devoute
> *Goth* in the worldes cause *aboute*,
> How that he might his warison
> Encrese.
>
> *Conf. Am.* I. p. 64.

So in Latimer:

I *go about* to make my fold: you *go about* to break the same, and kill my flock. *Serm.* p. 19.

And again,

They rise for the commonwealth, and fight against it, and *go about* to make the commons each to kill other, and to destroy the commonwealth. *Ibid.* p. 29.

Go aside (Num. v. 12). To swerve from the path of duty.

Go beyond (1 Thess. iv. 6). To overreach.

While he still thought he *went beyond* her, because his heart did not commit the idolatrie. Sidney, *Arcadia*, p. 57, l. 28.

> The king has *gone beyond* me; all my glories
> In that one woman I have lost for ever.
>
> Shakespeare, *Hen. VIII.* III. 2.

Go it up, which occurs Is. xv. 5, seems to be only a transposition of the preposition and its case, of which

instances are sufficiently numerous. The original is 'go up *in* it.' The following are almost identical usages:

pe see *gop* hym al *a boute*, he stont as an yle. Rob. Glouc. p. 1.

The see . . . . . *goth* the worlde *aboute* and alle othere goth therto. St Brandan, 18.

Compare also,

> Because that now it *lies* you *on* to speak
> To the people.
>
> Shakespeare, *Cor.* III. 1.

Go to occurs (Gen. xi. 3, 4, 7; xxxviii. 16; 2 K. v. 5, &c.) as a kind of interjection, answering to the Lat. *age-dum!* and the Greek ἄγε νυν.

Go ye to, good brethren and fathers, for the love of God, *go ye to*. Latimer, *Serm.* p. 51.

Wiclif uses 'lo now' and 'doith now' in his version of James iv. 13; v. 1.

> *Go to:* peace, Mouldy; you shall go.
>
> Shakespeare, 2 *Hen. IV.* III. 2.

> Ay, fashion you may call it; *go to, go to.*
>
> Id. *Ham.* I. 3.

God forbid (Gen. xliv. 7, 17; Josh. xxii. 29; Rom. iii. 4, &c.). A strong exclamation, which in the original Hebrew and Greek does not take the form of an appeal to the Deity. It is of frequent occurrence.

Godde forbydde that anye manne shoulde for anye thynge earthlye enterpryse to breake the immunitee, and libertye of that sacred Sainctuary. Sir T. More, *Rich. III.; Works*, p. 46 *b*.

God speed (2 John 10, 11). A salutation, signifying literally, good speed or success. In A.-S. *gód-spédig* signifies prosperous, successful.

> *God speed*, fair Helena! whither away?
>
> Shakespeare, *Mid. N.'s Dr.* I. 1.

Going forth, *sb.* (Ez. xliv. 5). An outlet.

For gardens...the contents, ought not well to be, under thirty acres of ground; and to be divided into three parts: a greene in the entrance; a heath or desart in the *going forth;* and the maine garden in the midst. Bacon, *Ess.* XLVI. p. 189.

Goings, *sb.* (Job xxxiv. 21; Ps. lxviii. 24, &c.) Movements.

For these winding, and crooked courses, are the *goings* of the serpent; which goeth basely upon the belly, and not upon the feet. Bacon, *Ess.* I. p. 3.

Good, *sb.* (1 Chr. xxix. 3). Goods, possessions; A.-S. *gód* in the same sense.

For who was there of you all, that would recken hym selfe Lorde of his own *good.* Sir T. More, *Rich. III.*; *Works*, p. 61 *h.*

We shall increase our *good* in doing our duties to the king. Latimer, *Serm.* p. 513.

Good as, As. This somewhat homely phrase, meaning 'the same as,' 'no better than,' occurs Hebrews xi. 12. The word there translated 'as good as dead' is used in precisely the same sense in Rom. iv. 19: 'He considered not his own body now *dead.*'

Goodlier, *adj.* (1 Sam. ix. 2). Comparative of *goodly.*

My affections
Are then most humble; I have no ambition
To see a *goodlier* man.
Shakespeare, *Temp.* I. 2.

Goodliest, *adj.* (1 Sam. viii. 16). Superlative of *goodly.*

Then the kyng of England shewed hymselfe somedele forwarde in beautie and personage, the moste *goodliest* Prince that ever reigned over the Realme of Englande. Hall, *Hen. VIII.* f. 76 *a.*

Goodliness, *sb.* (Is. xl. 6). Beauty.

Goodly, *adj.* (Gen. xxxix. 6; 1 K. i. 6; Rev. xviii. 14, &c.). Fair, handsome; A.-S. *gódlíc.*

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downe a *goodly* straight growen young oke, which he lighted on by good fortune. North's Plutarch, *Romulus*, p. 30.

But as he was speaking more, Kalander came, and brake off their discourse, with inuiting them to the hunting of a *goodly* stagge. Sidney, *Arcadia*, p. 33, l. 20.

> And, but he's something stain'd
> With grief that's beauty's canker, thou mightst call him
> A *goodly* person.
>
> Shakespeare, *Temp.* i. 2.

Goodman, *sb.* used (Prov. vii. 19; Matt. xx. 11, xxiv. 43; Luke xii. 39) to denote the *master* of the house, was formerly in common use, especially when speaking of persons under the rank of gentry, though the glossaries call it a provincialism. *Goodman* is probably a corruption of the A.-S. *gummann* or *guma*, a man; whence *brýdguma*, a bridegroom, G. bräuti*gam*. *Goodwife* would then be a compound in imitation of *goodman*. In the MS. of the 'Seven Sages,' the term is applied to one who

> Was a knygt of thys contré,
> And a nobleman was he.
> . . . . . .
> The *godemans* hert was fulle sore.
>
> *Thornton Rom.* Introd. xliv.

No howsholde or ferme in the countrey hath fewer than xl. persones, men and womē, besydes two bondmen, whyche be all vnder the rule and order of the *good man* & the *good wyfe* of the house. Sir T. More, *Utopia*, p. 48.

Ther the *good-man* of the howse was [killed] and the *good-wyff* sore hurt. Machyn's *Diary*, p. 34.

The *good-man* of [the] Volsake with-owt Algatt. *Ibid.* p. 91.

Gorget, *sb.* (1 Sam. xvii. 6 *m.*). A piece of defensive armour worn about the throat. From Fr. *gorge*,

the throat, connected with Lat. *gurges;* just as *collar* is from Lat. *collum.* It was frequently used for a *collar* simply, as in the stage directions to Heywood's 1 *Ed. IV.* I. 3 we find:

Enter the Lord Mayor, Shore, and Josselin, in their velvet coats and *gorgets,* and leading staves.

And in Chapman (*Hom. Il.* VII. 12):

Hector's dart struck Eioneus dead;
Beneath his good steel casque it pierc'd above his *gorget*-stead.

The form *gorger* is found in Coleridge's *Glossary;* compare It. *gorghiera* and Sp. *gorjal,* and for the two forms *gorger* and *gorget* compare *lancer* and *lancet* [LANCER].

Gospeller, *sb.* (Old rubrics). He who reads the gospel at the altar in the Communion Office. In one of the *Thornton Romances* the Evangelists are called the 'foure *gospellorus*' (*Sir Degr.* 1441), from A.-S. *godspellere,* an evangelist. Latimer says of false preachers:

They be *gospellers* no longer but till they get riches. *Serm.* p. 529.

Got him out (Gen. xxxix. 15). Escaped.

Gotten (Job xxxi. 25). The old form of the past participle of the verb *get.* Thus in Latimer's Sermon on the parable of the marriage-feast:

For ye know it is commonly seen, that at a marriage the finest meat is prepared that can be *gotten. Serm.* p. 457.

Who, travelling towards York,
With much ado at length have *gotten* leave
To look upon my sometimes royal master's face.
Shakespeare, *Rich. II.* v. 5.

The word is now used only in the compound *ill-gotten.* The form *igotte* is given in Coleridge's *Glossary,* and Skelton uses *gotted:*

What hast thou *gotted* in faythe to thy share? *Magnificence*, 2188 (I. p. 296, ed. Dyce).

But he has besides the form *gete*, which is nearer the A.-S. *geten, pp.* of *gitan:*

To wete yf Malkyn, my lemman, haue *gete* oughte. *The Bowge of Court*, 401 (I. p. 45, ed. Dyce).

Governance, *sb.* (2 Esd. xi. 32; 1 Mac. ix. 31; Collects, &c). Government, direction, or authority.

> Eterne God, that thorugh thy purveance
> Ledest this world by certein *governance*.
> Chaucer, *Franklin's Tale*, 11178.

> Ther wiste no man that he was in dette,
> So estately was he of *governaunce*,
> With his bargayns, and with his chevysaunce.
> *Prol.* 283.

> He gaf me al the bridil in myn hand
> To have the *governaunce* of hous and land.
> *Wife of Bath's Prol.* 6396.

I will say nothing to thee, of the most wise *gouernaunce* of the bees, for that there are so many among you, whoo haue consumed their best yeares in discribinge their life. Gello, *Circes*, trans. Iden, 1557. sig. N 8, verso.

Governor, *sb.* (James iii. 4). A pilot; Lat. *gubernator*, the man at the helm who governs the ship. Thus in Wiclif's earlier version of Acts xxvii. 11;

Sothli centurioun bileuede more to the *gouernour*, and to the lord of the schipp, than to these thingis that weren seid of Poul.

Sayling and tossyng in a desperate shippe without good maister or *gouernour*. Hall, *Rich. III.* fol. 9 *a*.

Grace, *sb.* (Ruth ii. 2, 10). Favour; the literal sense of the word: Lat. *gratia*.

> But aftir wo I rede us to be merye,
> And thanke Jubiter of al his *grace*.
> Chaucer, *Miller's Tale*, 3071.

You have of late stood out against your brother, and he hath ta'en you newly into his *grace*. Shakespeare, *Much Ado*, I. 3.

Blunt not his love,
Nor lose the good advantage of his *grace*
By seeming cold or careless of his will.
Id. 2 *Hen. IV.* IV. 4.

Gracious, *adj.* (Prov. xi. 16; Jer. xxii. 23). In the passive sense of filled with grace, graceful; now generally used in the active sense of imparting grace or favour.

In voices well divulged, free, learn'd and valiant,
And in dimension and the shape of nature
A *gracious* person.
Shakespeare, *Tw. N.* I. 5.

For since the birth of Cain, the first male child,
To him that did but yesterday suspire,
There was not such a *gracious* creature born.
Id. *K. John*, III. 3.

So hallow'd and so *gracious* is the time.
Id. *Ham.* I. 1.

In beauty, that of favour, is more then that of colour, and that of decent and *gracious* motion, more then that of favour. Bacon, *Ess.* XLIII. p. 176.

Graff, *v.t.* (Rom. xi. 17—24), from Fr. *greffer*, is now usually written *graft*. Udal uses both forms:

At this tyme it is inough for you to be *grafted* in the stocke, from whence through fayth ye may receiue life....Ye be y° braũches of this vine, wherein ye are freely *graffed*. Udal's Erasmus, *John* XV. fol. 89 *b*.

I was som tyme a frere,
And the coventes gardyner
For to *graffen* impes.
Piers Ploughman's *Vis.* 2746.

Nay, you shall see my orchard, where, in an arbour, we will eat a last year's pippin of my own *graffing*. Shakespeare, 2 *Hen. IV.* V. 3.

The participle *graft* for *graffed* occurs in *Rich. III.* III. 7.

Her royal stock *graft* with ignoble plants.

The word is probably derived from A.-S. *grafan*, to dig, carve, grave.

Grave, *v.t.* from A.-S. *grafan*, G. *graben*, to dig (comp. Gr. γράφω), occurs in Ps. vii. 16 (Pr.-Bk.), in which sense it is still used provincially. It was once common: thus, in *Promp. Parvul.*:

Gravyn, or grubbyn yn þe erthe. Fodio.
Gravynge, or delvynge. Fossio.

So Chaucer:

That benched was on turves fresh *ygrave*.
Legend of Good Women, 204.

And next the shrine a pit than doth she *grave*.
Ibid. 678.

In Is. xxii. 16 ('*graveth* an habitation in the rock'), the idea of cutting out or carving is predominant (comp. Ex. xxviii. 9).

Men mowe so longe *graven* in a stone,
Til som figure therinne emprinted be.
Chaucer, *Franklin's Tale*, 11142.

Greaves, *sb.* (1 Sam. xvii. 6). Plates of brass, or other defensive covering, for the front of the legs, well known as parts of ancient armour; Wiclif has 'leg-harneis.' From the Fr. *grève*, which means the shin of the leg.

My selfe haue seene one named Athanatus, do wonderfull strange matters in the open shew and face of the world, namely, to walke his stations vpon the stage with a cuirace of lead weighing 500 pound, booted besides with a pair of buskins or *greiues* about his legges that came to as much in weight. Holland's *Pliny*, VII. 20.

Whether of two, and men at armes divise,
The *greaues*, or guyses were the surer guard.
Drayton, *Battle of Agincourt*, 285.

In a marginal note Drayton explains 'greaves' as 'Armings for the thigh and legge.'

Grecia, *sb.* (Dan. viii. 21; x. 20; xi. 2). Greece.

As when the Romans made a warre for the libertie of *Grecia*. Bacon, *Ess.* XXIX. p. 127.

Grecians, *sb.* (Joel iii. 6; Acts vi. 1, ix. 29, xi. 20). Greeks.

One of the later schoole of the *Grecians*, examineth the matter, and is at a stand, to thinke what should be in it, that men should love lies. Bacon, *Ess.* I. p. 1.

Greekish, *adj.* (2 Mac. iv. 10). Greek.

And such again
As venerable Nestor, hatch'd in silver,
Should with a bond of air, strong as the axletree
On which heaven rides, knit all the *Greekish* ears
To his experienced tongue.

Shakespeare, *Tr. & Cr.* I. 3.

Greet, *v.t.* (1 Sam. xxv. 5; Rom. xvi. 3, &c.). A.-S. *grétan*, to go to meet, welcome, salute; Germ. *grüssen*.

'Louerdinges,' he sede, 'habbep nou god dai,
And *gretep* wel mi fader pe king.

Robert of Gloucester, p. 554.

Go pronounce his present death,
And with his former title *greet* Macbeth.

Shakespeare, *Macb.* I. 2.

Greeting, *sb.* (Matt. xxiii. 7; Acts xv. 23, &c.). Salutation.

And you are come in very happy time
To bear my *greeting* to the senators.

Shakespeare, *Jul. Cæs.* II. 2.

Grief, *sb.* (Is. liii. 3, 4). Used of bodily as well as of mental pain. The Hebrew word rendered 'grief' in the passages quoted is elsewhere translated 'sickness' (Deut. vii. 15, xxviii. 59, 61, &c.) and 'disease' (2 K. i. 2, &c).

This hearbe Tabaco, hath perticuler vertue to heale *griefes* of the heade. Frampton, *Joyfull Newes out of the New-found Worlde*, fol. 35 *a*.

Can honour set to a leg? no: or an arm? no: or take away the *grief* of a wound? no. Shakespeare, 1 *Hen. IV.* v. 1.

Grieve, *v. t.* (Gen. xlix. 23). To inflict bodily pain, to wound. *See* GRIEF, GRIEVOUS, GRIEVOUSLY.

Grievous, *adj.* (Gen. xii. 10; Jer. x. 19). Painful, severe.

> Girding with *grievous* siege castles and towns.
> Shakespeare, *Hen. V.* I. 2.

> Why then let *grievous*, ghastly, gaping wounds
> Untwine the sisters three!
> Id. 2 *Hen. IV.* II. 4.

Grievously, *adv.* (Matt. viii. 6, xv. 22). Severely.

> There dyed in all vpon y^e^ kings side sixteene C. and foure M. were *greeuouslye* wounded. Holinshed, p. 1140.

Grin, *v. i.* (Ps. lix. 6, 14, Pr.-Bk.). To snarl like a dog: an imitative word. The Isl. *grenian* is to roar like a lion (1 Pet. v. 8).

> Small curs are not regarded when they *grin*,
> But great men tremble when the lion roars.
> Shakespeare, 2 *Hen. VI.* III. 1.

It also occurs in the form *girn;*

> But the gardiners litle curres that bald and barked beneath, had wakened the greyhound with their barking, who at the first began to answere them with a soft *girning*. North's Plutarch, *Aratus*, p. 1084.

Grin, *sb.* (Job xviii. 9; Ps. cxl. 5; cxli. 9). The old form of 'gin' in the ed. of 1611. *See* GIN.

Grinders, *sb.* A.-S. *grindere téð*, molars, or jaw-teeth, so called from the part they take in masticating the food. In Eccl. xii. 3, the word is a literal translation of the Hebrew. In Job xxix. 17, where the margin has 'grinders,' the word in the original means *jaw-teeth*, or *cheek-teeth*.

The great *grinders* which stand beyond the eye-teeth, in no creature whatsoeuer doe fall out of themselues. Holland's *Pliny*, XI. 37.

Grisled, *pp.* (Gen. xxxi. 10, 12; Zech. vi. 3, 6), of a greyish colour; G. *greis*, gray, Fr. *gris:* it is now spelt *grizzled*. As a parallel instance of change of spelling compare *puzzled*, which in Bacon's *Essays* is constantly spelt *pusled*.

Growen, *pp.* (Gen. xxxviii. 11, &c.). The old form of 'grown' in the ed. of 1611.

I commend rather, some diet, for certaine seasons, then frequent use of physicke, except it be *growen* into a custom. Bacon, *Ess.* XXX. p. 132.

Grudge, *v. i.* (Ps. lix. 15). To grumble, murmur, and like both these an imitative word. In O. E. it occurs in the form *gruche, grucche*.

Som tyme cometh *grucching* of avarice, as Judas *grucched* agens the Maudeleyn, whan sche anoynted the hed of oure Lord Jhesu Crist with hir precious oynement. Chaucer, *Parson's Tale*.

After bakbytyng cometh *grucching* or murmuracioun. *Id.*

In this I might murmur and *grudge* against God. Latimer, *Rem.* p. 361.

And in Shakespeare's *Tempest*, I. 2, Ariel reminds Prospero that he had

Served
Without or *grudge* or grumblings.

Guestchamber, *sb.* (Mark xiv. 14; Luke xxii. 11). A room for the accommodation of guests.

A *guestes chamber*. Hospitale cubiculum. Baret, *Alvearie*, s. v.

Guilty of (Num. xxxv. 27, 31; Matt. xxvi. 66; Mark xiv. 64). This phrase in the two last passages must be

distinguished from the usage of the same in Num. xxxv. '*Guilty of* blood' and '*guilty of* death' in the latter signify simply guilty of murder or blood-shedding; while in Matthew and Mark '*guilty of* death' denotes 'deserving death,' like the Latin 'reus mortis' of the Vulgate, of which it is an imitation, having been retained from Wiclif's Version.

H.

Habergeon (Ex. xxviii. 32, xxxix. 23; 2 Chron. xxvi. 14; Neh. iv. 16; Job xli. 26). A little coat-of-mail covering the head and shoulders. The hauberk and habergeon are apparently the same in derivation, but they are distinct terms in old writers.

> And next his schert an aketoun,
> And over that an *haberjoun*,
> For persyng of his hert;
> And over that a fyn *hauberk*, &c.
> Chaucer, *Sire Thopas*.

> Some dond a curace, some a corslet bright,
> An *hawberke* some, and some a *haberion*.
> Fairfax, *Tasso*, I. 72.

Clothid with the *haburioun* of rightwysnesse. Wiclif, *Effes.* vi. 14 (ed. Lewis).

And thei hadden *haburiouns* as yrun *haburiouns*. *Apoc.* ix. 9.

'And be ye apparelled or clothed,' saith Paul, 'with the *habergeon* or coat-armour of justice.' Latimer, *Serm.* p. 29.

With the Jacke or *haberion* made of the righteousnesse of all the vertues euangelycall. Udal's Erasmus, *Luke*, fol. 183 *b*.

The word is from the Fr. *haubergeon*, A.-S. *heals-beorga*, 'neck-covering,' O. Germ. *halsberc*, O. Fr. *halberc*, *hauberc*, It. *usbergo*, and *osbergo* (Diez). Cotgrave gives

Haubergeon: m. (The Diminutiue of Haubert;) a little coat of maile; or, only sleeues, and gorget of maile.

Had, *pp.* (Acts xxv. 26). A singular usage of this participle, corresponding to that of the Lat. *habitus*, was once common.

And after secrete meting & cōmunicacion *had*. Sir T. More, *Rich. III.*; *Works*, p. 69 *f*.

From which I could not rise but with dishonour,
Unless upon some composition *had*.
Heywood, 2 *Edw. IV.* I. 4.

Haft, *sb.* (Judg. iii. 22). A.-S. *hæft*, from *hæfed*, p. part. of *habban* to have or hold; that by which anything is held, a handle.

But yet ne fond I nought the *haft*,
Which might unto the blade accorde.
Gower, *Conf. Am.* II. p. 32.

When I am in bad estate, I flesh my selfe on euill and abandon my selfe through dispaire, and run to a downefall, and (as the saying is) cast the *haft* after the hatchet. Montaigne's *Essays*, Florio's trans. III. 9, p. 566 (ed. 1603).

The *Haft*, hilt, or handle of any toole, or weapon. Manubrium. Baret, *Alvearie*, s. v.

Hale, *v.t.* (Luke xii. 58; Acts viii. 3). From Fr. *haler*, to pull with force; now common in the form *haul*.

Diseases that violently *hale* men to death euerlasting. Udal's Erasmus, *Luke*, pref.

Cassandra yet there sawe I how they *haled*
From Pallas house, with spercled tresse vndone.
Sackville, *Induction*, fol. 212 *a*.

Even like a man new *haled* from the rack,
So fare my limbs with long imprisonment.
Shakespeare, 3 *Hen. VI.* II. 5.

The plebeians have got your fellow-tribune
And *hale* him up and down.
Id. *Cor.* v. 4.

Halt, *adj.* lame, crippled, from A.-S. *healt*, *i.e.* held; restrained, occurs Matt. xviii. 8; Mark ix. 45; Luke xiv. 21, John v. 3.

Halt, *v. i.* (Gen. xxxii. 31; Ps. xxxviii. 17). To limp, walk lamely; A.-S. *healtian.*

Before he could determine, comes in a fourth, *halting* on foote, who complained to Basilius. Sidney, *Arcadia*, p. 63, l. 29.

The king would haue giuen vnto him [Simon de Sentliz] Judith the widowe of Earle Waltheofus, but shee refused him, because that hee *halted* on the one legge. Stow, *Annals*, p. 155.

Hand, *sb.* In the phrases 'on this *hand* and on that *hand*' (Ex. xxxviii. 15); 'on either *hand*.' We should now use 'side.' Among the works of the sculptor Scopas was

The fierie goddesse Vesta, sitting in a chaire, accompanied with two hand-maidens set vpon the ground of each *hand* of her. Holland's *Pliny*, xxxvi. 5.

Hand, *sb.* 'To fall in *hand* with' is used in the sense of 'to take in hand, undertake.'

For not long after Christ, Aquila *fell in hand with* a new Translation, and after him Theodotion, and after him Symmachus. *The Translators to the Reader.*

Similarly, 'to be in hand with'=to have in hand, or to take in hand, to deal with.

Like as therefore, Thales the wise, being importuned by his mother (who pressed hard upon him) to marrie; pretily put her off, shifting and avoiding her cunningly, with words: for at the first time, when she *was in hand with* him, he said unto her: Mother, it is too soone, and it is not yet time: afterwards, when he had passed the flower of his age, and that she set upon him the second time, and was very instant: Alas mother, it is now too late, and the time is past. Holland's *Plutarch*, p. 691.

But because we *are* not *in hand with* true measure, but with popular estimation & conceit, it is not amisse to speak somewhat of the two former. Bacon, *Adv. of L.* i. 3. § 1.

Hand, in the phrase 'at your hand' (Is. i. 12), is apparently a Hebraism. It is found however in old English writers. Alexander provided for the family of Darius,

That they should haue *at his handes* all that they had of Darius before, when he had his whole kingdome in his handes. North's Plutarch, *Alex.* p. 728.

Hand, at no. By no means.

And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? *At no hand.* *The Translators to the Reader.*

Handbreadth, *sb.* (Ex. xxv. 25; Ps. xxxix. 5). A measure of length now rarely used: a palm; A.-S. *hand-bræd.* [See CUBIT.] Horses are still measured by *hands;* compare Ez. xl. 43.

Others have thought, that it [the grape of Amomum] commeth from a shrubbe like Myrtle, & carieth not aboue a *hand-bredth*, or 4 inches in height. Holland's *Pliny*, XII. 13.

Handle, *v. t.* (Prov. xvi. 20; 2 Cor. iv. 2). To treat; A.-S. *handlian:* like Lat. *tractare*, which has the same metaphorical sense.

Your now *handling* of me giues me reason to confirme my former dealing. Sidney, *Arcadia*, p. 45. l. 46.

I did in the beginning separate diuine testimonie, from humane; which methode, I haue pursued, and so *handled* them both apart. Bacon, *Adv. of Learning*, I. 8. § 6.

Handmaid (Gen. xvi. 1, &c.) or **Handmaiden** (Luke i. 48), *sb.* A female servant.

With that she broke the silence once againe,
And gaue the knight great thanks in little speach,
She said she would his *handmaid* poore remaine,
So far as honours lawes receiu'd no breach.
Fairfax, *Tasso*, IV. 85.

Pliny enumerates among the works of the sculptor Scopas a statue

Of the fierie goddesse Vesta, sitting in a chaire, accompanied with two *hand-maidens* set vpon the ground of each hand of her. XXXVI. 5. Holland's Trans.

Handstaves, *sb.* (Ez. xxxix. 9). Weapons of some kind. The margin gives 'javelins,' but the word itself is a literal rendering of the Hebrew.

Handweapon, *sb.* (Num. xxxv. 18). A literal rendering of the Hebrew.

Handywork, *sb.* (Ps. xix. 1). Workmanship; A.-S. *handweorc.*

In the chappell of Iuno, there is the goddesse her selfe curiously made in marble, the *handy worke* of Dionysius and Polycles. Holland's *Pliny,* xxxvi. 5.

Hap, *sb.* Like the Icelandic *happ* and Welsh *hap,* in the sense of 'chance, fortune,' occurs Ruth ii. 3. It is now seldom used except in composition, as in *mishap, perhaps, haply, hapless,* &c. It was once common.

> For evermor we moste stond in drede
> Of *hap* and fortun in our chapmanhede.
> Chaucer, *Shipman's Tale,* 14649.

Blissed is that man whiche shall haue the *happe* to eate breade in the kyngdome of God. Udal's Erasmus, *Luke,* fol. 116 *b.*

It was Theseus *happe* to light vpon her, who caried her to the citie of Aphidnes, because she was yet too young to be maried. North's Plutarch, *Thes.* p. 17.

> Each day still better other's happiness;
> Until the heavens, envying earth's good *hap,*
> Add an immortal title to your crown!
> Shakespeare, *Rich. II.* i. 1.

> By Him that raised me to this careful height
> From that contented *hap* which I enjoyed.
> Id. *Rich. III.* i. 3.

Haply, *adv.* (1 Sam. xiv. 30; Mark xi. 13). Perchance, perhaps; derived from the preceding.

Lest *haply* by occasion of that commendation those duties should come to be neglected, which are to be performed on peril of damnation. Latimer, *Rem.* p. 354.

Hard, *adv.* (Ps. lxiii. 8; Acts xviii. 7). Close, near.

For it is as a tongue or a great barre of earth, broad enough, that separateth a great lake on the one side, and the sea on the other, the which doeth ioyne *hard* to a great hauen. North's Plutarch, *Alexander*, p. 731.

> Indeed, my lord, it follow'd *hard* upon.
> Shakespeare, *Ham.* I. 2.

It still remains in use in the phrase *hard by:*

This thing did the centurion well apperceiue and marke, who purposely stood *hard by* the crosse. Udal's Erasmus, *Luke*, fol. 173 *a*.

The idea is from hard substances being usually compact, *close* in texture. In its still common meaning of 'austere, strict in money matters' (compare *near*, *close*), it occurs Matt. xxv. 24.

Hardly, *adv.* (Matt. xix. 23). With difficulty; which is its literal meaning.

> So *hardly* he the flitted life does win
> Vnto her natiue prison to retourne.
> Spenser, *F. Q.* I. 7. § 21.

Hardness, *sb.* (2 Tim. ii. 3). Hardship.

The cause of my desier to have them ys, for that they be hard, and wyll abyde more pains than our men, tyll they have byn well trayned with *hardnes* as they have byn. *Leycester Correspondence*, p. 26.

It was a pittifull thing that Perseus was driuen to do and suffer at that time. For he came downe in the night by ropes, out of a litle straight window vpon the wals, and not only him selfe, but his wife and litle babes, who neuer knew before what flying and *hardnes* ment. North's Plutarch, *Paulus Æmilius*, p. 275.

The men are very strong, of able bodyes, and full of agility, accustoming themselves to endure *hardnes*. Strachey, *Hist. of Trav. into Virginia*, p. 68. Hakluyt Soc.

It is also found in Skelton (Vol. i. p. 146, ed. Dyce):

> Now, Jesu, for thy great goodnes,
> That for man suffred great *hardnes*,
> Saue vs fro the deuyls cruelnes,
> And to blys vs send.

Harness, *sb.* formerly signified accoutrements in general, whether for man or horse, like the Fr. *harnois*. G. *harnisch*, It. *arnese*. The etymology of the word is doubtful. Diez refers it to the Welsh *haiarn*, iron, whence *haiarnaez*, instruments of iron, from which through the Eng. *harness* the word was adopted into the Romance languages. In the *Promptorium Parvulorum* four meanings are given: raiment, weapons, utensils for household use, and horse-trappings.

> Have heere my trouthe, to morwe I nyl not fayle,
> Withouten wityng of eny other wight,
> That heer I wol be founden as a knight,
> And bryngen *harneys* right inough for the.
> Chaucer *Knight's Tale*, 1615.

> And therwith a doore clapped, and in came rushyng men in *harneyes* as manye as the chamber could hold. Hall, *Edw. V.* fol. 14 *b*.

> He was able, and did find the king a *harness*, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his *harness* when he went unto Blackheath field. Latimer, *Serm.* p. 101.

The word occurs in the sense of armour 1 K. xx. 11, xxii. 34; 2 Chron. xviii. 33, ix. 24; Ps. lxxviii. 9 (Pr.-Bk.).

Harnessed, *pp.* (Ex. xiii. 18). Armed; the marginal reading is 'five in a rank,' from a doubt as to which of two similar roots the Hebrew word belonged. The meaning in the text is still preferred; the same Hebrew word being translated *armed* in Josh. i. 14, iv. 12; Judges vii. 11, with the same marginal reading in two cases. In 1 Macc. iv. 7 *harnessed* is applied to a camp, the

Greek being τεθωρακισμένην, 'provided with a *breast-work*' (θώραξ).

And at their commyng hym selfe with the duke of Buckyngham stode, *harnessed* in olde euil fauoured briganders. Hall, *Edw. V.* fol. 15 *b*.

Harp, *v. i.* (1 Cor. xiv. 7; Rev. xiv. 2). To play upon the harp; used now only in a metaphorical sense; A.-S. *hearpian.*

Robert of Gloucester (p. 272), describing Anlaf's visit to the camp of Athelstane, says:

Menestral he was gode ynou, & harpare in eche poynte
To Aþelston pauylon myd ys harpe he wende,
And so wel wyþoute *harpede*, þat me after hym sende.

Manye hundred of aungeles,
Harpeden and songen.
Piers Ploughman's *Vis.* 12903.

Hart, *sb.* (Deut. xii. 15, Ps. xlii. 1). The stag, or male deer; *hind* being the female: Du. *hart*, A.-S. *heort.*

And the *hart* swam over, and as Sir Gawaine would have followed after, there stood a knight on the other side and said 'Sir knight, come not over after the hart, but if thou wilt just with me.' *King Arthur*, c. 50, Vol. I. p. 100.

Haste, *v. i.* (Gen. xviii. 7). To hasten. Obsolete in prose.

She ran, and *hasted* after him that fled,
Through frost and snow, through brier, bush, and thorne.
Fairfax, *Tasso*, XVI. 39.

Haste, *v. t.* (Ex. v. 13). To hasten, hurry.

Good my brother Troilus,
Tell you the lady what she is to do,
And *haste* her to the purpose.
Shakespeare, *Tr. and Cr.* IV. 3.

Haunt, *v. t.* (Ez. xxvi. 17). To frequent, use frequently.

> While ye love lordes
> That lecherie *haunten*,
> And lakketh noght ladies
> That loven wel the same.
> Piers Ploughman's *Vis.* 1462.

The Duke & his armye the xxv. day of the sayd moneth remoued to a vilage called Lyhome, & had there great pillage: for this toune was muche *haunted* of marchauntes and there kept great markettes. Hall, *Hen. VIII.* f. 119 *a*.

He, redundant (Josh. xxii. 22).

Christ our Saviour *he* sheweth us how we shall make ready ourselves. Latimer, *Rem.* p. 60.

> The Dauphin is preparing hitherward,
> Where heaven *He* knows how we shall answer him.
> Shakespeare, *K. John*, v. 7.

Headband, *sb.* (Is. iii. 20). A band or fillet worn on the head.

> A riband: lace, or *headband*. Tæniola.
> Baret, *Alvearie*, s. v.

Headstone, *sb.* (Zech. iv. 7). The chief or topmost stone of a building.

Head-tire, *sb.* (1 Esd. iii. 6). A head-dress. *See* TIRE.

Heady, *adj.* (2 Tim. iii. 4). Headstrong, restive; used of horses.

Quicke wittes also be, in most part of all their doinges, ouer-quicke, hastie, rashe, *headie*, and brainsicke. Ascham, *The Scholemaster*, p. 13 (ed. Mayor).

> *Headie*, vnbridled, or vnrulie. Effrænus.
> Baret, *Alvearie*, s. v.

Headier is used in Shakespeare, *Lear*, II. 4.

> I'll forbear;
> And am fall'n out with my more *headier* will,
> To take the indisposed and sickly fit
> For the sound man.

Health, *sb.* (Ps. lxvii. 2). A.-S. *hælþ*, connected with, G. *Heil*, Eng. *heal*, *hail*, *hale*, *whole*, and O. E. *heil* or *hele*. In this passage quoted, 'saving *health*' is the rendering of the Hebrew word which is more frequently translated 'salvation.' So in Eph. vi. 17 'the helmet of salvation' was in our older version 'the helmet of *health*,' as in Latimer (*Serm.* p. 31):

> 'Take also the helmet or headpiece of *health*,' or true *health* in Jesus Christ; for there is no *health* in any other name: not the *health* of a grey friar's coat, or the *health* of this pardon or that pardon.

And in Gower (*Conf. Am.* Prol. i. p. 39):

> So may he winne worldes welthe
> And afterwarde his soule *helthe*.

The A.-S. *hǽlend*, 'healer,' is used to denote 'the Saviour.'

Heat, *pp.* (Dan. iii. 19). The old form of 'heated' in the ed. of 1611.

> The iron of itself, though *heat* red-hot,
> Approaching near these eyes, would drink my tears.
> Shakespeare, *K. John*, IV. 1.

Heaviness, *sb.* (Ezr. ix. 5; 1 Pet. i. 6). Sadness: from the following:

> Who feleth double sorwe and *hevynesse*
> But Palamon?
> Chaucer, *Knight's Tale*, 1456.

> *Clar.* I am here, brother, full of *heaviness*.
> Shakespeare, 2 *Hen. IV.* IV. 5.

You promised, when you parted with the king,
To lay aside life-harming *heaviness*,
And entertain a cheerful disposition.
Id. *Rich. II.* II. 2.

Heavy, *adj.* (1 K. xiv. 6, xx. 43, &c.). Sad, pensive. A.-S. *hefig*, connected with *heáf*, and *héof*, mourning.

Whan the king awoke, hee was passing *heavy* and right pensive of his dreame. *King Arthur*, c. 17, vol. I. p. 43.

Hell, *sb.* (Ps. xlix. 14, Pr.-Bk.). Rarely used with the definite article. Coverdale's version of Prov. i. 12. is:

Let us swalowe thē vp like y^e^ *hell*, let us deuoure thē quycke and whole, as those that go downe into the pytt.

Helps, *sb.* (1 Cor. xii. 28). The plural is used in the same way by Bacon (*Ess.* xi. p. 41);

Embrace, and invite *helps*, and advices, touching the execution of thy place; and doe not drive away such, as bring thee information, as medlers; but accept of them in good part.

Helve, *sb.* (Deut. xix. 5). A.-S. *helf*, the handle, or wooden part of an axe. The Heb. is simply 'wood.' 'To throw the *helve* after the hatchet,' is a proverb used of those who give up a thing in despair, or who, having gone into one extravagance, recklessly rush into another.

When I am lean, I feed upon mischief; I abandon my self through despair; let my self go towards the Precipice, and, as the saying is, *Throw the Helve after the Hatchet*. Montaigne, *Ess.* B. III. c. 9. Cotton's trans. p. 272, ed. 1685.

The word itself is still in use in some parts of England.

Her, *pron.* (Gen. xxxviii. 14). Used for the reflexive pronoun 'herself.'

Herdman, *sb.* (Gen. xiii. 7, 1 Sam. xxi. 7). A herdsman, of which word it is the older form. (Compare *bondman* and *bondsman*.)

The people beyng now amased and comfortles, as shepe without a shepeherd, or beastes without an *herdman*. Hall, *Hen. IV.* fol. 15 *b*.

Hewen, *pp.* (Ex. xx. 25). The old form of 'hewn' in the ed. of 1611.

And kynge Richarde him selfe was slaine in felde hacked and *hewen* of his enemies. Hall, *Rich. III.*, fol. 4 *a*.

High, *adj.* (Prov. xxi. 4). Haughty.

How far brought you *high* Hereford on his way?
Shakespeare, *Rich. II.* I. 4.

But, with a proud majestical *high* scorn,
He answer'd thus: 'Young Talbot was not born
To be the pillage of a giglot wench.'
Id. 1 *Hen. VI.* IV. 7.

High day, (Gen. xxix. 7). Broad daylight. Shakespeare uses 'great' in the same way.

It is *great* morning, and the hour prefix'd
Of her delivery to this valiant Greek
Comes fast upon.
Shakespeare, *Tr. and Cr.* IV. 3.

It is *great* morning. Come, away!
Cym. IV. 2.

Highminded, *adj.* (Rom. xi. 20; 1 Tim. vi. 17; 2 Tim. iii. 4). This word appears to have been introduced into the language by means of the translations of the Bible; 'to be *high-minded*' being the literal rendering of the Greek ὑψηλοφρονεῖν which occurs in the first two passages quoted.

From all these spirites is the holy ghoste separated and disseuered, whiche maketh men for proude and *high-mynded*, meke and mylde. Erasmus on the Creed, Eng. tr. fol. 95 *a*.

The magistrates were wicked, lofty, and *highminded*. Latimer, *Serm.* p. 356.

We have a common saying amongst us, when we see a fellow sturdy, lofty, and proud, men say, 'This is a saucy fellow'; signifying him to be a *high-minded* fellow, which taketh more upon him than he ought to do, or his estate requireth. *Ibid.* p. 464.

Hind, *sb.* (Gen. xlix. 21; Ps. xviii. 33). The female deer; A.-S. *Hynd*, G. *Hinde.*

As when a chased *hinde* her course doth bend
To seek by soile to finde some ease or good.
Fairfax, *Tasso*, VI. 109.

Hindermost, *adj.* (Gen. xxxiii. 2, Jer. l. 12). Hindmost. Compare, for the form of the word, *innermost*, *nethermost*, *uppermost*, in which the superlative termination is grafted upon the comparative form. Chaucer uses *hynderest* in the same sense (*Prol.* to *C. T.* 624).

In the *hindermost*, or furthermost part of the house. Ultimis in ædibus est conclave intùs. &c. Baret, *Alvearie*, s. v.

Hire, *sb.* (Gen. xxx. 18; Mic. i. 7). A.-S. *hýr*, wages, pay. Latimer (*Serm.* p. 62) says of good prelates:

Great is their business, and therefore great should be their *hire.*

In the earlier of Wiclif's versions Rom. vi. 22 is rendered:

Treuli the *hyris* of synne, deeth.

His, where we should now use *its*, occurs frequently in the Bible; indeed, the latter usage does not occur at all in the A. V. of 1611, and very sparingly in old writers generally. Examples are almost unnecessary, but the following may be taken:

For this cause the Turkes banish learning from amongst them, because it is euerie day setting men together by the eares, mouing strange contentions and alterations, and making *his* professors faint-hearted and effeminate. Nashe, *Terrors of the Night*, fol. ij. *rev.*

His brandish'd sword did blind men with *his* beams.
Shakespeare, 1 *Hen. VI.* I. 1.

Learning hath *his* infancy, when it is but beginning, and almost childish: then *his* youth, when it is luxuriant and iuvenile: then *his* strength, when it is solide and reduced: and lastly, *his* old age, when it waxeth dry and exhaust. Bacon, *Ess.* LVIII. p. 238.

So Caxton's *Myrrour of the Worlde* treats, amongst other things, of:

Europe and *his* contrees; of Affricque and *his* regyons and contrees.

In Matt. vi. 33, '*his* righteousness,' and 1 Cor. xv. 38, 'every seed *his* own body,' the antiquated usage causes ambiguity, there being nothing in the English to prevent our taking *his* to refer to God in each case, whereas in one case it refers to 'kingdom of God,' and in the other to 'seed.'

His, as the sign of the possessive case, occurs in the 'Prayer for all sorts and conditions of men;' also Deut. x. 6; Judith xiii. 9; 1 Esdras iii. 8, and probably in other passages.

The form ('s) is merely a contraction of the old Saxon genitive termination *-es.*

For that same Brute, whom much he did aduaunce
In all his speach, was Syluius *his* son.
Spenser, *F. Q.* III. 9. § 48.

Mars *his* true moving, even as in the heavens
So in the earth, to this day is not known.
Shakespeare, 1 *Hen. VI.* I. 2.

And left us to the rage of France *his* sword.
Id. 1 *Hen. VI.* IV. 6.

Once in a sea-fight 'gainst the count *his* galleys
I did some service.
Id. *Twelfth Night,* III. 3.

O you, my lord? By Mars *his* gauntlet, thanks.
Id. *Tr. and Cr.* IV. 5.

But by the forge that stithied Mars *his* helm,
I'll kill thee everywhere.
Ibid. IV. 5.

In characters as red as Mars *his* heart
Inflamed with Venus.
Ibid. V. 2.

Edward the Second of England, *his* queen, had the principall hand, in the deposing and murther of her husband. Bacon, *Ess.* XXIX. p. 78.

In Ruth iii. *c.* we find 'By Naomi *her* instruction Ruth lieth at Boaz *his* feete.'

Hitherto, used as an adverb of place (Job. xxxviii. 11). Up to this point.

England, from Trent and Severn *hitherto*,
By south and east is to my part assign'd.
Shakespeare, 1 *Hen. IV.* III. 1.

Ho! (Is. lv. 1, &c.). An exclamation used for the purpose of calling attention.

What, are you up here, *ho?* speak.
Shakespeare, *Tr. and Cr.* V. 2.

Ho! bid my trumpet sound.
Ibid. V. 3.

Stand, *ho!* yet are we masters of the field.
Ibid. V. 10.

Hoar, *adj.* (1 K. ii. 6; Is. xlvi. 4). Hoary, white; A.-S. *hár.*

And thanne mette I with a man,
A myd-lenten Sonday,
As *hoor* as an hawethorn,
And Abraham he highte.
Piers Ploughman's *Vis.* 11154.

He shall dye and thy seruaũtes shall brynge his *hore* heares with sorowe to his graue. Erasmus on the Creed, Eng. tr. fol. 81 *b.*

The leaves [of Mouse-ear] be small and little, and white *hoare* next to the ground, and hairy also. Lyte's *Herbal*, p. 95.

Hoise, *v. t.* (Acts xxvii. 40). To hoist; from Fr. *hausser*.

Finally, that beyng *hoighced* vp vpō the crosse, he should bee pute to death. Udal's Erasmus, *Luke*, fol. 175 *a*.

He, mistrusting them,
Hoised sail and made away for Brittany.
Shakespeare, *Rich. III.* IV. 4.

We'll quickly *hoise* Duke Humphry from his seat.
Id. 2 *Hen. VI.* I. 1.

The form 'hoist' was in use at the same time.

For this is that same house, y^e^ prouoker, with whome God dooeth by his Prophetes so often tymes chyde and bralle, & which so ferrefoorth fel from theyr God, that his onely soōne they *hoihsted* vp and nayled on the crosse. Udal's Erasmus, *Luke*, fol. 181 *b*.

Hoist me this fellowe on thy backe Dromo, and carrie him in. Baret, *Alvearie*, s. v.

Hold, *v. t.* In the phrases '*hold* guiltless' (Ex. xx. 7), '*hold* innocent,' (Job ix. 28), and as used in Matt. xxi. 26 is like G. *halten*.

But if by chance in some places they range a litle to boldly out of the boundes or limites of true apparance, and haue no manner of conformity with any crediblenes of matter: the readers in curtesie must needes *hold* me excused. North's Plutarch, *Thes.* p. 2.

Hold, *sb.* (Judg. ix. 46, 49; 1 Sam. xxii. 4, &c.). A fortress. The origin of the word is analogous with that of the more usual *keep*, but it is now only found in the compound strong*hold*. In the 4th Article of the treaty between England and Scotland in the reign of Richard the Third, it is provided:

That all other castelles, *holdes* and fortresses, shall peaceably remain in the hāds of the possessor. Hall, *Rich. III.* fol. 19 *a*.

In some editions of Chaucer the word appears in the form *holte* in one passage (*Man of Law's Tale*, 4927).

> Til atte last
> Under an *holte*, that nempnen I ne can,
> Fer in Northumberland, the wawe hir cast.

> He threats to burne Arontes forteresse,
> And murder him vnlesse he yeeld the *hold*.
> Fairfax, *Tasso*, IV. 59.

Hold battle (1 Macc. vi. 52). To engage.

Holden (Luke xxiv. 16). The old form of the past participle ended in *-en* (A.-S. *healden*); one of the many inflections that are fast disappearing.

> Ne han martired Peter ne Poul,
> Ne in prison *holden*.
> Piers Ploughman's *Vis.* 10145.

> I summon your grace to his majesty's parliament,
> *Holden* at Bury the first of this next month.
> Shakespeare, 2 *Hen. VI.* II. 4.

Hold to, meaning 'cling' or 'cleave to,' occurs Matt. vi. 24, Luke xvi. 13.

Men are accustomed, after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that *hold* them hardest *to* it. Bacon, *Colours of Good and Evil*, 1. p. 248.

The similar phrase *hold with* occurs Acts xiv. 4; Dan. x. 21.

For it is a desperate case, if those, that *hold with* the proceeding of the state, be full of discord and faction. Bacon, *Ess.* xv. p. 62.

Holpen, *pp.* (Ps. lxxxiii. 8; Dan. xi. 34, &c.). Helped. The old form of the past participle of the verb *help;* A.-S. *helpan, pp. holpen.*

If there be no third place, prayer for the dead is in vain; for those that be in heaven need it not; those that be in hell cannot be *holpen* by it. Grindal, *Rem.* p. 25.

Ye have no need to be *holpen* with any part of my labour in this thing. Latimer, *Serm.* p. 34.

The form 'holp' is also common.

Heo hath *holpe* a thousand out
Of the develes punfolde.
Piers Ploughman's *Vis.* 3756.

By foul play, as thou say'st, were we heaved thence,
But blessedly *holp* hither.
Shakespeare, *Temp.* I. 2.

Homeborn, *adj.* (Ex. xii. 49, Jer. ii. 14). In the former passage it signifies 'native' as opposed to 'foreign'; in the latter it is used of a slave born in the house, and corresponds to the *vernaculus* of the Vulgate.

Honest, *adj.* occurs frequently, in its original sense of 'honourable, comely,' (Lat. *honestus*). This is more strongly brought out by Wiclif:

And tho membris that ben *unhonest* han more *honestee*. for oure *honeste* membris han nede of noon. 1 Cor. xii. 23 (ed. Lewis).

And euery *honeste* officer of the kynge was richely appareled, and had chaynes of golde. Hall, *Hen. VIII.* fol. 75 *b*.

The Greek word in almost every passage is καλός, a word which is applied to moral as well as to physical beauty, and to whatever is elevated in virtue.

Honesty, *sb.* (1 Tim. ii. 2). Becoming deportment. Shakespeare uses it, when applied to a man, in the sense of 'honour'; and, when applied to a woman, in the sense of 'chastity, virtue.'

He is of a noble strain, of approved valour and confirmed *honesty*. *Much Ado,* II. 1.

Honesty coupled to beauty is to have honey a sauce to sugar. *As you like it*, III. 3.

Horselitter, *sb.* (2 Macc. ix. 8).

That whereon one is borne, a *horselitter*, a waggon. Gestatorium...*φορεῖον*. Baret, *Alvearie*, s. v. *Litter*.

Themperour leadeath home the newe Cardinall from the churche, and sendeth him presentes, that is to saye a Princelyke *horselitter*, wythe horses, and many ryche and costly hangynges. Sleidan's *Commentaries*, trans. Daus, fol. 2 *b* (ed. 1560).

The Greek and Latin equivalents given by Baret are those which occur respectively in the LXX. and Vulgate of 2 Maccabees.

Hosen, *sb.* (Dan. iii. 21). The old plural of *hose* (A.-S. *hose*) which formerly denoted not stockings only but breeches or any covering for the legs. Thus in Massinger's *Great Duke of Florence*, iii. 1, Calandrino is made to say,

> I have all that's requisite
> To the making up of a signior; my spruce ruff,
> My hooded cloak, long stocking, and paned *hose*.

And Shakespeare 1 *Hen. IV.* II. 4;

> *Fal.* Their points being broken—
> *Poins.* Down fell their *hose*.

In Chaucer's description of the Wife of Bath we read:

> Hire *hosen* were of fyn scarlett reed.
> *Canterbury Tales*, prol. 458.

Another form of the plural occurs in Wiclif (Acts xii. 8, ed. Lewis):

And the aungel seide to him girde thee & do on thin *hosis*, and he dide so.

Where the Latin has *caligas* and A. V. *sandals*. Skelton (1. p. 43) uses *hose* in the singular;

> This *hose* was garded with a liste of grene.

Hough, *v. t.* (Josh. xi. 6, 9; 2 Sam. viii. 4). To cut the hamstrings or back sinews (A.-S. *hoh*) of cattle so as to disable them. In the later version of Wiclif the first quoted passage is given,

Thou schalt *hoxe* the horsis of hem.

While in the earlier version it is :

The hors of hem thow shalt *kut of the synewis at the knees.*

'Hox' is the form found in Shakespeare :

To bide upon 't, thou art not honest, or
If thou inclinest that way, thou art a coward,
Which *hoxes* honesty behind, restraining
From course required. *Wint. Tale,* I. 2.

The Scotch *hoch* is used in the same way.

How, *adv.* in the phrase '*how* think ye' (Matt. xviii. 12), like the Greek πῶς δοκεῖς ;

Who is the honestest man in the city? or *how* thinkest thou by that such a one did? North's Plutarch, *Lycurgus,* p. 57.

Howbeit, *adv.* (Judg. iv. 17; Is. x. 7). Notwithstanding, nevertheless.

Howbeit they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had sped. North's Plutarch, *Brutus,* p. 1072.

Huge, *adj.* (2 Chron. xvi. 8). Large, applied to a number.

Afterward they consulted together howe to geue battaile to kyng Richarde yf he woulde abide, whom, they knewe not to be farre of with an *houge* army. Hall, *Rich. III.* fol. 29 *b.*

Humbleness, *sb.* (Col. iii. 12). Humility.

And in lijk manere also Joon, the apostle, for *humblenesse,* in his epistle, for the same skile sette not his name tofore. Wiclif, *Prol. to Hebr.* (later version. The earlier version has *mekenesse*).

Shall I bend low and in a bondman's key,
With bated breath and whispering *humbleness*,
Say this.

Shakespeare, *Mer. of Ven.* I. 3.

An instance of the naturalization of a foreign word by the addition of a Saxon termination.

Hundreth, *adj.* (Judg. xviii. 17). The old form of 'hundred' in the A.V. of 1611.

There were also within a few *hundreth* yeeres after Christ, translations many into the Latine tongue. *The Translators to the Reader.*

There were not slaine aboue fiue thousand men: but yet there were three *hundreth* shippes taken as Octauius Cæsar writeth himselfe in his commentaries. North's Plutarch, *Ant.* p. 1000.

This monument fiue *hundreth* yeares hath stood.

Shakespeare, *Tit. And.* I. 1 (ed. 1600).

Hungerbitten, *adj.* (Job xviii. 12). Famished; A.-S. *hungerbiten.*

But it is so poore,
So weake, so *hunger-bitten*, evermore
Kept from his foode, meager for want of meate.

Marston, *Scourge of Villanie*, XI. 214.

Richardson quotes from Sir J. Cheke's *Hurt of Sedition* (Sig. G. ij. *a*, ed. 1569):

And where the riche wanteth, what can the pore finde, who in a common scarsitie, lyueth most scarsely, and feeleth quickliest the sharpenesse of staruing, when euerye man for lack is *hunger-bitten.*

Hunger-starven was once common, and formed the intermediate stage through which the word 'starve' passed, before it came to have its present limited meaning.

Ye may no easelier kyll a poore shepe then destroye them beyng alredy sicke & *hungerstaruen.* Hall, *Hen. V.* fol. 16 *a.*

Husbandman, *sb.* (Gen. ix. 20, &c.) A farmer. 'Husband' (A.-S. *húsbonda*) was also used in the same sense.

And that the thyng should so bee, Chryst hymself had signyfied tofore by the parable of the *housebandmen* or fermers.
Udal's Erasmus, *Luke*, fol. 188 *b*.

He prayeth for all ploughmen and *husbandmen*, that God will prosper and increase their labour; for except he give the increase, all their labour and travail is lost. Latimer, *Serm.* p. 396.

Husbandry, *sb.* (2 Chron. xxvi. 10; 1 Cor. iii. 9). Tillage, cultivation.

The Ordenance was, That all houses of *husbandry*, that were vsed with twentie acres of ground, and vpwards, should bee maintained and kept vp for euer; together with a competent proportion of land to be vsed and occupied with them. Bacon, *Life of Hen. VII.* p. 74.

And all her *husbandry* doth lie on heaps,
Corrupting in its own fertility.
Shakespeare, *Hen. V.* v. 2.

I.

If so be (Josh. xiv. 12; 1 Cor. xv. 13). If.

But *if so be*
Thou darest not this, and that to prove more fortunes
Thou art tired, then, in a word, I also am
Longer to live most weary.
Shakespeare, *Cor.* iv. 5.

Ignorances, *sb.* (Litany). Acts or sins of ignorance. Ps. xxv. 7 is translated by Sir T. More (*Works*, p. 13 *e*.) from the Vulgate, 'The offences of my youth, & myne *ignorances* (*ignorantias*) remembre not good lorde.' This plural, which has now gone out of use, is employed, though in a slightly different way, by King James I. in his *Dæmonologie*, I. 7;

For we must vnderstand, that the Spirit of God there, speaking of sciences, vnderstands them that are lawfull, for except they be lawfull, they are but *abusiuè* called sciences, and are but *ignorances*, indeed.

Ill-favoured, *adj.* (Gen. xli. 3, 4, &c.). Literally, bad-looking. [See FAVOUR.]

If the vlcers proue to be *ilfauoured* cankers, it is thought, that the ashes of sheeps dung mixed with salnitre, is an effectuall pouder for the same. Holland's *Pliny*, XXX. 13.

But this I willinglie confesse, that it likes me much better, when I finde vertue in a faire lodging, then when I am bound to seeke it in an *ilfauored* creature, like a pearle in a dunghill. Sidney, *Arcadia*, I. p. 45.

Illuminate, *v.t.* (Heb. x. 32). To enlighten. The translators of the A. V. have in this passage followed the Vulgate (*in quibus illuminati*), though the Geneva Version already in use had a more intelligible rendering, 'after ye had *received light.*' The same Greek word is translated 'enlightened' in Heb. vi. 4, where Wiclif has 'illumyned,' though in x. 32 he gives 'lightened.'

For howsoeuer kinges may haue their imperfections in their passions and customes; yet if they be *illuminate* by learning, they haue those notions of religion, policie, and moralitie; which doe preserue them, and refraine them from all ruinous and peremptory errors & excesses. Bacon, *Adv. of Learning*, I. 7, § 3.

Imagery, *sb.* (Ezek. viii. 12; Ecclus. xxxviii. 27). The 'chambers of imagery' in the former passage are supposed to have been rooms of which the walls were decorated with various devices or painted figures (*imagines*) as in the palaces and temples of Nineveh. There is considerable doubt as to the exact meaning of the original, and our translators have followed the rendering of Junius and Tremellius, 'Conclavia *figurata.*' A good example of the use of the word in English occurs in Shakespeare (*Rich. II.* v. 2):—

You would have thought the very windows spake,
So many greedy looks of young and old
Through casements darted their desiring eyes
Upon his visage, and that all the walls
With painted *imagery* had said at once
'Jesu preserve thee! welcome Bolingbroke!'

And there beside of marble stone was built
An altare, caru'd with cunning *ymagery*.
Spenser, *F. Q.*, I. 8, § 36.

In the Romance of King Alisander (Weber, *Metr. Rom.* Vol. I. p. 313) it appears in the form *ymagoure*.

This ymage is mad after thè;
Y dude hit in *ymagoure*,
And caste hit after thy vygoure.
l. 7688.

Imagine, *v.t.* (Gen. xi. 6; Job xxi. 27; Ps. ii. 1, x. 2). To devise, fashion, contrive; from Lat. *imaginare*.

Not onely his frendes but also his preuy enemies knewe, that was but a title and that this title was by inuentours of mischife fayned, *imagened* & published. Hall, *Hen. IV.* fol. 9 *b*.

For he whom I made gouernour to withstande the power and malice of myne outward enemies, compasseth and *imagineth* howe to destroy myne issue. *Ibid.* fol. 27 *b*.

Impatiency, *sb.* (Ps. xl. *c*). The old form of 'impatience,' from Lat. *impatientia*. [See ARROGANCY.]

Impatienza, *impaciencie*.
Florio, *Worlde of Wordes*.

Implead, *v.t.* (Acts xix. 38). To indict, accuse; Fr. *emplaider*.

Whereupon Stephen Fitz-Bennet, Simon of the Wood, William Theyden, and Ralph of the Bridge, in the name of all the rest, *implead* the abbot for appropriating their commons to himself. Fuller, *Hist. of Waltham Abbey*, § 16 (p. 10, ed. 1655).

Impenitency, *sb.* (Is. ix. *c*). The old form of 'impenitence,' from Med. Lat. *impenitentia*.

Impotent, *adj.* (John v. 3, 7; Acts iv. 9, xiv. 8). Strengthless, weak, invalid; Lat. *impotens*.

Alexander would haue sent the sicke and *impotent* persons, which had bene maimed in the warres, into the low countrey. North's Plutarch, *Alex.* p. 755.

Importable, *adj.* (Pray. of Manasses). Insufferable; Lat. *importabilis.*

To the *importable* griefe and displeasure of the kinges royall maiestie. Sir T. More, *Rich. III.* (*Works*, p. 48 *g.*)

Hietro, Moyses father in lawe, counsailed hym to departe hys *importable* labors in continual iudgements, vnto the wise men, that were in his company. Sir T. Elyot's *Governour*, fol. 7 *b.* (ed. 1565).

Impudency, *sb.* (Is. iii. *c*). The old form of 'impudence,' from Lat. *impudentia.*

Which some do call boldnes, and corage, being no better indeede then plaine *impudency*, extreme madnes, & desperate folly. North's Plutarch, *Alcibiades*, p. 215.

In, with the present participle, used like the Latin gerund, as in the phrases '*in* building' (1 K. vi. 7), '*in* departing' (Gen. xxxv. 18), '*in* seething' (1 Sam. ii. 13).

He fel downe therefore at the fete of Jesus, desiring that he would vouchesalue to come home to his house and to helpe his daughter which euen at that present laie *in dying*. Udal's Erasmus, *Luke*, fol. 81 *b.*

For the pure herte, yea euē of euerie poore bodye, is a more portely and gorgeous temple to God, then was the said most sumptuous temple of Hierusalem whiche had been so many yeres *in edifying*. Ibid. fol. 156 *b.*

In, *prep.* 1. Into (Deut. xxiv. 1).

First telleth it, whan Scipion was come
In Affricke, how he meteth Massinisse.
Chaucer, *The Assembly of Fowls*, 37.

Dost thou come here to whine?
To outface me with leaping *in* her grave?
Shakespeare, *Haml.* v. 1.

And bubbling from her breast, it doth divide
In two slow rivers.
Id. *Lucr.* 1738.

But first I'll turn yon fellow *in* his grave.
Id. *Rich. III.* i. 2.

2. On (Gen. i. 22; Matt. vi. 10).

> Mars his true moving, even as in the heavens
> So *in* the earth, to this day is not known.
> Id. 1 *Hen. VI.* I. 2.

> Tying her duty, beauty, wit and fortunes
> *In* an extravagant and wheeling stranger
> Of here and every where.
> Id. *Oth.* I. 1.

Bacon (*Ess.* XXII. p. 94) uses '*in* guard' for 'on guard.'

Incline, *v.i.* (Ex. x. *c*). To be inclined.

> Submissive fall his princely feet before,
> And he from forage will *incline* to play.
> Shakespeare, *Love's Lab. Lost*, IV. 1.

Incomprehensible, *adj.* (Athan. Creed). That which cannot be *comprehended* or contained within limits; the word in the creed being a translation of the Lat. *immensus*, 'that which cannot be measured.' God cannot be measured, having no local habitation, nor circumscribed, being everywhere undivided, everywhere present, everywhere powerful. Fortunatus' comment about A.D. 570: 'ubique totus, ubique præsens, ubique potens.' Erasmus on the Creed (fol. 100*b*, Eng. Tr.) has,

> It is more prouable & lykely, that the holy spirite, whiche as touchynge to his diuine nature, fyllyng all thynges dothe contynue and abyde *vncomprehended:* was there after a certayne speciall and peculiare maner.

> It [the essence of God] is also without body, inuisible, occupieing no place, incōprehensible, immutable, impassible, incorruptible, immortall, vnspeakeable, perfect and euerlasting. Musculus, *Common Places,* Eng. tr. 1573, fol. 5 *b*.

Inconsideration, *sb.* (Job v. *c*). Inconsiderateness, thoughtlessness; Lat. *inconsideratio.*

> Inconsideration: f. *Inconsideration,* indiscretion, vnaduisednesse, rashnesse. Cotgrave, *Fr. Dict.* s.v.

Incontinent, *adj.* (2 Tim. iii. 3). Unrestrained, intemperate. Our translators have followed the Vulgate *incontinentes.* This word, now restricted in its usage, was once employed with reference to the unchecked indulgence of all passions.

Incorporate, *pp.* (Commun. Serv.) Incorporated. See CONSECRATE. In Holland's *Pliny* (XXXIV. 12) among the virtues of Cyprian vitriol is mentioned that,

Being *incorporat* with line-seed, it is singular good to be applied aloft upon plasters, for to mitigat pain.

Increase, *sb.* Produce (Gen. xlvii. 24; Lev. xxvi. 4, 20, &c.); interest (Lev. xxv. 36).

He prayeth for all ploughmen and husbandmen, that God will prosper and increase their labour; for except he give the *increase,* all their labour and travail is lost. Latimer, *Serm.* p. 396.

Earth's *increase,* foison plenty,
Barns and garners never empty.
Shakespeare, *Temp.* IV. 1.

Indifferent, *adj.* (Ecclus. xlii. 5). Impartial. From Lat. *indifferens,* without difference or distinction. In the passage quoted the 'merchants' *indifferent* selling' signifies their selling their goods at the same price to all without distinction. The Act of Attainder of 1 Hen. VII., passed against the Yorkists who had taken part in the Battle of Bosworth Field (quoted in Brooke's *Visits to Fields of Battle in England, &c.* p. 309), commences as follows:

Forasmoche as every king, prince, and liege lord, the more hie that he be in estate and preheminence, the more singularly he is bound to the advancement and preferring of that *indefferent* vertue justice, &c.

Nicholas...proposed openly suche lawes of league as for the present state of thinges he adjudged *indifferent* for both parties. Polydore Vergil, II. 55.

Just, *indifferent*, shewing no more fauour to one, than to an other. Aequus. Baret, *Alvearie*, s.v.

For men are too cunning, to suffer a man, to keepe an *indifferent* carriage, betweene both, and to be secret, without swaying the ballance, on either side. Bacon, *Ess.* VI. p. 20.

Indifferently, *adv.* (Prayer for Church Militant). Without distinction, impartially.

I did nothing else but monish all judges *indifferently* to do right. Latimer, *Rem.* p. 330.

Hysselff with the men at armes coomes an oother space beehynde, *indyfferently* in the myddest of those twayne. *Life of Lord Grey of Wilton*, p. 12.

Indite, *v. t.* (Ps. xlv. 1). Literally, to dictate; then, to write from dictation, and hence, to compose; O. Fr. *endicter*, from Lat. *dictare*. Baret (*Alvearie* s.v.) gives

To *indite* and pronounce to another some thing that he shall write. Dicto...ὑπαγορεύω. *Nommer et dicter à vne aultre, quelque chose, qu'il escriue.*

> Who couthe telle, or who couthe *endite*,
> The joye that is made in this place
> Whan Theseus hath don so fair a grace?
> Chaucer, *Knight's Tale*, 1874.

Influence, *sb.* (Job xxxviii. 31). This word contains a trace of the lingering astrological belief of the effects produced by the stars upon human destiny.

Influence, or constellation of starres. Aspiratio stellarum. Siderum affectio. Baret, *Alvearie* s.v.

The astrologers, call the evill *influences* of the starrs, evill aspects. Bacon, *Ess.* IX. p. 29.

Shakespeare calls the moon

> The moist star,
> Upon whose *influence* Neptune's empire stands.
> *Haml.* I. 1.

Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all *influence*, all fate;
Nothing to him falls early, or too late.
Fletcher, *Upon an Honest Man's Fortune*, 35.

Inhabiter, *sb.* (Rev. viii. 13; xii. 12). An inhabitant.

A stranger that dwelleth with vs, which is come to dwell with vs, from some other countrie or towne, an *inhabiter*. Incola.....*habitateur*. Baret, *Alvearie* s.v.

'Inhabitress' occurs Jer. x. 17 *m*.

Injurious, *adj.* (1 Tim. i. 13; Ecclus. viii. 11). Mischievous, and, as applied to persons, insolent. The following passages from Shakespeare justify the use of the word as the rendering of the Greek ὑβριστής.

Injurious Hermia! most ungrateful maid!
Have you conspired, have you with these contrived
To bait me with this foul derision?
Shakespeare, *Mid. N.'s Dr.* III. 2.

Not half so bad as thine to England's king,
Injurious duke, that threatest where's no cause.
Id. 2 *Hen. VI.* I. 4.

Call me their traitor! thou *injurious* tribune!
Within thine eyes sat twenty thousand deaths,
In thy hands clutch'd as many millions, in
Thy lying tongue both numbers, I would say
'Thou liest' unto thee with a voice as free
As I do pray the gods.
Id. *Cor.* III. 3.

Inkhorn, *sb.* (Ezek. ix. 2, 3, 11). The word, with the thing, has become obsolete. In Shakespeare (2 *Hen. VI.* IV. 2) Cade passes sentence on the Clerk of Chatham,—

Hang him with his pen and *inkhorn* about his neck.

An *inkehorne*, or any other thing that holdeth inke. Atramentarium. Baret, *Alvearie*, s.v.

It occurs as an adjective:

As if a wise man would take Halles Chronicle, where moch good matter is quite marde with indenture Englishe, and first change strange and *inkhorne* tearmes into proper and commonlie used wordes. Ascham, *The Schoolmaster*, p. 127, ed. Mayor.

Bishop Hall (*Sat.* I. 8) uses *inkhornisms*.

Inn, *sb.* (Gen. xlii. 27, xliii. 21; Ex. iv. 24). A lodging. In this sense the word was used in Old English (comp. Lincoln's *Inn*, &c), and so it represents the Hebrew of which it is the rendering: 'inns' in the modern sense of the word being of course unknown in the East.

> Arcite anoon unto his *inne* is fare,
> As fayn as foul is of the brighte sonne.
> Chaucer, *Knight's Tale*, 2438.

> Anon go gete us fast into this *in*
> A knedyng trowh or elles a kemelyn.
> Id. *Miller's Tale*, 3547.

Hence the verb 'to inn'=to lodge:

> This Theseus, this duk, this worthy knight,
> Whan he had brought hem into his cité,
> And *ynned* hem, everich at his degré
> He festeth hem.
> Id. *Knight's Tale*, 2194.

Innocents, *sb.* (Jer. ii. 34, xix. 4). Innocent persons.

Those witnesses were simple men, *innocents*, just, tellers of truth, without deceit or subtilties, and in all points holy and good. Bullinger, *Decades*, I. p. 52.

Innocency, *sb.* (Gen. xx. 5; Ps. xxvi. 6, &c.). The old form of 'innocence,' from Lat. *innocentia*.

And if he had once cleered himselfe of all things, and had published his *innocencie:* he should then haue nothing in his head to trouble him. North's Plutarch, *Alcib.* p. 220.

> Like rivers of remorse and *innocency*.
> Shakespeare, *K. John*, IV. 3.

Innovate, *v. t.* (Of Ceremonies; P. Bk.). To make new, change.

Inquisition, *sb.* (Deut. xix. 18; Esth. ii. 23; Ps. ix. 12). Search, inquiry; Lat. *inquisitio.*

> Do this suddenly,
> And let not search and *inquisition* quail
> To bring again these foolish runaways.
> Shakespeare, *As you like it,* II. 2.

Avoid envie; anxious feares; anger fretting inwards; subtill and knottie *inquisitions.* Bacon, *Ess.* xxx. p. 132.

Insolency, *sb.* (Ez. xxv. *c*). The old form, of which *insolence* (Lat. *insolentia*) is the abbreviation. Compare *arrogancy, innocency,* and many others.

Having delivered sufficient authority unto your lordship, and others joined unto you, by virtue of her commission ecclesiastical, warranted by the laws of this realm, whereby you might at all times have repressed the *insolency* and corrected the disobediency of such as therein should have presumed to offend. Grindal, *Rem.* p. 419.

Inspire, *v. t.* (Wisd. xv. 11). To breathe; Lat. *inspirare.*

First he breathed light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and *inspireth* light, into the face of his chosen. Bacon, *Ess.* I. p. 3.

Instant, *adj.* (Luke xxiii. 23; Rom. xii. 12; 2 Tim. iv. 2). Urgent, importunate, persevering; *instare,* 'to urge, press upon, follow up,' and, as applied to business, 'to transact it with great diligence.'

I preached in Kent also, at the *instant* request of a curate. Latimer, *Rem.* p. 324.

We must to it again. We must be importune upon God. We must be *instant* in prayer. Id. *Serm.* p. 229.

See also the quotation from Holland's *Plutarch*, p. 691, under the word HAND.

Instantly, *adv.* (Luke vii. 4; Acts xxvi. 7; Ps. lv. 18, P. Bk.). Urgently, importunately; from the preceding.

He prayeth now the third time. He did it so *instantly*, so fervently, that it brought out a bloody sweat. Latimer, *Serm.* p. 231.

Let us pray *instantly* to God, the giver of all good gifts. Grindal, *Rem.* p. 19.

Insultation, *sb.* (Is. xiv. *c.*). From Lat. *insultatio*, a taunting, insulting.

Intelligence, to have (Dan. xi. 30). To have an understanding, agree.

For whereas it hath beene well said, that the arch-flatterer, with whom all the petty flatterers *have intelligence*, is a mans selfe; certainly, the lover is more. Bacon, *Ess.* x. p. 37.

Intend, *v. t.* (Ps. xxi. 11). To meditate, plot; from Lat. *intendere*, to stretch towards, strive after, a sense which appears in the following passage from Bacon:

But it is so plaine, That every man profiteth in that hee most *intendeth*, that it needeth not to be stood upon. *Ess.* XXIX. p. 126.

Intent, *sb.* (2 Sam. xvii. 14, &c.). To the *intent* that = in order that.

And furthermore, *to the intent that* they should be without any hope of recovery, he changed the name of the city, and called it Ælia. Latimer, *Rem.* p. 48.

Intent, *sb.* (Jer. xxx. 24; John xiii. 28). Intention, purpose.

Yet my stern looks shall not
Discover my *intents*.
Massinger, *Gt. D. of Flor.* III. 1.

Intermeddle, *v. i.* (Pr. xiv. 10; xviii. 1). To mingle, meddle.

In this clause he *intermedleth* thanksgiuing with his prayer. Calvin, on Ps. xl. 18 (trans. Golding, 1571).

The stone Alabastrites is found about Alabastrum a city in Egypt, and Damasco in Syria, white of colour it is, and *intermedled* with sundry colours. Holland's *Pliny*, XXXVII. 10.

Invitatory, *sb.* (2nd Pref. to P. Bk.).

The 95th Psalm "has been generally termed the Invitatory Psalm. The *Invitatory* was an anthem sung before it, and repeated, in part, or entirely, after each verse. Therefore the rubric (1549) directed it to be said or sung without any Invitatory." Procter, *On the Book of Common Prayer*, p. 213.

Inward, *adj.* (Job xix. 19). Intimate, as in the following passages of Bacon; the literal meaning of both words being the same.

A servant, or a favourite, if hee be *inward*, and no other apparant cause of esteeme, is commonly thought but a byway, to close corruption. *Ess.* XI. p. 42.

Those *inward* counsellours, had need also, be wise men, and especially true and trusty to the kings ends. *Ess.* XX. p. 85.

Inwards, *sb.* (Ex. xxix. 13, 22, &c.). The entrails, intestines.

The *inwardes* of man, or beast. Interanea.....*Les entrailles d'homme, ou de beste.* Baret, *Alvearie*, s. v.

The vpmost *inwards* of a man, to wit, the heart and lungs, are diuided from the other entrails beneath, by certain pellicles or rims of the midriffe. Holland's *Pliny*, XI. 37.

Irreligiousness, *sb.* (Mal. i. *c*).

Irreligiosità, *irreligiousnesse.* Florio, *Ital. Dict.*

Issue of blood, *sb.* (Luke viii. 43, 44). A discharge of blood. The Equisetum or Horsetail was used medicinally by the Greeks and Romans:

And they report a wonderfull vertue thereof; and namely, that if it doe but touch a man, it wil stanch any *issue* of blood (sanguinis profluvia). Holland's *Pliny*, XXVI. 13.

It, *pron.* (Lev. xxv. 5). Its. The possessive pronoun 'its' does not occur in the A. V. of 1611. The verse quoted stands in that edition as follows: 'That which groweth of *it* owne accord of thy haruest, thou shalt not reape, &c.'

It has been asserted that *its* is not found in any writer before Shakespeare, and then only in three passages. Mr. Craik (*English of Shakespeare*, 54) has shown from the first folio that instances of its occurrence, though not numerous, are yet more frequent than has been supposed. *It*, which according to Dr. Guest (*Phil. Pro.* I. 280), was used sometimes for *its* in the dialect of the N. Western counties, is found in Udal's *Erasmus* (A.D. 1548), and in the form *hit* in the *Anturs of Arther*, of a still earlier date:

> For I wille speke with the sprete,
> And of *hit* woe wille I wete,
> Gif that I may *hit* bales bete.
> *Anturs*, VIII. 11, 12.

For loue and deuocion towardes god also hath *it* infancie, and it hath *it* cōmyng forewarde in groweth of age. Udal's Erasmus, *Luke*, fol. 70 *a*.

The euangelicall simplicitee hath a politique cast of *it* owne too. *Ibid.* fol. 153 *a*.

Wheras it [the air] was for this purpose firste ordeined & set for manes vse, that w^t^ *it* holsome breath it should bothe geue & nourishe lyfe vnto all creatures. *Ibid.* fol. 157 *b*.

This worlde hath *it* glorie, but it is neyther true glorye in dede, nor yet perpetuall to endure for euer. *Ib.* fol. 177 *b*.

They came vnto the yron gate, that leadeth vnto the citie, which opened to them by *it* owne accorde. Acts xii. 10, Geneva version (ed. 1579).

> Much like a Candle fed with *it* owne humour,
> By little and little *it* owne selfes consumer.

Sylvester's *Du Bartas, The Second Day of the first Week*, p. 36 (ed. 1605).

Il n'est si petit crin qui ne porte son ombre: Prov. The smallest haire hath *it* shadow. Cotgrave, *Fr. Dict.* s.v. *Crin*.

The following examples from Shakespeare are from the Folio of 1623, and are all which are known to exist there.

> But Nature should bring forth
> Of *it* owne kinde, all foyzon, all abundance
> To feed my innocent people.
>
> *Tempest*, II. 1. (p. 7*b*.)

> And that there thou leaue it
> (Without more mercy) to *it* owne protection,
> And fauour of the Climate.
>
> *Winter's Tale*, II. 3. (p. 285*b*.)

> My third comfort
> (Star'd most vnluckily) is from my breast
> (The innocent milke in *it* most innocent mouth)
> Hal'd out to murther.
>
> *Ibid.* III. 2. (p. 287*a*.)

> Doe childe, goe to *yt* grandame childe,
> Giue grandame kingdome, and *it* grandame will
> Giue yt a plum, a cherry, and a figge.
>
> *King John*, II. 1. (p. 4*b*.)

It hath *it* originall from much greefe; from study and perturbation of the braine. 2 *Hen. IV.* I. 2. (p. 77*a*.)

> And all her Husbandry doth lye on heapes,
> Corrupting in *it* owne fertilitie.
>
> *Hen. V.* V. 2. (p. 92*b*.)

And yet I warrant it had vpon *it* brow, a bumpe as big as a young Cockrels stone? *Rom. and Jul.* I. 3. (p. 56*a*.)

> Feeling in it selfe
> A lacke of Timons ayde, hath since withall
> Of *it* owne fall.
>
> *Tim. of Ath.* V. 1. (p. 96*b*.)

> It lifted vp *it* head, and did addresse
> It selfe to motion, like as it would speake.
>
> *Ham.* I. 2. (p. 155*a*.)

> This doth betoken
> The Coarse they follow, did with disperate hand,
> Fore do *it* owne life.
>
> *Ibid.* V. 1. (p. 278*b*.)

For you know Nunckle, the Hedge-Sparrow fed the Cuckoo so long, that it's had *it* head bit off by *it* young.

King Lear, I. 4. (p. 288*b*.)

It is iust so high as it is, and mooues with *it* owne organs.

Ant. and Cl. II. 7. (p. 350*b*.)

The Handmaides of all Women, or more truely
Woman *it* pretty selfe.

Cym. III. 4. (p. 383*b*.)

'ITS' was in use before the end of the 16th century, as will be seen from the following examples.

Spontaneamente, willingly, naturally, without compulsion, of himselfe, of his free will, for *its* owne sake. Florio, *A Worlde of Wordes* (1598).

Yea but my olde fellow Nolano tolde me, and taught publikely, that from translation all Science had *it's* of-spring.

Montaigne's *Essays*, trans. Florio (1603). To the curteous Reader, sig. A 5.

Little power had I to performe, but lesse to refuse what you impos'de: for his length you gave time: for his hardnesse you advised help: my weaknesse you might bidde doe *it's* best: others strength you would not seeke-for further.

Id. The Epistle Dedicatorie.

Oh foolish and base ornament. The Italians have more properly with *it's* name entitled malignitie. Ibid. p. 3.

It was a right remooving of Heaven and Earth together, yet nothing remooveth from *it's* owne place. Ibid. p. 612.

For like as in man's Little-World, the braine
Doth th' highest place of all the frame retaine,
And tempers with *it's* moist-full coldnes so
Th' excessiue heate of th' other parts below.

Sylvester's Du Bartas, *Second day of the first Week*, p. 71, ed. 1605).

In Shakespeare 'its' occurs ten times.

My trust
Like a good parent, did beget of him
A falsehood in *it's* contrarie, as great
As my trust was.

Temp. I. 2. (p. 2*b*.)

Allaying both their fury, and my passion
With *it's* sweet ayre.

Ibid. I. 2. (p. 5 *a.*)

Heauen grant vs *its* peace, but not the King of Hungaries.

Meas. for Meas. I. 2. (p. 62 *a.*)

How sometimes Nature will betray *it's* folly?
It's tendernesse?

Winter's Tale, I. 2. (p. 278 *b.*)

My Dagger muzzel'd,
Least it should bite *it's* Master.

Ibid. I. 2. (p. 279 *a.*)

Let me know my Trespas
By *it's* owne visage.

Ibid. I. 2. (p. 279 *b.*)

I do beleeue
Hermione hath suffer'd death, and that
Apollo would (this being indeede the issue
Of King Polixenes) it should heere be laide
(Either for life, or death) vpon the earth
Of *it's* right Father.

Ibid. III. 3. (p. 288 *b.*)

As milde and gentle as the Cradle-babe,
Dying with mothers dugge betweene *it's* lips.

2 *Hen. VI.* III. 3. (p. 136 *b.*)

Each following day
Became the next dayes master, till the last
Made former Wonders, *it's.*

Hen. VIII. I. 1. (p. 205 *b.*)

Iterate, *v. t.* (Prov. xxvii. 11 *m.*; Ecclus. xli. 23). To repeat; from Lat. *iterare.* The verb has given place in modern usage to *reiterate.* In Marlowe's *Doctor Faustus* (Vol. II. p. 35, ed. Dyce), Mephistopheles says, 'The *iterating* of these lines brings gold.' Shakespeare uses *iteration* in the same way.

Truth tired with *iteration.*

Tr. and Cr. III. 2.

And Bacon has both the verb and the noun:

Iterations are commonly losse of time; but there is no such gaine of time, as to *iterate* often the state of the question. *Ess.* XXV. p. 102.

Its. See IT.

J.

Jacinth, *sb.* (Rev. ix. 17; xxi. 20). Contracted from 'hyacinth,' a precious stone forming one of the twelve foundations of the new Jerusalem. It seems to correspond with the Hebrew word rendered 'ligure' (Ex. xxviii. 19), which was one of the stones of the high priest's breastplate. The 'ligure' has been identified with rubellite, a red variety of tourmaline, but there is great uncertainty about it. Pliny distinguishes it from the amethyst;

The braue violet colour, which in the amethyst is ful and rich, in the *Iacint* is delaied and weaker. Holland's *Trans.* XXXVII. 9.

In Rev. ix. 17 the hyacinthine, or dark purple, colour, is referred to and not the stone; as in Sidney's *Arcadia* (B. I. p. 59, l. 28);

It was the excellently-faire Queene Helen, whose *Iacinth* haire curled by nature, but intercurled by art (like a fine brooke through golden sands) had a rope of faire pearle.

In Wiclif's earlier version of 2 Chr. ii. 7, it appears in the form *iacynte;*

Sende thann to me an tauȝt man, that kann wirchen in gold, and siluer, brasse, and yren, purpur, cocco, and *iacynte.*

The later version has *iacynct.* Another form of the word is found in Ben Jonson (*Alch.* II. 2);

Dishes of agat, set in gold, and studded,
With emeralds, saphyrs, *hyacinths,* and rubies.

A property which the jacinth was supposed to possess is alluded to in Greene's *Alcida* (Works, II. 317, ed. Dyce);

The brightest *jacinth* hot becometh dark.

Skelton (*Works*, II. p. 18) has the singular form *jacounce;*

Maters more precious than the ryche *jacounce.*

Jangling, *sb.* (1 Tim. i. 6). A *jangler* or *jongleur* in the middle ages was a teller of tales, and as these were frequently of a trifling character, *jangling* became the equivalent of prating, babbling, idle talking. Chaucer describes the Miller (*Prol.* to *Cant. Tales*, 562), as

A *jangler*, and a golyardeys,
And that was most of synne and harlotries.

And in the *Parson's Tale*, he gives the following definition:

Jangelyng, is whan a man spekith to moche biforn folk, and clappith as a mille, and taketh no keep what he saith.

Dunbar in his poem on 'The Tod and the Lamb' (*Poems*, I. p. 84, ed. Laing), has

I will no lesingis put in verse,
Lyk as thir *jangleris* dois reherss.

In Wiclif's earlier version of Ex. xvii. 7, *ianglyng* is used in the sense of wrangling, as the equivalent of the Lat. *jurgium:*

And he clepide the name of that place Temptynge, for the *ianglyng* of the sones of Yrael.

And so in Shakespeare (*Mid. N.'s Dr.* III. 2):

This their *jangling* I esteem a sport.

Jongleur, in Old Fr. *jogleor*, is derived from the Med. Lat. *jugulator*, which is a corrupted form of *joculator;* whence It. *giocolatore*. From *jocularius*, are derived It. *giocolaro*, Span. *joglar*, Germ. *gaukler* and our own *juggler*. Under the head *Juglatores*, Du Cange quotes from

a Latin-French Glossary, 'Histrio, *jongleur*. Joculari, *jongloier*. Joculatrix, *jengleresse*.'

Jaw teeth, *sb.* (Prov. xxx. 14). Molar teeth.

Les dents maschelieres. The cheeke-teeth, *Jaw-teeth*, grinders. Cotgrave, *Fr. Dict.*

Jeopard, *v. t.* (Judg. v. 18; 2 Macc. xi. 7). To hazard, risk. The etymology of the substantive *jeopardy*, from which it is formed, is extremely doubtful. It has been suggested that the derivation is from the French *j'ai perdu*, I have lost; or from *jeu perdu*, a lost game; or again from *jeu parti*, an even game, in which the chances are equal. Chaucer uses the forms *jeopardye*, *jeupardye*, *jeupartye* and *jupartye*, the last of which favour the third etymology proposed, which seems most probable. In Du Cange (Gloss. s.v. *Jocus*) *Jocus partitus* is explained as 'an alternative,' equivalent to the Old Fr. *Giu parti*. Hence *partir le giu*, or *un jeu*, is 'to offer an alternative.' The risk involved in accepting an alternative is taken as the representative of any risk whatever, and hence *jeopardy* has the general meaning of 'hazard.' The verb is not very common. It occurs in North's Plutarch:

Messala, I protest vnto thee and make thee my witnes, that I am compelled against my minde and will (as Pompey the Great was) to *ieopard* the liberty of our countrey to the hazard of a battell. *Brutus*, p. 1071.

O hypocrites! the zeal of righteousness is to hunger and thirst for righteousness, as it is above described: that is, to care, and study, and to do the uttermost of thy power, that all things went in the right course and due order, both through all degrees of the temporalty and also of the spiritualty, and to *jeopard* life and goods thereon. Tyndale, *Expos.* p. 24.

We must not often *ieopard* the good state of the common weale depending vpon one man. Non est sæpius in vno homine summa salus periclitanda. Baret, *Alvearie*, s. v.

Jeopardy, *sb.* (2 Sam. xxiii. 17; Luke viii. 23; 1 Cor. xv. 30). Danger, risk. [See JEOPARD.]

Then my harte was heauye, my lyfe stoode in *ieopardie*, and my combe was clerely cut. Hall, *Hen. IV.* f. 12 *b*.

Yea, why did the Catholicks (meaning Popish Romanists) alwayes goe in *ieopardie*, for refusing to goe to heare it? *The Translators to the Reader.*

Another form of the verb and noun appears in Sir T. More (*Works*, p. 49 f.):

While I am here, whiche as yet intende not to come forthe and *iubarde* my selfe after other of my frendes: which woulde god wer rather here in suertie with me, then I were there in *iubardy* with them.

Jesu (Prayer Book frequently). The form of the name Jesus when used in the oblique cases, or with the optative mood, or in exclamations.

Now, quod sche, Jhesu Crist, and king of kinges,
So wisly helpe me, as I ne may.
Chaucer, *Friar's Tale*, 7172.

Many a time hath banish'd Norfolk fought
For *Jesu* Christ in glorious Christian field.
Shakespeare, *Rich. II.* IV. 1.

Jesu preserve thee! welcome, Bolingbroke.
Id. *Rich. II.* V. 2.

Have mercy, *Jesu!*—Soft! I did but dream.
Id. *Rich. III.* V. 3.

Jewry, *sb.* (Dan. v. 13; John vii. 1; Ps. lxxvi. 1, Pr. Bk.; and Apocr. frequently). Judæa properly so called: the part of Palestine occupied by the tribes of Judah and Benjamin after the captivity. In Dan. v. 13 the same word in the original is also rendered 'Judah;' the A. V. in this following Coverdale, Tyndale and the Geneva Bible

Joseph also ascended from Galilee, out of a citie called Nazareth, into *Jewrie*, vnto the citie of Dauid whiche is called Bethleem. Udal's Erasmus, *Luke* ii. 3.

Renowned for their deeds as far from home,
For Christian service and true chivalry,
As is the sepulchre in stubborn *Jewry*.
Shakespeare, *Rich. II.* II. 1.

It was applied in the middle ages to the Jews' quarter in a city; as in Chaucer (*Prioress's Tale*, 14900):

Ther was in Acy, in a greet citee,
Amonges Cristen folk a *Jewerye*.

The name is still retained in 'Old *Jewry*.'

Jot, *sb.* (Matt. v. 18). In the Hebrew alphabet *yod* (= Gk. *ἰώτα*) is the smallest letter, and therefore the most likely to be omitted or overlooked. Hence it is applied to any small quantity whatever.

Rather than they would lose one *jot* of that which they have, they will set debate between king and king. Latimer, *Letter to Hen. VIII. Rem.* p. 301.

Nor doth he dedicate one *jot* of colour
Unto the weary and all-watched night.
Shakespeare, *Hen. V.* IV. chor.

The origin of the word is seen more clearly in the form in which it appears in the following quotation:

But the limits of his power [*i. e.* the devil's] were set downe before the foundations of the world were laide, which he hath not power in the least *iote* to transgresse. King James I. *Dæmonologie,* II. 1.

Journey, *v. i.* (Josh. ix. 17, &c.). To travel.

It shall be moon, or star, or what I list,
Or ere I *journey* to your father's house.
Shakespeare, *Tam. of the Shrew,* IV. 5.

My Lord, whoever *journeys* to the prince,
For God's sake, let not us two be behind.
Id. *Rich. III.* II. 2.

Joy, *v. i.* (Ps. xxi. 1; 2 Cor. vii. 13). From Fr. *jouir,* to rejoice, which is itself derived from the Lat. *gaudere* (as *voir* from *videre, rire* from *ridere,* &c.). As a verb it is but rarely used. In Wiclif's earlier version of Gen. xlv. 16, we find:

And Pharao *ioyede,* and al the meyne of hym.

And Shakespeare (*Rich. II.* II. 3):

And hope to *joy* is little less in joy
Than hope enjoyed.

Judge, *v. t.* (Luke xix. 22). To condemn.

In conclusion, the gouernour shewed to the kyng how diuerse persones traiterously had murdred hym whiche were aprehended and *iudged* to die. Hall, *Hen. IV.* f. 27*a*.

Judgement-seat, *sb.* (Matt. xxvii. 19, &c.). Tribunal.

The *iudgement seate.* Tribunal...*βῆμα. Le siege, & parquet des grands iuges, siege iudicial.* Baret, *Alvearie,* s. v.

K.

Kerchief, *sb.* (Ez. xiii. 18, 21). In the form *kever-chef*, in which it is written in Chaucer, the derivation from the Fr. *couvrechef*, 'a covering for the head,' is obvious. In the description of the Wife of Bath it is said (*Cant. Tales,* prol. 455):

Here *kevercheſs* weren ful fyne of grounde.

In *The Assembly of Fowls* (272) the shorter form occurs:

The remnaunt, covered well to my paie,
Right with a little *kerchefe* of Valence.

In the Scotch *curch* the origin of the word is still more disguised:

Ane fair quhyt *curch* scho puttis upoun hir heid.
Dunbar, *Poems,* II. p. 8, ed. Laing.

Kindly, *adj.* (Litany). Natural, from *kind* (A.-S. *cynd*), which was most commonly used in the sense of 'nature.' Thus Gower (*Conf. Am.* prol. p. 28):

As steel is hardest in his *kinde*
Above al other that men finde
Of metals.

And again:

He mot by verry *kinde* die. Id. p. 36.

For love doth haten, as I finde,
A beautie that commeth not of *kinde*.
Chaucer, *Rom. of the Rose*, 2288.

The adjective *kinde* (A.-S. *cynde*), 'natural,' occurs in Piers Ploughman (*Vis.* 10940);

Thanne bereth the crop *kynde* fruyt.

The '*kindly* fruits' are the '*natural* fruits,' those which the earth according to its *kind* should naturally bring forth, which it is appointed to produce. Trench, *English Past and Present*, p. 184, 4th ed.

The hypocrites who 'disfigure their faces' (Matt. vi. 16) in Wiclif's earlier version,

Putten hir facis out of *kyndly* termys.

In the same version, Rom. i. 26 is rendered:

Forwhi the wymmen of hem chaungiden the *kyndely* vss in to that vss that is aȝens *kynde*.

On the other hand Bacon uses 'nature' where we should use 'kind:'

The couslip; flower-delices, & lillies of all *natures*.
Bacon, *Ess.* XLVI. p. 187.

Kindreds, *sb.* (Ps. xxii. 27; xcvi. 7, &c.). Families. From A.-S. *cyn* or *cynn*, whence *cynren*, a family. The Heb. word is elsewhere rendered 'families.' Wiclif's earlier version of Gen. x. 20, gives:

Thes ben the sonys of Cham, in *kynredis*, and tungis, and generaciouns, and erthis, and hir folkis.

Yes, in good sooth, the vice is of a great *kindred*; it is well allied. Shakespeare, *Meas. for Meas.* III. 2.

In the ed. of 1611 the word is printed 'kinreds.'

Kine, *sb.* (Gen. xxxii. 15, &c.). The old plural of *cow*, as the A.-S. *cy* is of *cú*. The Scotch use *kye* to this day. In Wiclif's earlier version of Gen. xxxii. 15, it appears in an intermediate form, '*kien* fourti, and bullis twenti.'

They must have other cattle: as horses to draw their plough, and for carriage of things to the markets; and *kine* for their milk and cheese, which they must live upon and pay their rents,

says Latimer (*Serm.* p. 249), speaking of the requirements of the commons. Pliny hazards the following etymology of *Boa;*

This serpent liueth at the first of *kines* milk, and thereof takes the name Boæ. Holland's *Trans.* VIII. 14.

Kinsfolk, *sb.* (1 K. xvi. 11; Luke ii. 44). Relatives, those of the same *kin.*

Remember therefore, that all that do his will are his *kinsfolk.* Latimer, *Serm.* p. 384.

The Italians make little difference betweene children, and nephewes, or neere *kinsfolkes.* Bacon, *Ess.* VII. p. 24.

Kinsman, *sb.* (Num. v. 8; Ruth ii. 1; John xviii. 26). One who is near of kin.

Among those, Leonidas was the chiefest man that had the gouernement & charge of him, a man of a seuere disposition, & a *kinseman* also vnto the Queene Olympias. North's Plutarch, *Alexander,* p. 719.

Kinswoman, *sb.* (Lev. xviii. 12, 17). A female relative.

'Sir Knight,' said the one, 'I shall tell you. This lady is my nigh *kinswoman,* mine aunts daughter.' *King Arthur,* Vol. I. p. 110, c. 56.

Knap, *v. t.* (Ps. xlvi. 9, Pr. Bk.). This expressive old word (= Germ. *knappen*) has been superseded in modern usage by 'snap.' Both of these appear to have been imit-

ative words. 'Knap' is still common in Yorkshire in such expressions as '*it knapped* like a icle,' to denote a sharp fracture. And Shakespeare (*Merch. of Ven.* III. 1) has:

I would she were as lying a gossip in that as ever *knapped* ginger.

But Calamus is the better of the twaine, and hath a more pleasant smell; for a man may wind the sent of it presently a great way off: besides, it is softer in hand: and better is that which is lesse brittle, and breaketh in long spils and shiuers, rather than *knappeth* off like a radish root. Holland's *Pliny*, XII. 22.

For similar instances compare 'crawl' and 'scrawl,' 'lightly' and 'slightly,' 'top' and 'stop;' 'quinsey' and 'squinancy,' 'scratch' and 'cratch.'

Knit, *pp.* (Judg. xx. 11; 1 Sam. xviii. 1). Firmly fastened; A.-S. *cnytan.*

The cœlestiall bodies, which make and frame the world, and in that frame are compact and *knit* together, haue an immortall nature. Holland's *Pliny*, II. 8.

Knop, *sb.* (Ex. xxv. 31, 33, 36, &c.). Properly, a bud, like Swed. *knoppe* and Germ. *knospe.* It is connected with A.-S. *cnæp*, G. *knopf* and E. *knob*, the last of which is written in the same form in Wiclif's earlier version of Ex. xxvi. 11:

And fifti *knoppis* of bras with whiche the oyletis mowen be ioyned.

The adjective *knoppit* is found in Gawine Douglas's *Palice of Honour*, prol. § 9.

The *knoppit* Syonis with leuis agreeabill.

In Piers Ploughman's *Creed*, 843, *knoppede* = *knobbed*;

With his *knoppedé* shon
Clouted ful thykke.

'Knap' is also used of a hill-top:

And both these riuers running in one, carying a swift streame, doe make the *knappe* of the said hill very strong of situation to lodge a campe vpon. North's Plutarch, *Sylla*, p. 507.

Compare Fr. *bouton*, a button, and also a bud.

Knowen (Ex. xxxiii. 16; Lev. v. 1). The old form of 'known' in the ed. of 1611.

I became in a little time *knowen* to Duke William, and was of him verie well beloued. Stow, *Annals*, p. 155.

Knowledge, to have (Matt. xiv. 35; Acts xvii. 13). To know, be aware, be informed; as in Shakespeare (1 *Hen. VI.* II. 1):

Let us *have knowledge* at the court of guard.

These be the words of the Pharisees, which were sent by the Jews unto St John Baptist in the wilderness to *have knowledge* of him who he was. Latimer, *Serm.* p. 3.

Knowledge, to take (Acts iv. 13, xxiv. 8). To take notice, know.

Therfore to avoid the scandall, and the danger both; it is good to *take knowledge*, of the errours, of an habit so excellent. Bacon, *Essay* XIII. p. 48.

L.

Lace, *sb.* (Ex. xxviii. 28, 37). A band. Written also *laas* in Chaucer (*C. T.* 2391); from Lat. *laqueus*, a snare; Fr. *lacs*.

As he that hath often ben caught in his *lace*.
Chaucer, *Knight's Tale*, 1819.

A *Lace*, or band. Tænia. Baret, *Alvearie*.

When they goe to church, or to visit any friend, they put on very costly apparrell, with bracelets of gold, & rings vpon their armes, all beset with costly Jewels & pearles, and at their eares hang *laces* full of Jewels. Linschotten's *Voyages*, p. 59 (trans. Wolfe).

Lack, *v.t.* and *i.* (Gen. xviii. 28; Ps. xxxiv. 10). To want, be wanting; probably from A.-S. *lecan*, to diminish, deprive, according to Lye, which is the same as the Du. *laecken*.

So it appeareth most manifestly, that there *lacketh* neither goodwill nor power in him. Latimer, *Serm.* p. 333.

Therefore St Paul commanded us that we shall have the whole armour, nothing *lacking*. *Ibid.* p. 492.

> Our foster-nurse of nature is repose,
> The which he *lacks*.
>
> Shakespeare, *Lear*, IV. 4.

Lain, *pp.* of Lie (Job iii. 13). A.-S. *legen*, from *licgan*.

Here's a skull now; this skull has *lain* in the earth three and twenty years. Shakespeare, *Ham.* v. 1.

Lancer, *sb.* (1 K. xviii. 28). This word, which is found in the ed. of 1611, has been replaced by 'lancet.' It is found in Cranmer's, the Bishops', and the Geneva Bibles. 'Lancet' is at least equally old, for in the later Wicliffite version of the passage quoted we find 'launcetis.'

Large, *adj.* (Judg. xviii. 10; Ps. xviii. 19, xxxi. 8). Wide, spacious, ample.

And then it was concluded, that kyng Richard should continew in a *large* prisone. Hall, *Hen. IV.* fol. 10 *a*.

In Matt. xxviii. 12, '*large* money' is used to denote 'an ample present,' 'a *largesse*.'

Then did Alexander offer great presents unto the god, and gaue money *large* to the priests. North's Plutarch, *Alex.* p. 732.

'Large' in Chaucer denotes 'liberal,' 'extravagant;'

'Now, wif,' he sayde, 'and I forgive it the;
And by thi lif, ne be no more so *large.*'
Shipman's Tale, 14842.

Latchet, *sb.* (Is. v. 27; Mark i. 7). A lace, thong; It. *laccietto*, Fr. *lacet*, from Lat. *laqueus*, a snare.

And a grete gyrdell of golde: wit oute gere more
He leyde on his lendes: wit *lachettes* full monye.
Sege of Jerusalem (quoted in Guest's *Eng. Rhythms*, II. 160).

A little bande: a garter: a *latchet* wherwith they fastned their legge harneys. Fasciola. Baret, *Alvearie*, s. v. *Bande.*

Latter end (Num. xxiv. 20). A redundant expression.

He tripped a litle in his tongue, because the Greeke was not his naturall tongue, and placed an s for an n, in the *later end*, saying, o Pai dis, to wit, O sonne of Iupiter. North's Plutarch, *Alex.* p. 732.

Laud, *v. t.* (Rom. xv. 11; Ps. cxxxv. 1, Pr. Bk.). To praise; from Lat. *laudare.* As Caxton in his Prologue to *Dictes of Philosophers;*

It *lawdes* vertu and science.

Even as they which thou readest of in the gospel, that they were possessed of the devils, could not *laud* God till the devils were cast out. Tyndale, *Doctr. Treat.* p. 50.

The substantive *laud* was formerly common.

To thentent that thei, which shall here his vertue, maie haue occasiō therby to geue especiall *laude* & thanke therfore to almightie god. Sir T. More, *Works*, p. 6 *a.*

Laugh upon, to (1 Esd. iv. 31). To laugh at.

All the world shall *laugh upon* them to their shame which are worldly-minded. Latimer, *Serm.* p. 529.

Laver, *sb.* From Lat. *lavacrum*, Med. Lat. *lavarium*, any vessel for washing. In the O. T. the word is used to denote certain vessels of the temple used for the priests' ablutions and other purposes, especially the great *laver* described Exod. xxxviii. 8, 1 K. vii. In Piers Ploughman's *Creed*, 389, the 'Prechoures' house is described as provided

> With *lavoures* of latun
> Loveliche y-greithed.

And Chaucer's Wife of Bath (*Cant. Tales*, 5869) charges one of her husbands with this heresy,

> Thou saist, that assen, oxen, and houndes,
> Thay ben assayed at divers stoundes,
> Basyns, *lavours* eek, er men hem bye,
> Spones, stooles, and al such housbondrie,
> Also pottes, clothes, and array.
> But folk of wyves maken non assay.

Lay to, *v.t.* (Ps. cxix. 126, Pr. Bk.). To apply; as in Shakespeare (*Temp.* iv. 1):

> *Lay to* your fingers; help to bear this away.

> *Lay to* both thine ears;
> Hark what I say to thee.
> B. Jonson, *Every Man in his Humour*, iv. 6.

Learn, *v.t.* (Ps. xxv. 4, 8, cxix. 66, cxxxii. 13, Pr. Bk.). As an active verb in the sense of 'to teach' (like the A.-S. *lǽran*, G. *lehren*), it was formerly common, and is still in use as a provincialism.

> Peter, as me thynketh,
> Thow art lettred a litel:
> Who *lerned* thee on boke?
> Piers Ploughman's *Vis.* 4756.

Wiclif uses the form *leeren*. Latimer says of his father, he 'was as diligent to teach me to shoot, as to *learn* me any other thing' (*Serm.* p. 197).

Leasing, *sb.* (Ps. iv. 2, v. 6). A lie, falsehood; from A.-S. *leasung*, a lie, which is itself from *leas*, false. It occurs frequently in Piers Ploughman:

> Tell me no tales,
> Ne *lesynge* to laughen of.
>
> *Vis.* 2113.

> For thi *lesynges*, Lucifer,
> Lost is al oure praye.
>
> *Id.* 12699.

> *Leesynge*, or lyyinge...mendacium.
>
> *Promptorium Parvulorum.*

> Charmes and sorcery, *lesynges* and flatery.
>
> Chaucer, *Knight's Tale*, 1929.

> And all that fained is, as *leasings*, tales, and lies.
>
> Spenser, *F. Q.* II. 9, § 51.

Latimer (*Serm.* p. 237) uses '*lease*-monger,' and Wiclif (1 Tim. i. 10) '*lesyng*mongeris.'

Leastwise, *adv.* 'At the leastwise' occurs in the preface of *The Translators to the Reader.*

> So the first Christened Emperour (*at the leastwise* that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastefull Prince, that had neede of a Guardian, or overseer.

Leathern, *adj.* (Matt. iii. 4). Of leather; A.-S. *leðern.* In this and similar adjectives we now drop the termination *-n*, or *-en;* e.g. *gold* is more frequently used than *golden*, *silver* has supplanted *silvern*, and *glass* has taken the place of *glassen.*

Leave, *v. t.* (Gen. xxix. 35; Acts xxi. 32). To leave off.

> The aduersaries sodenly abashed at y^e^ matter, & mistrustinge some fraude or deceyte, began also to pause and *left* strikyng.
>
> Hall, *Rich. III.* fol. 33 *a.*

Leaven, *sb.* (Ex. xii. 15, 19, &c.). From Fr. *levain* (Lat. *levare*, to raise); that which *raises* the dough and makes it light. Of 'cheste,' or strife, says Gower (*Conf. Am.* I. p. 294):

> He is the *levein* of the brede,
> Which soureth all the past about.

The meale of millet is singular good for *leuains*, if it be wrought and incorporat in new wine. Holland's *Pliny*, XVIII. 11.

Lees, *sb.* (Is. xxv. 6; Jer. xlviii. 11; Zeph. i. 12). Sediment, dregs; A.-S. *leah*, Fr. *lie*, connected with En. *lie*, and A.-S. *licgan*, that which *lies* or settles at the bottom of a liquid.

Verily the *lees* of wine are so strong, that oftentimes it ouercommeth and killeth those, who go downe into the vats & vessels wherin the wine is made. Holland's *Pliny*, XXIII. 2.

Lesser, *adj.* (Gen. i. 16; Isa. vii. 25; Ezek. xvi. 46*m.*, xliii. 14). Smaller. A double comparative.

> Thy death-bed is no *lesser* than thy land
> Wherein thou liest in reputation sick.
> Shakespeare, *Rich. II.* II. 1.

Lesson, *sb.* Like Fr. *leçon*, from Lat. *lectio*, a reading. In its technical sense, a portion of Scripture appointed to be read in the course of the service. Chaucer, describing the 'gentil Pardoner of Rouncival,' says among his numerous accomplishments,

> Wel cowde he rede a *lessoun* or a storye
> But altherbest he sang an offertorie.
> *Cant. Tales*, prol. 711.

Hooker uses 'lesson' for the reading of Scripture in opposition to 'sermon.'

Wherein, notwithstanding so eminent properties whereof *lessons* are haply destitute, yet *lessons* being free from some inconveniences whereunto sermons are more subject, they may in this respect no less take, than in other they must give, the hand which betokeneth pre-eminence. *Eccl. Pol.* v. 22.

Let, *sb.* (Deut. xv. *c.*). Hindrance.

> And my speech entreats
> That I may know the *let*, why gentle Peace
> Should not expel these inconveniences
> And bless us with her former qualities.
>
> Shakespeare, *Hen. V.* v. 2.

Let, *v. t.* (Ex. v. 4; Num. xxii. 16 *m.*; Is. xliii. 13; Rom. i. 13; 2 Thess. ii. 7; Wisd. vii. 22). To hinder; from A.-S. *lettan*. To *let*, 'to permit,' is from A.-S. *lǽtan*.

The flesh resisteth the work of the Holy Ghost in our hearts, and *lets* it, *lets* it. Latimer, *Serm.* p. 228.

> I'll make a ghost of him that *lets* me.
>
> Shakespeare, *Ham.* I. 4.

But there must be, no alleys with hedges, at either end, of this great inclosure: not at the hither end, for *letting* your prospect upon this faire hedge from the greene; nor at the further end, for *letting* your prospect from the hedge, through the arches, upon the heath. Bacon, *Essay* XLVI. p. 190.

Let alone (Mark xv. 36). In the first Quarto of *Titus Andronicus*, IV. 1, the reading is

> You are a young huntsman, Marcus, *let alone*.

The other editions have *let it alone*.

Let be (Matt. xxvii. 49). To cease.

> Sonne (said he then) *let be* thy bitter scorne.
>
> Spenser, *F. Q.* II. 7, § 18.

Lewd, *adj.* (Acts xvii. 5). From A.-S. *leóde*, people (G. *leute*); it was originally applied to denote one of the common people, and hence signified 'ignorant, unlearned.' From this it came to have the meaning of 'lay' as opposed to 'clerical;' *lay* in fact springing from the same root. This contrast will be seen in the following passages:

> The *leude* man, the grete clerke
> Shall stonde upon his owne werke.
>
> Gower, *Conf. Am.* I. 274.

> For if a prest be foul, on whom we truste,
> No wondur is a *lewid* man to ruste.
>
> Chaucer, *C. T.* prol. 504.

How thow lernest the peple,
The lered and the *lewed*.

Piers Ploughman's *Vis.* 2100.

They thrust him out of the Synagogue as a *leude* masters *leude* disciple. Udal's Erasmus, *John*, fol. 63 *a*.

When we take orders of the Bishops, charge is given to reade, and preach Gods word, not to sing: any *lewd* lay-man can doe that, without laying on of a Bishops hands. Peter Smart, *Sermon*, p. 21 (ed. 1640).

But at the same time that it was employed to point to one characteristic of the common people as ignorant and unlearned, it was also used to signify 'vicious' generally, and even in its more modern sense, in which, according to Abp. Trench, it has 'retired from this general designation of all vices, to express one of the more frequent, alone.' (*Glossary*, p. 118, 1st ed.) Thus in Chaucer's *Merchant's Tale* (10023);

Such olde *lewed* wordes used he.

And in Sir Thomas More (*Dial.* fol. 79*b*):

Wyll you mende yᵗ *lewde* maner or put awaye Whytsontyde?

Lewdness, *sb.* (Acts xviii. 14). Like the adjective from which it is formed this word has passed through some changes of meaning. Its original signification was simply rusticity, ignorance, as in Piers Ploughman:

Shal no *lewednesse* lette
The leode that I lovye.

Vis. 1419.

It was then applied to denote vice generally, as in the passage in the Acts of the Apostles, where '*lewdness*' is the translation of the Greek *ῥαδιούργημα*.

Ye speke of *lewdnes* vsed at pylgrymages. Is there trowe ye none vsed on holy dayes? Sir T. More, *Dial.* fol. 79*b*.

From this usage the transition was easy to its more modern application to a special vice.

Lie, *v. i.* (Josh. ii. 1 *m.*). To lodge, dwell.

He [John of Gaunt] therefore taking leaue of the king, departed

from the court toward Lincolne, where Katharine Swinford then *lay*. Stow, *Annals*, p. 503.

I remember at Mile-end green, when I *lay* at Clement's inn, I was then Sir Dagonet in Arthur's show. Shakespeare, 2 *Hen. IV.* III. 2.

> The virtuous lady, countess of Auvergne,
> With modesty admiring thy renown,
> By me entreats, great lord, thou wouldst vouchsafe
> To visit her poor castle where she *lies*.
>
> Ib. 1 *Hen. VI.* II. 2.

In *Othello*, III. 4, the use of the word by Desdemona gives the Clown an opportunity of punning upon it.

Lie along (Judg. vii. 13). To lie at full length, flat, be prostrate.

Also we may number among the faults incident to corne, their rankenesse; namely, when the blade is so ouergrowne, and the stalke so charged and loden with a heauie head that the corn standeth not vpright, but *lieth along*. Holland's *Pliny*, XVIII. 17.

> When he *lies along*,
> After your way his tale pronounced shall bury
> His reasons with his body.
>
> Shakespeare, *Cor.* V. 6.

Lien, *pp.* (Gen. xxvi. 10; Ps. lxviii. 13). This form of the past participle of the verb to *lie* (A.-S. *licgan*, pp. *legen*) was common in the 16th century.

> From whose deep fount of life the thirsty rout
> Of Thespian prophets have *lien* sucking out
> Their sacred rages.
>
> Chapman, *Homer's Odyssey*, epist. dedic.

> I have heard
> Of an Egyptian, had nine hours *lien* dead,
> By good appliance was recovered.
>
> Shakespeare, *Pericles*, III. 2 (ed. Malone).

Lieth, as much as (Rom. xii. 18).

Yea, and beside all this, they will curse and ban, *as much as* in them *lieth*, even into the deep pit of hell, all that gainsay their appetite. Latimer's *Letter to Hen. VIII, Rem.* p. 301.

Lift, *pp.* (Gen. vii. 17; xiv. 22; Ps. xciii. 3). The shortened form of *lifted*, the past participle of the verb 'to lift.'

Gloster says of Henry V.

> He ne'er *lift* up his hand but conquered.
> Shakespeare 1 *Hen. VI.* I. 1.

Light, *adj.* (Judg. ix. 4). Idle, worthless.

Light, vnconstant, of no estimation. Leuis. Baret, *Alvearie*, s.v.

Bacon uses the comparative.

Here is described the great disaduantage which a wise man hath in vndertaking a *lighter* person then himselfe, which is such an ingagemente, as whether a man turne the matter to ieast, or turne it to heate; or howsoeuer hee change copye, hee can no wayes quitte himselfe well of it. *Adv. of L.* II. 23, § 5.

Light, *sb.* (1 Kings vii. 4, 5). An aperture for the admission of light. Bacon, in his description of a model palace, says,

And let all three sides, be a double house, without thorow *lights*, on the sides, that you may have roomes from the sunne, both for fore-noone, and afternoone. *Ess.* XLV. p. 183.

Light, *v.i.* (Ruth ii. 3; 2 Sam. xvii. 12). Literally, to come down, settle; hence 'to light upon' is to fall in with by chance, happen with. The metaphor is evidently from a bird settling after a flight, and the word 'light' (A.-S. *lihtan*) is probably related to lie (A.-S *licgan*), as in Lat. *sido* to *sedeo*.

It was Theseus happe to *light vpon* her [Helen], who caried her to the citie of Aphidnes, because she was yet too young to be maried. North's Plutarch, *Thes.* p. 17.

And in such sort that his offering might be acceptable to Iupiter, and pleasant to his citizens to behold: did cut downe a goodly straight growen young oke, which he *lighted on* by good fortune. Id. *Romulus*, p. 30.

Lighten, *v.t.* (2 Sam. xxii. 29; Luke ii. 32). From A.-S. *lihtian*, to illuminate, enlighten. In the Coventry Mysteries we find (p. 103), of the Psalter,

It *lytenyth* therkenesse and puttyth develys away.

But from this lady may proceed a gem
To *lighten* all this isle.
Shakespeare, *Hen. VIII.* II. 3.

All the rest from one end of the streete to the other was of a flame, and though it was darke and within night, *lightned* all the place thereabout. North's Plutarch, *Alex.* p. 737.

Lighten upon (Te Deum). This phrase would be expressed in modern English by 'alight,' or 'descend upon;' it is from the A.-S. *lihtan* of the same meaning, and has nothing to do with light or brightness. The original words in the Te Deum are,

Fiat misericordia tua...Super nos.
Let thy mercy be done upon us.

Lightly, *adv.* (Gen. xxvi. 10; Deut. xxxii. 15; Mark ix. 39). Easily, slightly, carelessly.

That ther hath be ful many a good womman, may *lightly* be proeved. Chaucer, *Tale of Melibœus.*

They chuese the Tranibores yearly, but *lightlie* they chaunge them not. Sir T. More, *Utopia*, fol. 54 *b*.

Sometimes it falleth out, that the planets and other stars are bespred all ouer with haires: but a Comet *lightly* is neuer seen in the west part of the heauen. Holland's *Pliny*, II. 25.

The traitour in faction *lightly* goeth away with it. Bacon, *Ess.* LI.

Lightness, *sb.* (Jer. xxiii. 32; 2 Cor. i. 17). Fickleness, levity.

The Archebishoppe of Yorke fearing that it wold be ascribed (as it was in dede) to his ouermuch *lightnesse*.....secretely sent for the seale againe. Sir T. More, *Rich. III.; Works*, p. 43 *g*.

Lightnesse, vnconstancie. Leuitas. Baret, *Alvearie*, s.v.

Edward the second...was faire of bodie, but vnstedfast of

manners, and disposed to *lightnes*, haunting the company of vile persons. Stow, *Annals*, p. 327.

Lign-aloes, *sb.* (Num. xxiv. 6). A kind of odoriferous Indian tree, usually identified with the *Aquilaria Agallochum* which supplies the aloes-wood of commerce. Our word is a partial translation of the Latin *lignum aloes*, Greek ξυλαλόη. The bitterness of the aloe is proverbial.

> The wofull teares that they leten fall,
> As bitter weren out of teares kind
> For paine, as is *ligne aloes*, or gall.
> Chaucer, *Troil. & Cres.* IV. 1109.

Bacon (*Sylva*, cent. x. 962) recommends, for corroboration and comfortation,

beads of *Lignum Aloes*, macerated first in Rose-water and dried.

Ligure, *sb.* (Ex. xxviii. 19, xxxix. 12). Our translators have followed the LXX. λιγύριον and Vulg. *ligurius* in translating the Heb. *leshem* by ligure, which is a precious stone unknown in modern mineralogy. Mr King (*Antique Gems*, p. 422) considers *ligurius* to be a corruption of *lyncurius* and to denote some kind of Jargoon or Jacinth.

Like, *v.t.* (Deut. xxiii. 16; Esth. viii. 8; Amos iv. 5). To please, be pleasing; used either with or without a preposition.

> Ther may no thing, so God my soule save,
> *Liken* to yow, that may displesen me.
> Chaucer, *Clerk's Tale*, 8382.

> It *liketh* hem to be clene in body and gost.
> *Wife of Bath's Tale*, prol. 5679.

Well, I looked on the gospel that is read this day: but it *liked* me not. Latimer, *Serm.* p. 247.

Like, *adj.* (Jer. xxxviii. 9). Likely. In this sense the word is seldom used except as a provincialism.

> Brutus had rather be a villager
> Than to repute himself a son of Rome
> Under these hard conditions as this time
> Is *like* to lay upon us.
> Shakespeare, *Jul. Cæs.* I. 2.

The same had *like* to haue happened a second time, as we may see in the Records and Monuments of old date.
Holland's *Pliny*, XXVIII. 2.

Like unto (Ex. xv. 11; Matt. vi. 8, &c.), a construction now antiquated.

But we may not take up the third sword, which is Mahomets sword, or *like unto* it; that is, to propagate religion, by warrs, or by sanguinary persecutions, to force consciences. Bacon, *Ess.* III. p. 12.

Liked, *pp.* Approved; in the phrase 'liked of.'

But was that his magnificence *liked of* by all? We doubt of it. *The Translators to the Reader.*

Liken, *v.t.* (Is. xl. 18; Matt. vii. 26, xiii. 24). To compare; G. *gleichen.*

Lewed men may *likne* yow thus,
That the beem lith in youre eighen.
Piers Ploughman's *Vis.* 6181.

The wrinkles in my brows, now fill'd with blood,
Were *liken'd* oft to kingly sepulchres.
Shakespeare, 3 *Hen. VI.* v. 2.

Likewise, *adv.* (Ex. xxxvi. 11; 1 Kings xi. 8; Luke iii. 11, x. 37). In its literal sense, 'in like manner.' [See WISE.]

For *likewise* as he had the spirit of science and knowledge, for him and his heirs; so in like manner, when he lost the same, his heirs also lost it by him and in him. Latimer, *Serm.* p. 6.

Liking, *sb.* (Job xxxix. 4). Condition, plight.

If one be in better plight of bodie, or better *liking.* Si qua habitior paulò, pugilem esse aiunt. Ter. Baret, *Alvearie*, s. v.

Well, I'll repent, and that suddenly, while I am in some *liking.* Shakespeare, 1 *Hen. IV.* III. 3.

Liking, *sb.* Approval.

We shall be maligned by selfe-conceited brethren, who runne their owne wayes, and giue *liking* vnto nothing but what is framed by themselues, and hammered on their Anuile. *The Epistle Dedicatorie.*

Liking, *adj.* (Dan. i. 10). 'Worse liking' signifies 'in worse condition,' and is the translation of a Hebrew word elsewhere rendered 'sad' (Gen. xl. 6). 'Well *liking*' occurs in Holland's Pliny (XXXIII. 5):

The excellent Borax is known by this mark especially, If it resemble perfectly in colour the deep and full green that is in the blade of corn wel *liking*.

Lykynge, or lusty, or craske. Delicativus, crassus. *Prompt. Parv.*

Lineage, *sb.* (Luke ii. 4). Family; Fr. *lignage*.

Iohn Picus of the fathers side, descended of the worthy *linage* of themperoure Constantyne. Sir T. More, *Life of Picus; Works*, p. 1.

See the quotation from Bacon's *New Atlantis* under LOFT.

Lintel, *sb.* (Ex. xii. 22, 23). The upper part of the frame-work of a door. The Sp. *lintel* and Fr. *linteau* are both derived from Lat. *limentellum*, the diminutive of *limentum*, an old form of *limen*.

In old time it was an ordinary thing to make of brasse, the sides, *lintels*, sils, and leaues of great dores belonging to temples. Holland's *Pliny*, XXXIV. 3.

List, *v.i.* (Matt. xvii. 12; Mark ix. 13; John iii. 8; James iii. 4). To will, please, like; generally, as the A.-S. *lystan* (G. *lüsten*), from which it is derived, it is used impersonally.

She ledeth the lawe as hire *list*.
Piers Ploughman's *Vis.* 1673.

If he had *listed* he might have stood on the water, as well as he walked on the water. Latimer, *Serm.* p. 205.

There is an olde philosophicall common proverbe, *Vnusquisque fingit fortunam sibi*, Euerie one shapes hys owne fortune as he *lists*. More aptly may it be said, euerie one shapes his owne feares and fancies as he *lists*. Nash, *Terr. of Night*, sig. Gj. rev.

Chaucer uses the forms *leste* and *lust*.

> Strong was the wyn, and wel to drynke us *leste*.
> *Cant. Tales*, prol. 752.
>
> A Yeman had he, and servantes nomoo
> At that tyme, for him *lust* ryde soo. *Ibid.* 102.

And we find *lust* in this sense as late as Latimer.

But I tell thee whosoever thou art, do so if thou *lust*, thou shalt do it of this price. *Serm.* p. 401.

Lively, *adj.* (Ex. i. 19; Ps. xxxviii. 19; Acts vii. 38; 1 Peter i. 3, ii. 5). The Hebrew and Greek words severally rendered 'lively,' in the above passages, literally signify 'living,' that is, full of life, and so vigorous, strong.

Lysistratus of Sicyone, and brother to Lysippus, of whom I haue written before, was the first that in plaster or alabaster represented the shape of a mans visage in a mould from the *liuely* face indeed. Holland's *Pliny*, xxxv. 12.

That liveth a long time, *liuely*, strong of nature. Viuax. Baret, *Alvearie*, s.v.

Thus in Spenser (*F. Q.* III. i, § 38), of Adonis,

> Him to a dainty flowre she did transmew,
> Which in that cloth was wrought, as if it *liuely* grew.

Living, *sb.* (Mark xii. 44; Luke viii. 43, xv. 12, 30, xxi. 4). Possessions, property.

Where a man hath a great *living* laid together, and where he is scanted. Bacon, *Ess.* xlv. p. 181.

And therefore men whose *living* lieth together in one Shire, are commonly counted greater landed then those whose *livings* are dispersed though it be more, because of the notice and comprehension. Id. *Colours of Good and Evil*, p. 254.

Loaden, *pp.* (Is. xlvi. 1). Loaded, laden.

Also we may number among the faults incident to corne, their rancknesse; namely, when the blade is so ouergrowne, and

the stalks so charged and *loden* with a heauie head that the corn standeth not vpright, but is lodged & lieth along. Holland's *Pliny*, XVIII. 17.

Lodge, *v.i.* (Gen. xxiv. 23; 2 Sam. xvii. 16; Job xxiv. 7; Is. lxv. 4). To pass the night; from Fr. *loger*, which again is from *loge*. The latter together with It. *loggia* is derived by Diez from the G. *laube*, an arbour or bower, O. H. G. *laubja*. Compare the usage of 'bower' for 'chamber,' so common in old English ballads. The original meaning of the verb 'to lodge' is illustrated by the following passage from Heywood's 2 Ed. *IV.* III. 2,

P. Ed. I pray you, tell me, did you ever know
Our father Edward *lodge* within this place?
Bra. Never to *lodge*, my liege; but oftentimes,
On other occasions, I have seen him here.

Care keeps his watch in every old man's eye,
And where care *lodges*, sleep will never lie.
Shakespeare, *Rom. and Jul.* II. 3.

Lodge, *sb.* (Is. i. 8). A hut. See the preceding.

A *lodge:* a little house, or cotage. Ligellum. Baret, *Alvearie*, s.v.

I found him here as melancholy as a *lodge* in a warren.
Shakespeare, *Much Ado*, II. 1.

Loft, *sb.* (1 Kings xvii. 19; Acts xx. 9). An upper room; not as now, of an out-house only.

A *Loft*, a floore boorded in a sollar, or chamber. Tabulâtum. Baret, *Alvearie*, s.v.

And if there be a mother, from whose body the whole lineage is descended, there is a traverse placed in a *loft* above on the right hand of the chair,... where she sitteth but is not seen.
Bacon, *New Atlantis*, p. 254, ed. 1677.

Loftiness, *sb.* (Is. II. 17; Jer. xlviii. 29). Haughtiness.

Another exposition is, to make this a proper mean to keep and conserve unity, rather than a way only to diminish *loftiness* and pride. Sandys, *Serm.* p. 107.

Lofty, *adj.* (Ps. cxxxi. 1; Prov. xxx. 13; Is. ii. 11, 12). Haughty.

We have a common saying amongst us, when we see a fellow sturdy, *lofty*, and proud, men say, 'This is a saucy fellow;' signifying him to be a high-minded fellow, which taketh more upon him than he ought to do, or his estate requireth. Latimer, *Serm.* p. 464.

With *loftie* eyes, halfe loth to looke so lowe
She thanked them in her disdainefull wise.
Spenser, *F. Q.* I. 4, § 14.

Lofty and sour to them that loved him not.
Shakespeare, *Hen. VIII.* IV. 2.

Look, *v.i.* (Acts xxviii. 6). To expect.

Certain of my friends came to me with tears in their eyes, and told me they *looked* I should have been in the tower the same night. *Serm.* p. 135.

Lover, *sb.* (Ps. xxxviii. 11). An intimate friend, not necessarily of the opposite sex. Menenius says,

I tell thee, fellow,
The general is my *lover*.
Shakespeare, *Cor.* V. 2.

Lovingkindness, *sb.* (Ps. xvii. 7, &c.). The Hebrew word of which this is the good old Saxon representative is elsewhere rendered 'goodness,' 'kindness,' 'mercy,' 'merciful kindness.'

His *lovingkindnes* shall we loose I dout,
And be a byword to the lands about.
Fairfax, *Tasso*, I. 26.

Luck, *sb.* (Ps. xlv. 5, cxviii. 26, cxxix. 8, Pr. Bk.). Fortune; Du. *luck*, Dan. *lykke*, G. *glück*. Hence 'good luck' is 'prosperity.' The word has now become colloquial, and in the A. V. of the above passages various equivalent expressions are substituted.

It was *good lucke* that I went downe here: or I came hether in a good houre. Baret, *Alvearie*, s. v.

God will send with thee his angell which shall prosper thee this iournie : or bring thee *good lucke* therein. *Ibid.*

Be opposite all planets of *good luck*
To my proceedings, if, with pure heart's love,
Immaculate devotion, holy thoughts,
I tender not thy beauteous princely daughter!
Shakespeare, *Rich. III.* IV. 4.

Lucre, *sb.* (1 Tim. iii. 3, 8; Titus i. 7, 11). Gain; Lat. *lucrum.* Hence 'filthy lucre' is sordid, base gain.

The loss is had, the *lucre* is lore.
Gower, *Conf. Am.* II. p. 88.

Some, out of that insatiable desire of *filthy lucre,* to be enriched, care not how they come by it. Burton, *Anat. of Mel.* pt. 1. sec. 2, mem. 3. subs. 15.

The stratagems of prelates for their own ambition and *lucre.*
Bacon, *Ess.* XVII. p. 69.

Lust, *v.i.* (Ps. xxxiv. 12, lxxiii. 7. Pr. Bk.). To desire; A.-S. *lustan.* See examples under LIST.

Lust, *sb.* (Ps. x. 2, xcii. 10, Pr. Bk.; 1 John ii. 16, 17). Strong desire, pleasure, like A.-S. *lust;* not restricted as now to one passion only.

Of prikyng and of huntyng for the hare
Was al his *lust,* for no cost wolde he spare.
Chaucer, *Cant. Tales,* prol. 192.

Nought oonly, lord, that I am glad, quod sche,
To don your *lust,* but I desire also
Yow for to serve, and plese in my degre.
Id. *Clerk's Tale,* 8844.

To seke in armes worschipe and honour,
For al his *lust* he set in suche labour.
Id. *The Franklin's Tale,* 11124.

Chaucer uses also the forms *lest* and *list.*

In curtesie was sett al hire *lest.*
Cant. Tales, prol. 132.

He nolde suffre nothing of my *list.*
Wife of Bath's Tale, prol. 6215.

Lustily, *adv.* (Ps. xxxiii. 3, Pr. Bk.). Vigorously; the word is retained from Coverdale's version.

I do not desire he should answer for me; and yet I determine to fight *lustily* for him. Shakespeare, *Hen. V.* IV. 1.

Lusty, *adj.* (Judg. iii. 29; Ps. lxxiii. 4, Pr. Bk.). Stout, vigorous, full of energy.

With him there was his sone, a yong squyer,
A lovyer, and a *lusty* bachelor.
Chaucer, *Cant. Tales,* prol. 80.

A! welcome hedyr! blyssyd mayster, we pasture hem ful wyde,
They be *lusty* and fayr and grettly multiply.
Coventry Mysteries, p. 74.

Let me be your servant:
Though I look old, yet I am strong and *lusty;*
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a *lusty* winter,
Frosty, but kindly.
Shakespeare, *As You Like It,* II. 3.

It also has the meaning of 'cheerful, merry,' like the German *lustig.*

And fro his courser, with a *lusty* herte,
Into the grove ful lustily he sterte.
Chaucer, *Knight's Tale,* 1515.

It is derived from the A.-S. *lust* in its primary sense of eager desire, or intense longing, indicating a corresponding intensity of bodily vigour. The idea of strong passion has crept into the word in its degeneracy; that it was not necessarily implied in it is shewn in the A.-S. *lustlic* and G. *lustig* which simply mean merry, joyful. The Hebrew in both passages above quoted is literally 'fat,' as is given in the margin of the A. V.

The Scotch *lusty* had the sense of 'beautiful, handsome.' Thus Gawin Douglas' translation of the following line of Virgil,

Sunt mihi bis septem *præstanti corpore* nymphæ,

is,

I have, quod sche, *lusty* ladyis fourtene.

Lute, *sb.* (Ps. xxxiii. 2, lvii. 9, lxxxi. 2, xcii. 3, cviii. 2, cxliv. 9, cl. 3, Pr. Bk.). A stringed musical instrument (G. *Laute*, from *lauten* to sound, connected with A.-S. *hlúd*, loud). In the A. V. the Hebrew *nabel* in the above passages is rendered *psaltery;* but that the two instruments were not identical is clear from the following passage from Chaucer's *Flower and the Leaf*, 337:

And before hem went minstreles many one,
As harpes, pipes, *lutes* and sautry
Alle in greene.

The trembling *lute* some touch, some straine the violl best.
Drayton, *Polyolbion*, IV. 356.

It resembled the guitar, but was superior in tone, 'being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear...It had virtually six strings, because, although the number was eleven or twelve, five at least were doubled, the fins, to treble, being sometimes a single string. The head in which the pegs to turn the strings were inserted, receded almost at a right angle.' Chappell, *Popular Music of the Olden Time*, I. 102.

Lyingly, *adv.* (Jer. xxvii. 15 *m.*). Falsely.

Mentitamente, falsely, vntruly, leasingly, *lyingly.* Florio, *Worlde of Wordes.*

Mensongerement. *Lyingly*, fabulously, falsely, vntruly. Cotgrave, *Fr. Dict.*

M.

Magnifical, *adj.* (1 Chr. xxii. 5). Magnificent; Lat. *magnificalis.*

There is no respect of persons with God: neither ought we to be carried away with external shews of *magnifical* pomp, of glorious titles, of great authority, much learning, nor in matter of religion to respect the messenger, but the message.

Sandys, *Serm.* p. 278.

Magnify, *v. t.* (Josh. iii. 7; Job vii. 17, xix. 5, &c.). From Lat. *magnificare*, Fr. *magnifier*, in the literal sense of 'to make great.' The earlier of Wiclif's versions of Matt. xxiii. 5 is as follows:

Therfore thei don alle her werkis, that thei be seen of men: forsothe thei alargen her filateries, that ben smale scrowis, and *magnyfie* hemmys.

There was never law, or sect, or opinion, did so much *magnifie* goodnesse, as the Christian religion doth. Bacon, *Ess.* XIII. p. 48.

Maid-child, *sb.* (Lev. xii. 5). A female child.

At sea in childbed died she, but brought forth
A *maid-child* call'd Marina.

Shakespeare, *Per.* v. 3.

Make, *v. t.* (Josh. viii. 15, ix. 4; 2 Sam. xiii. 6; Luke xxiv. 28). To feign, pretend.

Master chancellor also said, that my lord of London *maketh* as though he were greatly displeased with me. Latimer, *Rem.* p. 323.

Make, *v. t.* (Judg. xviii. 3). To do.

And what *make* you from Wittenberg, Horatio?
Shakespeare, *Hamlet*, I. 2.

Thou frantic woman, what dost thou *make* here?
Id. *Rich. II.* v. 3.

She was in his company at Page's house; and what they *made* there, I know not. Id. *Merry Wives*, II. 1.

Make occurs in various phrases which have now passed out of use.

1. **Make for** (Rom. xiv. 19). To be for the advantage of.

For none deny there is a God, but those, *for* whom it *maketh* that there were no God. Bacon, *Ess.* XVI. p. 65.

2. **Make mention** (Gen. xl. 14; Jer. iv. 16). To mention, tell, proclaim.

And though he *make* no *mention* of Andrew, yet it was like that he was amongst them too, with Peter, John, and James. Latimer, *Rem.* p. 25.

How is it, that in *making mention* of those that be dead, we speake with reuerence and protest that we haue no meaning to disquiet their ghosts thereby, or to say ought preiudiciall to their good name and memoriall? Holland's *Pliny*, XXVIII. 2.

3. **Make merry** (1 Esd. vii. 14). To be merry.

I intend to *make merry* with my parishioners this Christmas. Latimer, *Rem.* p. 334.

4. **Make moan** (Ecclus. xxxviii. 17). To moan.

This word, 'Father,' came even from the bowels of his heart, when he *made* his *moan*. Latimer, *Serm.* p. 226.

Makebate, *sb.* (2 Tim. iii. 3 *m*). A causer of strife.

Satan, the author and sower of discord, stirred up his instruments (certain Frenchmen, tittivillers, and *makebaits* about the king), which ceased not, in carping and depraving the nobles, to inflame the king's hatred and grudge against them. Foxe, *Book of Martyrs*, an. 1312. II. 648, ed. Cattley.

Maliciousness, *sb.* (Rom. i. 29; 1 Pet. ii. 16). Malice, wickedness.

He called for water to washe his handes and testifying the innocencie of Jesus, & condemnyng the frowarde *maliciousnesse* of the Jewes, he gaue sentence of death against Jesus. Udal's Erasmus, *Luke*, fol. 170 *b*.

Seke ye not therefore helpe at mannes hāde, that ye maie

therewith arme and defende your self against the violence, and *maliciousnesse* of the eiuil, nor take you no care ne thought for your liuyng or thynges necessarie. Ibid. fol. 90 *a*.

Man of war, *sb.* (Ex. xv. 3; Josh. xvii. 1; Is. iii. 2; Luke xxiii. 11). A warrior, soldier.

> How far is it to Berkley? and what stir
> Keeps good old York there with his *men of war?*
> Shakespeare, *Rich. II.* II. 3.

Kings have to deale with their neighbours;...their merchants; their commons; and their *men of warre.* Bacon, *Ess.* XIX. p. 77.

Man-child, *sb.* (Gen. xvii. 10, 14, &c.). A male child: A.-S. *man-cild.*

> Lucina came: a *manchild* forth I brought.
> Spenser, *F. Q.* II. 1, § 53.

I sprang not more in joy at first hearing he was a *man-child* than now in first seeing he had proved himself a man. Shakespeare, *Coriolanus,* I. 3.

Mandrake, *sb.* (Gen. xxx. 14, 15, 16; Cant. vii. 13). The English word is a corruption of *mandragoras,* the botanical name of the plant being *atropa mandragora,* anciently used in love-charms and potions. The gathering of the mandrake was believed to be attended with danger, the groan which it uttered when torn from the earth being fatal. To this there are constant allusions in the old poets.

> And shrieks like *mandrakes'* torn out of the earth.
> Shakespeare, *Rom. and Jul.* IV. 3.

> By the *Mandrakes* dreadfull groanes,
> By the Lubricans sad moanes,
> By the noyse of dead mens bones
> In charnell houses ratling.
> Drayton, *Nymphidia,* 417.

In Ben Jonson's *Masque of Queens,* the third hag says:

> I last night lay all alone,
> On the ground, to hear the *mandrake* groan;
> And pluck'd him up, though he grew full low;
> And, as I had done, the cock did crow.

The ceremonies to be observed in digging for the mandrake are thus described by Pliny:

In the digging up of the root of *Mandrage*, there are some ceremonies observed: first they that goe about this worke, looke especially to this, that the wind be not in their face, but blow upon their backes: then, with the point of a sword they draw three circles round about the plant: which done, they dig it up afterwards with their face into the west. Holland's *Pliny*, xxv. 13 (ed. 1601).

Manner, *sb.* (Rev. xviii. 12). From Fr. *manière*, 'manner, sort, kind.' The peculiarity in the passage quoted above is the omission of the preposition 'of,' 'all *manner* vessels of ivory,' an ellipsis of frequent occurrence in old writers.

> But she no *maner* joie made,
> But sorweth sore of that she fonde
> No christendome in thilke londe.
> Gower, *Conf. Am.* I. p. 184.

> A *maner* Latyn corrupt was hir speche,
> But algates therby sche was understonde.
> Chaucer, *Man of Law's Tale*, 4939.

> Wel can the wise poet of Florence,
> That highte Dant, speken of this sentence:
> Lo, in swiche *maner* rime is Dantes tale.
> Id. *Wife of Bath's Tale*, 6709 (ed. Tyrwhitt).

In the Percy Society's edition the reading in the last line is '*maner of* rym.'

This *maner* murmur is swich as whan man grucchith of goodnes that himself doth. Chaucer, *Parson's Tale*.

According to the saying of St Paul, where he saith that 'faith is of hearing,' and not of all *manner* hearing, but of hearing of the word of God. Latimer, *Rem.* p. 319.

Fal. What *manner* of man is he?
Host. An old man.
Shakespeare, 1 *Hen. IV.* II. 4.

Other examples are given in Jamieson's *Scottish Dictionary*, s. v. *maner*.

Manner, *sb.* (2 K. xi. 14; John xix. 40). Custom, habit.

For when they had sown their grounds, their *maner* was, of all other corne to bring back with them out of the fieldes some beanes: for good luck sake. Holland's *Pliny*, XVIII. 12.

Manner, in a (1 Sam. xxi. 5). In some sort.

Nay, it is *in a manner* done already.
Shakespeare, *K. John*, v. 7.

Manner, on this (Gen. xxxii. 19). In this way.

Manner, with the (Num. v. 13). The meaning of this phrase will appear from the following extract:

Mainour, alias *Manour*, alias *Meinour*, From the French *Manier, i. manu tractare:* In a legal sense, denotes the thing that a Thief taketh away, or stealeth. As to be taken with the *Mainour, Pl. Cor.* fol. 179, is to be taken with the thing stollen about him: And again, fol. 194, it was presented, That a Thief was delivered to the Sheriff or Viscount, together with the *Mainour*. Cowel's *Interpreter*, ed. 1701.

The manner of it is, I was taken *with the manner*.
Shakespeare, *Love's L. L.* I. 1.

O villain, thou stolest a cup of sack eighteen years ago, and wert taken *with the manner*. Id. 1 *Hen. IV.* II. 4.

'In the manner,' is used in the same way.

Prendre au faict flagrant. To take at it, or *in the manner;* to apprehend vpon the deed doing, or presently after. Cotgrave, *Fr. Dict.* s. v. *Flagrant*.

How like a sheep-biting rogue, taken *i' th' manner*,
And ready for the halter, dost thou look now!
Beaumont & Fletcher, *Rule a Wife and have a Wife*, v. 4.

Manpleaser, *sb.* (Eph. vi. 6; Col. iii. 22). For this word, which is the literal rendering of the Greek *ἀνθρωπ-*

ἀρεσκος, we are indebted to the translation of the Bible. It first occurs in Tyndale's version.

Now this Doeg being there at that time, what doeth he? Like a whisperer, or *manpleaser*, goeth to Saul the king, and told him how the priest had refreshed David in his journey, and had given unto him the sword of Goliath. Latimer, *Serm.* p. 486.

Mansions, *sb.* (John xiv. 2). Like the *mansiones* of the Vulgate, which our translators followed, this word is used in its primary meaning of 'dwelling places,' 'resting places' (Gk. μοναί); especially applied to halting places on a journey, or quarters for the night. Bearing this in mind the application of the word in the above passage becomes singularly appropriate. It was afterwards used for a dwelling house generally (whence Fr. *maison*, Sc. *manse*), and later for a building with some pretensions to magnificence, which latter is now the prominent idea of the word.

In his *Advertisement touching an Holy Warre* (Miscellany Works, p. 126, ed. Rawley, 1629) Bacon says,

And the Pyrates now being, haue a Receptacle, and *Mansion*, in Algiers.

And so in Shakespeare (*Tim. of Ath.* v. 2):

But say to Athens
Timon hath made his everlasting *mansion*
Upon the beached verge of the salt flood.

Manslayer, *sb.* (Num. xxxv. 6, 12; 1 Tim. i. 9). A good native word, superseded by 'homicide' of Latin descent.

And ȝe wolen do the desyris of ȝoure fadir. He was a *mansleere* fro the bigynnyng. Wiclif (1), *John* viii. 44.

In Wiclif's translation of Mark vi. 27 it denotes an executioner.

Many one (Ps. iii. 2, Pr. Bk.). Many a one: retained from Coverdale's version.

With him ther wente knyghtes *many oon*.
Chaucer, *Knight's Tale*, 2120.

And at the brondes end out ran anoon
As it were bloody dropes *many oon.*
Ibid. 234.

Mar, *v.t.* (Lev. xix. 27; Ruth iv. 6; Mark ii. 22). To spoil, waste; perhaps from A.-S. *myrran* or *amyrran*, to scatter, squander.

The whiles her lovely face
The flashing bloud with blushing did inflame,
And the strong passion *mard* her modest grace.
Spenser, *F. Q.* II. 9, § 43.

But if you be remember'd,
I did not bid you *mar* it to the time.
Shakespeare, *Tam. of Shrew*, IV. 3.

Marish, *sb.* (Ez. xlvii. 11). A marsh; Fr. *marais*, which is connected with E. *mere*, M. Lat. *mare*, and A.-S. *mersc*. It occurs in Chaucer in the form *marreys*, or *mareis* in some copies.

And sins sche dorst not tel it unto man,
Doun to a *marreys* faste by sche ran.
Wife of Bath's Tale, 6552.

Before the time of Augustus,

The wine Cæcubum was in best account; and the vines which yeelded it, grew to the poplars in the *marish* grounds within the tract of Amyclæ. Holland's *Pliny*, XIV. 6.

A fenne, or *marise*, a moore often drowned with water. Palus. Baret, *Alvearie*, s. v. *Fenne.*

Marvel, *sb.* (Ex. xxxiv. 10; 2 Cor. xi. 14). A wonder: Fr. *merveille*, It. *maraviglia*, which latter is easily seen to be the Lat. *mirabilia*, wonderful things.

And what *maruell* though the apostles thus did in their speche afore infidels. Sir T. More, *Works*, p. 159 *e*.

Marvel, *v.i.* (Mark v. 20). To wonder; from the preceding.

He so lightli turned from him and so highly conspired against him, that a man would *marueil* wherof y^e^ chaunge grew. Sir T. More, *Works*, p. 69 *g*.

Masterbuilder, *sb.* (1 Cor. iii. 10). An architect.

The rest is left to the holy wisedome and spirituall discretion of the *master-builders* and inferiour builders in Christes Church. Bacon, *Certaine Considerations touching the Church of England*, p. 10, ed. 1604.

Mastery, *sb.* (Ex. xxxii. 18). From the Lat. *magisterium*, the office of *magister* or master; hence generally, 'superiority.'

If a wif have *maistrie*, sche is contrarious to her housbond. Chaucer, *Tale of Melibeus.*

I my self haue seen them fight one with another for the *mastrie*. Holland's *Pliny*, VIII. 45.

For Hot, Cold, Moist, and Dry, four Champions fierce,
Strive here for *mastery*.

Milton, *Par. Lost*, II. 899.

See also the quotation under MIDS.

Matrix, *sb.* (Ex. xiii. 12, 15, xxxiv. 19, &c.).

The matrice, *matrix*, or place in the wombe where the childe is conceived. Minsheu.

Written *matrice* in Numb. iii. 12 in the ed. of 1611.

Maul, *sb.* (Prov. xxv. 18). Fr. *mail* from Lat. *malleus*, a mallet, mace, or heavy hammer. Maul is still used in Yorkshire to denote a wooden mallet. Pall-*Mall* is so called from being the place where a game of ball was played with mallets or maces.

With mightie *mall*
The monster mercilesse him made to fall.

Spenser, *F. Q.* I. 7, § 51.

Marsilius Ficinus puts melancholy amongst one of those five principal plagues of students: 'tis a common *maul* unto them all. Burton, *Anat. of Mel.* Pt. I. Sec. 2. Mem. 3. Subs. 15.

Vpon the French what Englishman not falls,
(By the strong bowmen beaten from their steeds)
With battle-axes, halberts, bills, and *maules*.
Drayton, *Battle of Agincourt*, 1523.

Maw, *sb.* (Deut. xviii. 3). The stomach; A.-S. *maga*.

Who kepte Jonas in the fisches *mawe*,
Til he was spouted up at Nineve?
Chaucer, *Man of Law's Tale*, 4906.

There thirstie Tantalus hong by the chin,
And Tityus fed a vulture on his *maw*.
Spenser, *F. Q.* I. 5, § 35.

Mean, *adj.* (Prov. xxii. 29; Is. ii. 9, v. 15, xxxi. 8; Acts xxi. 39; Rom. xii. 16 *m*). This word was originally used in the sense of 'common, lowly,' without the idea of baseness which now attaches to it, and which has probably arisen from a confusion of two A.-S. words *gemæne*, 'common,' (G. *gemein*), and *mǽne*, 'false,' from *mán*, 'sin,' which appears in the G. *Meineid* = A.-S. *mán-áð*, 'perjury.'

It might please the king's grace now being to accept into his favour a *mean* man, of a simple degree and birth, not born to any possessions. Latimer, *Serm.* p. 4.

Well, come, my Kate; we will unto your father's,
Even in these honest *mean* habiliments;
Our purses shall be proud, our garments poor.
Shakespeare, *Tam. of the Shrew*, IV. 3.

Measure, *sb.* The phrases 'above measure' (2 Cor. xi. 23), and 'beyond measure' (Gal. i. 13), in the sense of 'excessively,' are imitations of the Latin *supra modum*. Sir T. Overbury, in his character of the 'Jesuit,' says:

His order is full of irregularitie and disobedience: ambitious *above* all *measure*.

Meat, *sb.* (Gen. i. 29, 30; Deut. xx. 20). In the general sense of 'food;' compare A.-S. *mete*, Dan. *mad*, in the same sense. In no passage of the A. V. has this word the

exclusive meaning of 'flesh,' to which it is restricted in modern usage. It denoted all kinds of victuals except bread and drink. Thus in Baret's *Alvearie:*

Meate, cates, whatsoeuer is eaten except bread and drinke. Opsonium.

The following passages from the same old dictionary illustrate phrases in the A. V. in which the word occurs:

To sit downe to *meate.* Accumbere epulis.

Broken *meates.* Fragmenta.

Indeed so far from *meat* being used to signify 'flesh' exclusively, it is remarkable that in the '*meat*-offering' there was nothing but flour and oil. The word rendered 'meat' in Ps. cxi. 5, is more correctly 'prey.'

'Is this not a great labour,' say they, 'to run from one town to another to get our *meat?*' Latimer, *Serm.* p. 376.

Meet, *adj.* (Ex. viii. 26; Heb. vi. 7, &c.). A.-S. *gemét,* fit, proper. Of the clergymen who went so 'gallantly' in his time, Latimer says:

I hear say that some of them wear velvet shoes and velvet slippers. Such fellows are more *meet* to dance the morrice-dance than to be admitted to preach. I pray God amend such worldly fellows; for else they be not *meet* to be preachers! Latimer, *Rem.* p. 83.

Meetest, *sb.* (2 K. x. 3). Fittest.

This, he thought the *meetest* place that could be, to build the city which he had determined. North's Plutarch, *Alex.* p. 731.

Memorial, *sb.* (Esth. ix. 28; Ps. ix. 6). Memory.

How is it, that in making mention of those that be dead, we speake with reuerence and protest that we haue no meaning to disquiet their ghosts thereby, or to say ought preiudiciall to their good name and *memoriall?* Holland's *Pliny,* XXVIII. 2.

Merchantman, *sb.* (Gen. xxxvii. 28; Matt. xiii. 45). A merchant.

The craftsman, or *merchantman,* teacheth his prentice to lie,

and to utter his wares with lying and forswearing. Latimer, *Serm.* p. 500.

Mess, *sb.* (Gen. xliii. 34; 2 Sam. xi. 8). A dish of meat; derived from O. H. G. *mazo*, meat. Speaking of the marriage of Lionel Duke of Clarence with the daughter of the duke of Milan, Burton says;

He was welcomed with such incredible magnificence, that a kings purse was scarse able to bear it; for besides many rich presents of horses, arms, plate, mony, jewels, &c. he made one dinner for him and his company, in which were thirty-two *messes*, and as much provision left,...as would serve ten thousand men. *Anat. of Mel.* Pt. 3. Sec. 2. Mem. 6. Subs. 5.

A *messe*, or dish of meate borne to the table. Ferculum. Baret, *Alvearie.*

Mete, *v. t.* (Ex. xvi. 18; Ps. lx. 6; Matt. vii. 2). To measure; from A.-S. *metan*, Goth. *mat;* compare Lat. *metiri*, Gr. μετρεῖν, which have a common origin in the Sansc. *mâ.* The earlier of Wiclif's versions of Matt. vii. 2 is, 'in what mesure ȝe *meten*, it shal be *meten* to ȝou.'

Their memory
Shall as a pattern or a measure live,
By which his grace must *mete* the lives of others.
Shakespeare, 2 *Hen. IV.* IV. 4.

Meteyard, *sb.* (Lev. xix. 35). From A.-S. *met-geard*, a measuring rod.

Take thou the bill, give me thy *meteyard*, and spare not me. Shakespeare, *Tam. of the Shrew*, IV. 3.

Neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the *meteyard* brought in place, but he that vseth deceit. Translators' *Preface.*

Me thinketh, *v. imp.* (2 Sam. xviii. 27). The old form of methinks, 'it seems to me,' which is not unfrequent. The A.-S. *me þincð*, which it represents, corresponds with the G. *mich dünkt.*

Me thinketh God is the to guede. *Body and Soul*, 20.

Surely, *methinketh* it is a great benefit of God, to be a servant. Latimer, *Serm.* p. 351.

In A.-S. other pronouns were used with this impersonal verb; *þé þincð*, 'it seems to thee.' For 'him thought' see quotation from Sir T. More under RASE. In Chaucer the order of the words is changed:

> Than is it wisdom, as *thenketh me*,
> To maken vertu of necessite.
>
> *Knight's Tale*, 3043.

Middest, *sb.* (Deut. xxi. 8 *m*). Midst; in the edition of 1611.

The middle, or *middest* Medium. Baret, *Alvearie.*

The *middest* of summer. Aestas adulta. Id.

See quotation from North's Plutarch, under PROVE.

Middlemost, *adj.* (Ez. xlii. 5, 6). Nearest the middle.

Midland, *sb.* (2 Macc. viii. 35). The interior of a country. We still use the word as an adjective in speaking of the '*midland* counties.'

Mids, *sb.* (Ex. xiv. 16, xv. 19). The old form of 'midst' in the ed. of 1611.

But here lieth all the maistrie and cunning, as well in this as in all things else, namely, to cut even in the *mids*, and to hold the golden meane. Holland's Plutarch, *Morals*, p. 8, l. 46.

Might. The auxiliary *might* is used for *may* in Luke viii. 9; John v. 40. Thus in Gower (*Conf. Am.* II. p. 109) Phœbus is apostrophized as

> Thou, whiche art the daies eye
> Of love and *might* no counseil hide.

Mighty, *sb.* (1 Chr. xi. 12, 24). A mighty or valiant man.

Milch, *adj.* (Gen. xxxii. 15; 1 Sam. vi. 7, 10). Milk-giving.

> Then, at my farm,
> I have a hundred *milch*-kine to the pail.
>
> Shakespeare, *Tam. of the Shrew*, II. 1.

For feede them they will with greater affection, with more care and diligence, as loving them inwardly, and (as the proverbe saith) from their tender nailes, whereas *milch* nources and foster-mothers carie not so kinde a hart unto their nourcelings. Holland's Plutarch, *Morals*, p. 4, l. 23.

Mincing, *adj.* (Is. iii. 16). This word happily expresses the meaning of the original, the root of which signifies to trip, or to walk with short steps like children. It is apparently derived from the A.-S. *minsian* or Lat. *minuo*, to make small.

A *mincing* tripping pace, as the prophet doth note, argueth a proud and an unstable heart.

Sandys, *Serm.* p. 137.

Turn two *mincing* steps
Into a manly stride.

Shakespeare, *Mer. of Ven.* III. 4.

Mind, *v. i.* (Acts xx. 31). To intend, purpose.

The Lorde had alreadie entred his iourney, and shewed euen plainly by his countenaūce, that he was bounde towardes Hierusalem as one that purposely *mynded* to bee in the waie against the occasion of his death should come. Udal's Erasmus, *Luke*, fol. 89 *a*.

To *mind*, or purpose. In animo habere. Baret, *Alvearie*.

We do not come as *minding* to content you.

Shakespeare, *Mid. N.'s Dr.* v. 1.

Minded, *pp.* (Ruth i. 18; 2 Chr. xxiv. 4; Matt. i. 19). Inclined, determined; like the Greek φρονῶν.

I have been *minded* many times to have been a friar, namely when I was sore sick and distressed. Latimer, *Rem.* p. 332.

One *minded* like the weather, most unquietly.

Shakespeare, *K. Lear*, III. 1.

Minish, *v. t.* (Ex. v. 19; Ps. cvii. 39; Ps. xii. 1, Pr. Bk.). From Lat. *minuere*, to diminish, through the O. Fr. *menuiser*, which corresponds with the It. *minuzzare*. The compound *diminish* has now superseded it. In Chaucer we find *menuse* and *amenuse* in the same sense. Even in Wiclif's time *menuse* appears to have required explanation, either as a novelty or an archaism. The earlier version of John iii. 30, is;

It bihoueth him for to wexe, forsoth me to be *menusid*, or maad lesse.

Customable vsage of lyght wordes, dothe by lytle and lytle *mynishe* in the myndes both of the speakers and also of the hearers, the reuerence that is due to god. Erasmus, *On the Ten Commandments*, fol. 153*a*.

Minister, *sb.* Like the Lat. *minister*, this word had several shades of meaning, from that of a simple attendant or servant to that of an officer of state or of religion. In the A.V. the first of these only occurs, while in our present usage the last two only have remained. Thus in Ex. xxiv. 13; Josh. i. 1, Joshua is called Moses' *minister*, while in Ex. xxxiii. 11; Num. xi. 28, the same Hebrew word is rendered *servant*, and in 2 K. iv. 43, *servitor*. In 1 K. x. 5, and 2 Chr. ix. 4, the same word occurs, and the rendering *ministers* suggests the modern idea of ministers of state. A similar confusion is likely to arise in Luke iv. 20, where 'minister' simply denotes the attendant in the synagogue who had the charge of the sacred books. The word appears to have been introduced into our language by means of the translations of the Bible.

Be thou consentynge to thin aduersarie soon, the whijle thou art in the way with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the *mynystre*, and thou be sente in to prisoun. Wiclif (1), *Matt.* v. 25.

The modir of him seith to the *mynystris*, what euere thing he schal seie to ȝou, do ȝe. Id. *John* ii. 5.

The eldeste (as I sayde) rulethe the familye. The wyfes bee *ministers* to theire husbandes, the children to theire parentes, and to bee shorte the yonger to theire elders. Sir T. More, *Utopia*, 62 *b*.

Minister, *v. t.* (2 Cor. ix. 10). To supply, furnish; like Lat. *ministrare*.

The people of the countrees there aboute hearyng of hys straight iustice & godly mynd, *ministered* to hym bothe vitailes & other necessaries. Hall, *Hen. V.* fol. 14 *b*.

Misdeem, *v.t.* (Matt. i. *c.*). To misjudge, or judge wrongly, from *mis-* and *déman*, to deem, judge; connected with *doom*, judgment, sentence, *doomsman*, *dempster* or *deemer*, a judge.

> That taketh well and scorneth nought,
> Ne it *misdeme* in hir thought,
> Through malicious intention.
>
> Chaucer, *House of Fame*, prol. 92.

> Yet, being matcht with plaine antiquitie,
> Ye will them all but fayned showes esteeme,
> Which carry colours faire, that feeble eies *misdeeme*.
>
> Spenser, *F. Q.* VI. prol. § 4.

Miserably, *adv.* (Matt. xxi. 41). Used with an active verb.

> The Kentishmen, by casting of fire, did cruellie burne Moll the brother of Cedwall king of the West Saxons, and twelue of his knightes with him: wherewith Cedwall being mooued to furie, did *miserablie* harrie and spoile all Kent, so that by the space of sixe yeere, there was no king in that countrey. Stow, *Annals*, p. 68.

Mislike, *v.t.* (*Trans. to the Reader*). To dislike, which is more commonly used.

> We have cause greatly to *mislike* of too poynts in your proceding there. *Leycester Correspondence*, p. 242.

> *Mislike* me not for my complexion,
> The shadow'd livery of the burnish'd sun.
>
> Shakespeare, *Mer. of Ven.* II. 1.

> If he *mislike*
> My speech and what is done, tell him he has
> Hipparchus, my enfranched bondman, whom
> He may at pleasure whip, or hang, or torture,
> As he shall like, to quit me.
>
> Id. *Ant. and Cl.* III. 13.

Mite, *sb.* (Mark xii. 42). A very small coin: Fr. *mite*, from Lat. *minutum*. In Suffolk it was used for a half-farthing.

> Thomas, that jape is not worth a *myte*.
>
> Chaucer, *Somnoures Tale*, 7543.

Myne hoste ye haue money for the purpose, see to this man at my cost and charge. That if ye shall bestowe any thyng aboue this summe that I haue deliuered you, ye for your parte shall not bee a loser of a *myte* by it. Udal's Erasmus, *Luke*, fol. 93 *a*.

Mock, *sb.* (Prov. xiv. 9). A taunt, jeer. 'To make a mock' is 'to mock.'

One Hyperbolus...of whō Thucydides maketh mention, as of a naughty wicked mā, whose tongue was a fit instrument to deliuer matter to all the comicall poets of that time, to powre out all their taunts and *mocks* against them. North's Plutarch, *Alcib.* p. 215.

Besides, it were a *mock*
Apt to be render'd, for some one to say
'Break up the senate till another time,
When Cæsar's wife shall meet with better dreams.'
Shakespeare, *Jul. Cæs.* II. 2.

Mock, *v. t.* (Judg. xvi. 10; Matt. ii. 16). To scorn, ridicule, and hence to delude; Fr. *moquer*, connected with the Gr. *μῶκος* and *μωκάομαι*.

He disdayning to bee *mocked* & deluded of his money, with his wyfe and family, fled into England. Hall, *Hen. IV.* fol. 17 *a*.

Sometime we see a cloud that's dragonish;
A vapour sometime like a bear or lion,
A tower'd citadel, a pendent rock,
A forked mountain, or blue promontory,
With trees upon 't, that nod unto the world,
And *mock* our eyes with air.
Shakespeare, *Ant. and Cl.* IV. 14.

Mocking, *sb.* (Ez. xxii. 4; Heb. xi. 36). Mockery.

They are worse fools to purchase *mocking* so.
Shakespeare, *Love's L. L.* V. 2.

It is a pretty *mocking* of the life.
Id. *Tim. of Ath.* I. 1.

Mockingstock, *sb.* (2 Macc. vii. 7). An object of scorn.

I would have you to consider well the causes wherefore they were cast away from God and were made a *mockingstock* unto the whole world. Latimer, *Rem.* p. 49.

To be a *mocking stocke* to one...Ludibrio esse alicui. Baret, *Alvearie*, s. v.

In Udal's Erasmus, *Luke*, fol. 181 *b*, we find 'talkyng stocke.'

Moe, *adj.* (Ex. i. 9; Num. xxii. 15, xxxii. 54; Deut. i. 11). In the edition of 1611, 'moe' is the comparative of 'many,' and is altered to 'more' in the later editions. It does not seem to have been used in the A.V. for the adverb.

> For elles had I dweld with Theseus
> I-fetered in his prisoun for evere *moo*.
> Chaucer, *Knight's Tale*, 1231.

> *Moe* things like men! Eat, Timon, and abhor them.
> Shakespeare, *Tim. of Ath.* IV. 3.

> Trust not the Physitian,
> His antidotes are poyson, and he slayes
> *Moe* then you rob.
> Ibid. (ed. 1623).

> *Bru.* Is he alone?
> *Luc.* No, sir, there are *moe* with him.
> Id. *Jul. Cæs.* II. 1.

Mollify, *v. t.* (Is. i. 6). From Lat. *mollifico*, to soften; an old medical term.

> All tumors and hard swellings, which had need to be *mollified*, are made soft and brought downe most effectually with goose grease, or the fat of a swan. Holland's *Pliny*, XXX. 12.

Molten, *pp.* (Ex. xxxii. 4; Job xxviii. 2; Mic. i. 4). The old strong form of the past participle of the verb 'to melt,' now almost obsolete. [See HOLPEN.] In Shakespeare (1 *Hen. IV.* v. 3), Falstaff says,

> I am as hot as *molten* lead and as heavy too.

Monarchy, *sb.* Sole rule. There is a curious usage of this word (as pointed out by Mr Booker), in the margin

of 2 K. xv. 1; where it is applied to the time that Jeroboam II. reigned alone, he having reigned several years in partnership with his father. The marginal note appears to have been added about the end of the 17th cent., and it is not impossible that the meaning here given to 'monarchy' may have been derived from the employment of the word in the controversies of the period on the subject of the Trinity, in which it was applied to the sole rule or supremacy of God. Dionysius, bishop of Rome, says Bishop Bull, "after he had refuted the doctrine of Sabellius, thus proceeds to discourse against the contrary heresy of those 'who divide and cut asunder, and overthrow the most sacred doctrine of the church of God, parting the *monarchy* into three certain powers and hypostases, separated from each other, and consequently into three Deities'" (Bull's *Works*, II. 2, ed. Burton). Waterland was censured by Clarke for translating the word *μοναρχία* in another passage of Dionysius, not by 'monarchy' but by 'unity,' and defended himself by saying that "*μοναρχία*, in this subject, sometimes signifies, not *monarchy*, but unity of *headship*, or *principle*, *source*, or *fountain*, as in Athanasius" (*Works*, IV. 92 *n*, ed. Van Mildert). It will be easily seen how the sense of 'sole rule' became attached to the word as in the marginal note in question.

Moneth, *sb.* (Ex. xvi. 1). The old form of 'month' in the edition of 1611; A.-S. *mónáð*.

I doe hold it, in the royall ordering of gardens, there ought to be gardens, for all the *moneths* in the yeare. Bacon, *Ess.* XLVI. p. 186.

Monition, *sb.* (Ordering of Priests). Admonition, warning: Lat. *monitio*.

Monition: *f.* A *monition*, admonition, monishment; an advertisement, information, warning, summons. Cotgrave, *Fr. Dict.*

Monster, *sb.* (Ps. lxxi. 6, Pr. Bk.). A wonder, marvel; Lat. *monstrum*.

'Allas!' quod sche, 'that ever this schulde happe!
For wend I never by possibilite,
That such a *monstre* or merveyl mighte be;
It is agayns the proces of nature.'

Chaucer, *Franklin's Tale*, 11656.

For certes Nature had soch lest,
To make that faire, that truly she
Was her chiefe patron of beaute,
And chiefe ensample of all her werke
And *monster*.

Id. *Book of the Duchess*, 912.

More, *adj.* (Num. xxxiii. 54; Acts xix. 32, xxvii. 12). Greater.

As though...children could not play but w^t^ their kyndred, wit[h] whom for the *more* part they agree much worse then wyth straungers. Sir T. More, *Rich. III.*, *Works*, p. 50 *d*.

Of these woordes the Apostles conceiue a good hope, the *more* parte of whom had leaft altogether whatsoeuer it was that thei wer owners of tofore. Udal's Erasmus, *Luke*, fol. 138 *a*.

And for any longer stay to haue brought a *more* quantity (which I heare hath bin often obiected) whosoeuer had seene or prooued the fury of that riuer after it began to arise...would perchance haue turned somewhat sooner than we did. Ralegh, *Guiana*, p. 59.

O take his mother's thanks, a widow's thanks,
Till your strong hand shall help to give him strength
To make a *more* requital to your love!

Shakespeare, *K. John*, II. 1.

A man cannot tell, whether Apelles, or Albert Durer, were the *more* trifler: whereof the one would make a personage by geometricall proportions: the other, by taking the best parts out of divers faces, to make one excellent. Bacon, *Ess.* XLIII. p. 177.

Morian, *sb.* (Ps. lxviii. 31, lxxxvii. 4, Pr. Bk.). 'The *Morians*' land,' is in the Heb. *Cush*, which is rendered 'Ethiopia' in the Auth. Version. 'Morian' is used by old writers for 'moor, blackamoor:' thus in a procession in the year 1557, there were

A elevant with the castyll, and the sauden and yonge *morens* with targattes and darttes, and the lord and the lade of the Maye. Machyn's *Diary*, p. 137.

> First the golden Tunne,
> Borne by that monstrous *murrian* black-a-moore.
> Munday, *John à Kent*, p. 17 (Shakespeare Soc. ed.).

> In vain 'gainst him did hell oppose her might,
> In vain the Turks and *Morians* armed be*.
> Fairfax, *Tasso*, I. 1.

Morrow, *sb.* (Josh. v. 11). Morning.

> The busy larke, messager of daye,
> Salueth in hire song the *morwe* gray.
> Chaucer, *Knight's Tale*, 1494.

Hence 'a-morwe' is 'next morning.'

> And thus they ben departed til *a-morwe*
> When ech of hem had leyd his feith to borwe.
> Ibid. 1622.

> But by the cause that they schuln arise
> Erly *a-morwe* for to see that fight,
> Unto their rest wente they at night.
> Ibid. 2491.

On the morrow' is used in the same way:

> And *on the morwe* whan the day gan spryng,
> Of hors and hernoys noyse and clateryng
> Ther was in the oostes al aboute.
> Ibid. 2493.

Mortify, *v. t.* (Rom. viii. 13; Col. iii. 5). From Lat. *mortifico*, to kill, put to death, in a metaphorical sense. Of the 'stubborn Turks of ire,' says Latimer,

> This second card will not only that they should be *mortified* in you, but that you yourselves shall cause them to be likewise *mortified* in your neighbour. *Serm.* p. 17.

* This passage is quoted from Knight's edition. In Capell's copy of the original of 1600 the whole stanza in which it occurs is replaced by another which is pasted over it.

And again, speaking of Bilney,

I cannot but wonder, if a man living so mercifully, so charitably, so patiently, so continently, so studiously and virtuously, and killing his old Adam (that is to say, *mortifying* his evil affections and blind notions of his heart so diligently) should die an evil death. · *Rem.* p. 331.

The literal sense of the word is obvious in the following passage from Shakespeare (*Hen. V.* I. 1);

> The breath no sooner left his father's body,
> But that his wildness, *mortified* in him,
> Seem'd to die too.

Christ was *mortified* and killed in dede as touchynge to his fleshe: but was quickened in spir[i]te. Erasmus, *On the Creed*, Eng. tr. fol. 81 *a*.

Mote, *sb.* (Matt. vii. 3, 4, 5; Luke vi. 41, 42). A.-S. *mot*, a small particle, like those which are brought to light by a ray of sunshine.

> For many a *mote* shall be sene,
> That woll nought cleve elles there.
> Gower, *Conf. Am.* I. p. 179.

> Like *motes* and shadows see them move awhile.
> Shakespeare, *Per.* IV. 4.

> A *mote* it is, to trouble the mind's eye.
> Id. *Ham.* I. 1.

The proverb in the gospels is thus rendered by Chaucer;

> He can wel in myn eye see a stalke,
> But in his owne he can nought seen a balke.
> *Reeve's Prol.* 3918, 9.

Motion, *v. t.* To move.

In some Common-weales it was made a capitall crime, once to *motion* the making of a new Law for the abrogating of an old, though the same were most pernicious. *The Translators to the Reader.*

Motion, *sb.* Order, direction.

As that person mentioned by *Esay*, to whom when a sealed booke was deliuered, with this *motion, Reade this, I pray thee*, hee was faine to make this answere, *I cannot, for it is sealed. The Translators to the Reader.*

Motioner, *sb.* A promoter.

That no man would lift vp the heele, no, nor dogge mooue his tongue against the *motioners* of them. *The Translators to the Reader.*

Moteur: m. A mouer, stirrer; persuader, prouoker; a *motioner*. Cotgrave, *Fr. Dict.*

A *motioner*, one that pricketh, or moueth forward. Instigâtor. Baret, *Alvearie.*

Motions, *sb.* (Rom. vii. 5). Emotions, impulses.

I withstand these ill *motions*, I follow the ensample of that godly young man, Joseph. Latimer, *Rem.* p. 8.

He that standeth at a stay, when others rise, can hardly avoid *motions* of envy. Bacon, *Ess.* XIV. p. 52.

Mount, *sb.* (Jer. vi. 6, xxxii. 24, xxxiii. 4; Ez. iv. 2, xxi. 22). An embankment or mound of earth; A.-S. *munt*, from Fr. *mont*, Lat. *mons*.

And Alexander did honour his funerals: for all the army in their armour did cast vp a *mount* of earth fashioned like a tombe. North's Plutarch, *Alex.* p. 748.

Mouths, *sb.* (Ps. xxxv. 15, Pr. Bk.) 'Making mouths' is a corruption of 'making mows,' *i.e.* grimaces indicating contempt. The original reading 'mowes' or 'mows' retained its place in the Prayer Book at least as late as 1687.

To make a *moe* like an ape. Distorquere os. Baret, *Alvearie*, s. v.

Grimasseur: *m.* A maker of *mouthes*, or faces. Cotgrave, *Fr. Dict.*

The two expressions were in use at the same time.

It is not very strange; for mine uncle is king of Denmark, and those that would *make mows* at him while my father lived, give twenty, forty, fifty, an hundred ducats a-piece for his picture in little. Shakespeare, *Ham.* II. 2.

> Witness this army of such mass and charge
> Led by a delicate and tender prince,
> Whose spirit with divine ambition puff'd
> *Makes mouths* at the invisible event.
>
> Ibid. IV. 4.

In the former passage 'mowes' is the reading of the folios, and 'mouths' or 'mouthes' that of all the quartos except the first which has 'moes.'

Move, *v. t.* (Deut. xxiii. 25; Job ii. 3). To stir, excite.

The fifte maner of contricioun, that *moeveth* a man therto, is the remembraunce of the passioun that oure Lord Jhesu Crist suffred for us and for oure synnes. Chaucer, *Parson's Tale.*

Were it that the Duke of Gloucester hadde of olde foreminded this conclusion, or was nowe at erste thereunto *moued.* Sir T. More, *Rich. III.*; *Works*, p. 38 *b*.

For indeed, every sect of them [heretics], hath a divers posture, or cringe by themselves, which cannot but *move* derision, in worldlings, and depraved politickes, who are apt to contemne holy things. Bacon, *Ess.* III. p. 9.

Mows. See MOUTHS.

Much, *adj.* (Num. xx. 20). Used of numbers in the sense of 'great,' as 'more' is used for 'greater.' Connected with A.-S. *mycel* (comp. *wench* with A.-S. *wencle*), and the Sc. *muckle.* The same root is found in G. *macht*, E. *might*, Gk. *μέγ-as*, Lat. *mag-nus*, and Sans. *maha*, which appears in the title *maharajah*, or 'great king.'

These lordes had *much* people folowyng them. Hall, *Hen. IV.* fol. 13 *b*.

You well know
That, three years since, to our *much* grief, we lost
Our duchess.

Massinger, *Gt. Duke of Flor.* I. 2.

Much, *adv.* (Phil. 8). Very, greatly.

The father had not yet the vse of his toungue, although it was now *muche* necessarie for him to saie his mynde. Udal's Erasmus, *Luke*, fol. 14*a*.

Bear with me, good boy, I am *much* forgetful.

Shakespeare, *Jul. Cæs.* IV. 3.

And now my sight fails, and my brain is giddy;
O me! come near me, now I am *much* ill.

Id. 2 *Hen. IV.* IV. 4.

I am *much* ambitious (though I shall
Appear but as a foil to set her off)
To be by her instructed, and supplied
In what I am defective.

Massinger, *Gt. Duke of Flor.* III. 1.

Muffler, *sb.* (Is. iii. 19). A wrapper or covering for the neck and lower part of the face, as the kerchief was for the head. "It would oppress the reader by citing authorities to prove that the muffler was a contrivance of various kinds to conceal a part of the face, and that even a *mask* was occasionally so denominated. From an examination of several ancient prints and paintings, it appears that when the muffler was made of linen it only covered the lower part of the face" (Douce, *Illustr. of Shakespeare*, I. 75). The hat, muffler and kerchief completed Falstaff's disguise.

A kerchiefe, or like thing that men and women vsed to weare about their necke & cheekes, it may be vsed for a *muffler*. Focale. Baret, *Alvearie*, s. v.

He might put on a hat, a *muffler* and a kerchief, and so escape. Shakespeare, *Merry Wives*, IV. 2.

Cache-museau. A kind of flawne; or, as Cassemuseau; also, a *muffler*, or maske, for the face. Cotgrave, *Fr. Dict.*

Multiply upon. This phrase occurs in the Collect for the 4th Sunday after Trinity, 'Increase and *multiply upon* us thy mercy,' and is illustrated by the following passage from Bacon (*Ess.* xxxix. p. 164):

The great *multiplication* of vertues *upon* humane nature, resteth upon societies well ordained, and disciplined.

The phrase 'multiply on' occurs in Chaucer (*C. T.* 15100, *The Prioress's Tale*):

Pray eek for us, we synful folk unstable,
That of his mercy God so merciable
On us of his grete mercy *multiplie*,
For reverence of his modir Marie.

Munition, *sb.* (Is. xxix. 7, xxxiii. 16; Nah. ii. 1; 1 Macc. xiv. 10; Dan. xi. 15, 38, 39 *m*). From Lat. *munitio*, a fortress, means of defence, which is the substantive formed from the verb *munire*, to furnish, equip, fortify.

A *munition*, or fortification, a fort, or strong hold. Munitio. Baret, *Alvearie*, s. v. *Forte*.

There, finding but a few to defend, whom they discomfited in the turning of a hand, they brake into the rampier and *munitions*, without conflict or skirmish. Holland's *Livy*, p. 137.

The modern *ammunition* has the same origin, but is applied in a more restricted sense to means of defence of a special kind. The Hebrew words translated by 'munition,' are elsewhere rendered 'stronghold' (Jud. vi. 2), 'castle' (1 Chr. xi. 7), 'hold' (1 Chr. xii. 8, 16), 'fort' (Ez. xxxiii. 27), and 'fortress' (2 Sam. xxii. 2). The verb 'munite' is found in Bacon (Ess. III. p. 12);

Men must beware, that in the procuring, or *muniting*, of religious unity, they doe not dissolve and deface the lawes of charity, and of humane society.

Munition for 'ammunition' occurs in Hall (*Hen. IV.* fol. 18 *a*):

King Henry forgat not his enterprise into Wales, but made prouision for menne, *municions* and artyllary mete and conuenient for so great a businesse.

Mured, lit. 'walled up,' from Lat. *murus*, a wall, occurs in Josh. x. *c.* Gold and silver in vessels, &c. were discovered '*mured* up in walls, vaults, and other secret places' (*State Papers*, quoted by Froude, III. 434, 3rd ed.). The word is now superseded by *immured*.

> At last when as he found his force to shrincke,
> And rage to quaile, he tooke a muzzell strong
> Of surest yron, made with many a lincke;
> Therewith he *mured* vp his mouth along,
> And therein shut vp his blasphemous tong.
> Spenser, *F. Q.* VI. 12, § 34.

Shakespeare (2 *Hen. IV.* IV. 4) has the substantive *mure;*

> The incessant care and labour of his mind
> Hath wrought the *mure* that should confine it in,
> So thin that life looks through and will break out.

Murrain, *sb.* (Ex. ix. 3; Ps. lxxviii. 50 *m.*). Apparently from A.-S. *amyrran*, to mar, destroy, and connected with Gk. *μαραίνω*, Lat. *marcere*, and so again with *mori* and Sansc. *mri*. A peculiar disease among cattle, caused by a hot dry season, which produces an inflammatiou of the blood.

Murrein among cattell, pestilence among men, great death, or destruction. Lues...Tabifica lues...λοιμός. Baret, *Alvearie*, s. v.

In the following passage of Spenser (*F. Q.* III. 3, § 40) it is used of a disease which attacks men;

> For heauen it selfe shall their successe enüy,
> And them with plagues and *murrins* pestilent
> Consume, till all their warlike puissaunce be spent.

Shakespeare uses it as an adjective in the form 'murrion';

> The fold stands empty in the drowned field,
> And crows are fatted with the *murrion* flock.
> *Mid. N.'s Dr.* II. 2.

Muse, *v.i.* (Ps. xxxix. 3, cxliii. 5; Luke iii. 15). To meditate, reflect: Fr. *muser*, It. *musare*. The etymology

of the word beyond this is not certain. Skinner connects it with the Gk. *μύζω*, an imitative word, signifying to 'murmur, to moan,' and in support of this there is the analogy of the Hebrew word of which 'musing' is the rendering in Ps. xxxix. 3, the root of which originally signifies 'to moan,' and is rendered 'mourn' in Is. xvi. 7, xxxviii. 14; Jer. xlviii. 31, and 'mutter' Is. lix. 3. Others derive it from *musa*, but without reason.

> Whan they upon the reson *musen*,
> Horestes alle they excusen.
>
> Gower, *Conf. Am.* I. 352.

For then thought he, that whyle men *mused* what the matter meant...it were best hastely to pursue his purpose. Hall, *Ed. V.* fol. 17 *b*.

> Rather *muse* than ask why I entreat you.
>
> Shakespeare, *All's Well*, II. 5.

In Shakespeare it occurs simply in the sense of 'to wonder.'

> I *muse* your majesty doth seem so cold,
> When such profound respects do pull you on.
>
> Id. *K. John*, III. 1.

> I *muse* my mother
> Does not approve me further.
>
> Id. *Cor.* III. 2.

Muted, *pp.* (Tob. ii. 10). From Fr. *mutir*, the meaning of which is sufficiently evident. The word is still used of a natural action of birds, and occurs in the following prescription of Pliny (xxx. 12, Holland's trans.);

> Also the dung of cocke or henne (that which looketh reddish especially) tempered with vineger & laid to a fellon, healeth it: but the said dung ought to be fresh and newly *meuted*.

N.

Napkin, *sb.* (Luke xix. 20; John xi. 44, xx. 7). A handkerchief, literally a little cloth: from It. *nappa*, a table-cloth; *napkin* being a diminutive.

And they would go and kiss dead Cæsar's wounds—
And dip their *napkins* in his sacred blood.
Shakespeare, *Jul. Cæs.* III. 2.

Here, Hamlet, take my *napkin*, rub thy brows.
Id. *Ham.* V. 2.

Nard, *sb.* (Mark xiv. 3 *m.*). An aromatic plant; Lat. *nardus*, Heb. *nêrd*. [See SPIKENARD.]

The good, sincere, and true *nard* is known by the lightnes, red colour, sweet smell, and the taste especially. Holland's *Pliny*, XII. 12.

Naught, *adj.* (2 K. ii. 19; Prov. xx. 14). From A.-S. *náht*, 'worthless, bad,' which is said to be a contraction of *ne áht*, so that it is etymologically the same with *nought;* in fact in Coverdale's *Prologe* to his Bible, 'naught' is used for 'nought.'

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almightye power of god in creatynge all of *naught*, his infinite wysdome in ordryng the same.

And again;

He that can do better then another, shulde not *set* him *at naught* y^t^ vnderstondeth lesse.

And they whose works be *naught*, dare not come to this light. Latimer, *Rem.* p. 303.

But John's disciples did *naught*, in that they envied Christ. Id. p. 70.

In respect of itself, it is a good life; but in respect that it is a shepherd's life, it is *naught*. Shakespeare, *As You Like It*, III. 2.

Naughtiness, *sb.* (1 Sam. xvii. 28; Prov. xi. 6; Jam. i. 21). Wickedness. Latimer says of evil spirits;

They be amongst us, and about us, to let us of good things, and to move us to *naughtiness*. *Serm.* p. 493.

The inestimable wisdom of God, which can use our *naughtiness* to the manifestation of his unspeakable goodness. *Rem.* p. 326.

Naughty, *adj.* (Prov. vi. 12). Bad, wicked; from the same root as the preceding. In modern usage it is almost confined to the nursery, but in its original sense it is frequent in old writers.

It is, a *naughty* fellow, a seditious fellow; he maketh trouble and rebellion in the realm; he lacketh discretion. Latimer, *Serm.* p. 240.

So shines a good deed in a *naughty* world.
Shakespeare, *Mer. of Ven.* v. 1.

Necromancer, *sb.* (Deut. xviii. 11). One who raises the dead for the purpose of divination: Gk. *νεκρόμαντις*, and in the LXX. *νεκυόμαντις*, whence the Old Fr. *necyomance*, necromancy. We probably had the word through the Italian *negromanzia*, for it was at first written *nygromancer* and *negromancer*, as in the following passages from Sir T. More:

Nor they that gone on pilgrimage do nothinge like to those *nygromancers*, to whome ye resemble them that put theyr confydence in the roundell and cercle on the grounde. *Works*, p. 121 *c*.

As *negromāçers* put their trust in their cercles, within which thei thinke them self sure against all y^e^ deuils in hel. Ibid. p. 120 *b*.

Needs, in the phrases 'must *needs*' (Gen. xvii. 13), 'will *needs*' (Gen. xix. 9), 'would *needs*' (Gen. xxxi. 30), is the genitive used adverbially, as in A.-S. *neádes*, of necessity.

A man moot *needes* love maugre his heed.
Chaucer, *Knight's Tale*, 1171.

Or if my destyne be schapid so,
That I schal *needes* have on of hem two,
So send me him that most desireth me.
Ibid. 2326.

These must *needs* be worse at the latter end than at the beginning. Tyndale, *Doctr. Tr.* p. 53.

It is a hard pilgrimage, an uneasy way to walk: but we must *needs* go it; there is no remedy. Latimer, *Serm.* p. 490.

Neesing, *sb.* (Job xli. 18). 'Neese,' which formerly occurred in 2 K. iv. 35, and '*neesing*,' are the old forms of '*sneeze*' and '*sneezing*;' from A.-S. *niesan*, G. *niesen*. Other analogous instances are 'knap' and 'snap,' 'top' and 'stop,' 'lightly' and 'slightly;' and an example of the opposite is found in 'quinsy' and 'squinancy.' Like the Heb. *'ăṭîshâh*, of which it is a translation, *neesing* is probably an imitative word. The verb occurs in Shakespeare (*Mid. N.'s Dr.* II. 1):

> And waxen in their mirth to *neeze* and swear
> A merrier hour was never wasted there.

Wiclif has the curious form 'fnesynge' in Job xli. 18.

Neighbour, *adj.* (Jer. xlix. 18, l. 40). Neighbouring.

> I have heard, and grieved,
> How cursed Athens, mindless of thy worth,
> Forgetting thy great deeds, when *neighbour* states,
> But for thy sword and fortune, trod upon them.
> Shakespeare, *Tim. of Ath.* IV. 3.

The strength of a veteran armie, (though it be a chargeable businesse) alwaies on foot, is that which commonly giveth the law; or at least the reputation amongst all *neighbour* states. Bacon, *Ess.* XXIX. p. 128.

Neither, *conj.* (2 Sam. xiv. 7). The passage in which this word occurs is an instance of the use of the double negative which was common in old English; 'shall *not* leave *neither* name *nor* remainder.' Thus in Chaucer's *Tale of Melibeus;*

> Bywreye *nought* youre counseil to *no* persone.

The husbandman can*not* command, *neither* the nature of the earth, *nor* the seasons of the weather: no more can the physition the constitution of the patiente, nor the varietye of accidentes. Bacon, *Adv. of L.* II. 22, § 3.

Neither—neither (Gen. xxi. 26; Matt. xii. 32).

And whatsoeuer had bene done by the Kings Maiesties authoritie, that woulde by right haue remayned for euer, and so taken in law, that the contrarie partie, *neyther* could by iustice, *neither* would by boldenesse, haue enterprised the breake thereof. Sir J. Cheke, *Hurt of Sedition*, sig. I. ij. recto.

Nephew, *sb.* (Judg. xii. 14; Job xviii. 19; Is. xiv. 22; 1 Tim. v. 4). A grandson, from Lat. *nepos*, through It. *nepote*, and Fr. *neveu*. In Gen. xxi. 23, the same Hebrew word, which in Isaiah and Job is rendered 'nephew,' is translated '*son's son*.' The usage of the word in this sense is common in old English.

> For in my dreme it is warned me
> How that my *nevewe* shall my bane be.
> Chaucer, *Legend of Good Women*, 2656.

So the grandfather's offence redowndyd unto the *nephews*. Pol. Verg. II. 154.

God saith, as neither they, so neither their sons after them, nor their sonnes sons, their sonnes *nephewes* shall escape. Andrewes, *On the Second Commandment*, p. 287, ed. 1642.

> You'll have your *nephews* neigh to you.
> Shakespeare, *Oth.* I. 1.

C. Crispinus Helarus a gentleman of Fesulæ, came with solemne pompe into the Capitoll, attended vpon with his nine children, seuen sons and two daughters; with 27 *nephewes* the sonnes of his children, and 29 *nephewes* more, once remoued, who were his sons *nephewes*, and twelue *neeces* besides that were his childrens daughters, and with all these solemnly sacrificed. Holland's *Pliny*, VII. 13.

The Emperor Augustus among other singularities that he had by himselfe during his life, saw ere he died the *nephew* of his *neece*, that is to say his progenie to the fourth degree of lineall descent. Holland's *Pliny*, VII. 13.

In the same way *neece* is used in Wiclif for granddaughter, Gen. xxxi. 43; Lev. xviii. 10; and this usage prevailed in the beginning of the 17th century.

Nether, *adj.* (Ex. xix. 17; Deut. xxiv. 6). Lower; A.-S. *nyðera*, or *neoðra*.

That thou art my son, I have partly thy mother's word, partly my own opinion, but chiefly a villanous trick of thine eye and a foolish hanging of thy *nether* lip, that doth warrant me. Shakespeare, 1 *Hen. IV.* II. 4.

Nethermost, *adj.* (1 K. vi. 6). The superlative of *nether;* A.-S. *niðemesta,* lowest.

Vnto that shee had already, he added the prouinces of Phoenicia, those of the *nethermost* Syria, the Ile of Cyprus, and a great part of Cilicia. North's Plutarch, *Anton.* p. 985.

'Nethermore' is also found.

Thou haste delyuered my soule from the *nether more* hell. Erasmus, *On the Creed,* Eng. tr. fol. 80 *b.*

Never a, as in the phrases '*never a* word' (Matt. xxvii. 14), '*never a* woman' (Judg. xiv. 3), '*never a* son' (2 Chr. xxi. 17), still exists in the provincial 'narry,' as it is given by Halliwell, which is simply 'ne'er a.' It is a common Americanism.

The selfe same night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare againe vnto him in the selfe same shape & forme, and so vanished away, and said *never a* word. North's Plutarch, *Brutus,* p. 1075.

Never so (Ps. lviii. 5).

No, these be so lost, as they themselves grant, that though they seek them *never so* diligently, yet they shall not find them. Latimer, *Serm.* p. 51.

Newfangled, *pp.* (Pref. to Pr. Bk.). New fashioned, and also, desirous of novelty. The etymology is doubtful, perhaps connected with *fing-ere.* Shakespeare uses the word *fangled* alone (*Cymb.* v. 4), in the sense of fashioned:

> O rare one!
> Be not, as is our *fangled* world, a garment
> Nobler than that it covers.

'Newfangled' is of frequent occurrence, and not yet altogether obsolete:

> So *newefangel* be thei of her mete,
> And loven non leveres of propre kinde.
> Chaucer, *Squire's Tale*, 10932.

For the frute of stryfe among the herers and persecucyon of the precher can not lyghtly growe amonge crysten men, but by the prechynge of some straunge neweltyes, and bryngynge vp of some *new fangell* heresyes, to the infeccyon of our olde fayth. Sir T. More, *Dial.* f. 39 *a*.

> At Christmas I no more desire a rose,
> Than wish a snow in May's *new-fangled* mirth.
> Shakespeare, *Love's L. L.* I. 1.

Newfanglenes (Translators' Pref.), or **Newfangledness**, *sb.* (Pref. to Pr. Bk.). Novelty; as in Chaucer (*Squire's Tale*, 10924);

> Men loven of kynde *newefangilnesse.*

> In a greene gowne he clothed was full faire,
> Which vnderneath did hide his filthinesse,
> And in his hand a burning hart he bare,
> Full of vaine follies, and *new fanglenesse.*
> Spenser, *F. Q.* I. 4, § 25.

News, *sb.* (1 Pet. i. *c*). 'No news,' in the sense of 'no new thing,' or 'novelty.' So in Burton's *Anat. of Mel., Democritus to the reader*, p. 43;

> At the battle of Cannas, 70000 men were slain, as Polybius records, and as many at Battle Abbye with us; and 'tis *no news* to fight from sun to sun, as they did, as Constantine and Licinius, &c.

Nigh, *adj.* (Lev. xxi. 3, xxv. 49; 2 Sam. xi. 20). Near; A.-S. *nih*, or *neah*, of which *near* is the comparative form.

> But was not this *nigh* shore?
> Shakespeare, *Temp.* I. 2.

It is a common provincialism in Suffolk.

Nocturn, *sb.* (2nd Pref. to Pr. Bk.).

Matins were divided into two parts, which were originally distinct offices and hours; namely, the *nocturn*, and matin lauds... In later times...the nocturnal service was joined in practice to the matin lauds, and both were repeated at the same time early in the morning. Hence the united office obtained the name of matins; and afterwards this name was applied more especially to the *nocturns*, while the ancient matins were distinguished by the name of lauds. Palmer, *Origines Liturgicæ*, I. 202, 203 (ed. 1832).

Noise, *v.t.* (Josh. vi. 27). To 'noise abroad,' is to report, spread a rumour, proclaim.

> My office is
> To *noise abroad* that Harry Monmouth fell
> Under the wrath of noble Hotspur's sword.
> Shakespeare, 2 *Hen. IV.* induc.

Noisome, *adj.* (Ps. xci. 3; Ez. xiv. 15, 21). Hurtful, noxious, injurious; from Lat. *nocere*, to hurt, through Fr. *nuir* (whence *nuisance*), and O. E. *noy*, to annoy. The termination is A.-S. *-sum*, G. *-sam*. Latimer describes Bilney as '*noisome* wittingly to no man' (*Rem.* p. 330).

> I will go root away
> The *noisome* weeds, which without profit suck
> The soil's fertility from wholesome flowers.
> Shakespeare, *Rich. II.* III. 4.

A second defect or imperfection there is also incident to corn, which hath some neer resemblance to the otes aforesaid; namely, when the graine being formed and newly come to the iust proportion of bignesse (howbeit, not full and ripe) before that it is firm and hard, is smitten with a *noisome* blast, and so, like an abortiue fruit, decaieth and windereth away within the eare in such sort, as there is no substance left therein, but appeareth void and emptie. Holland's *Pliny*, XVIII. 17.

Chaucer (*House of Fame*, II. 66), uses *noyous* in the same sense;

> And said twice, Saint Mary,
> Thou art a *noyous* thing to cary.

No—nor (Deut. xiv. 27).

No not (Gal. ii. 5). A strong form of negation.

Wherin verayly he signified hymself to be the foundaciō of y^e^ churche, against whom *no not* the gates of helle are hable to preuaill. Udal's Erasmus, *Luke*, fol. 180 *b*.

None. Used for 'no' in the phrase 'of none effect' (Matt. xv. 6; Mark vii. 13, &c.).

> They hadde *none* ordre nor no stedfastnes,
> Tyll rethoricians founde justyce doubtles,
> Ordeynyng kynges, of ryght hye dygnite,
> Of all comyns to have the soverainte.
> Hawes, *Pastime of Pleasure*, cap. x.

Not, *adv.* (1 Thess. iv. 8). Not only.

> And that *not* in the presence
> Of dreaded justice, but on the ministers
> That do distribute it.
> Shakespeare, *Cor.* III. 3.

> You may salve so,
> *Not* what is dangerous present, but the loss
> Of what is past.
> Ibid. III. 2.

Not—nor (Deut. xii. 32).

How he ordered or misordered himself in judgment, I can*not* tell, *nor* will I meddle withal.

Latimer, *Rem.* p. 330.

> O horror, horror, horror! Tongue nor heart
> Can*not* conceive *nor* name thee!
> Shakespeare, *Macb.* II. 3.

Not—nor—neither (Luke xiv. 12; John i. 25).

Notable, *adj.* Worthy of note or mention, from Lat. *nota*, a mark or brand, used with four modifications of this

meaning: Dan. viii. 5, 8, 'conspicuous, easy to be noticed;' Matt. xxvii. 16, 'remarkable, notorious;' Acts ii. 20, 'glorious, dazzling;' and Acts iv. 16, 'well known.'

This is a *notable* example to signify that He abhors all idleness. Latimer, *Serm.* p. 214.

The cardinals of Rome, which are theologues, and friars, and schoole-men, have a phrase of *notable* contempt and scorne, towards civill businesse: for they call all temporall businesse, of warres, embassages, judicature, & other emploiments, sbirrerie; which is, under-sheriffries; as if they were but matters for undersheriffes and catchpoles. Bacon, *Ess.* LIII. p. 215.

So sure I am persuaded we shall find
Some *notable* piece of knavery set afoot.
Heywood, 2 *Ed. IV.* I. 6.

Nothing, used as an adverb (1 K. x. 21; 1 Tim. iv. 4; Jam. i. 6). In no respect. This usage points us to the origin of 'not,' which is only the contracted form of 'nought.'

They *nothing* doubt prevailing and to make it brief wars.
Shakespeare, *Cor.* I. 3.

Nought, set at (Prov. i. 25; Mark ix. 12). Literally to value at nothing, to despise.

Whā an other man offred him [Picus] great worldly promocion, if he wolde go to the kynges court: he gaue him suche an aunswer, that he sholde wel know, that he neither desired worship, ne worldly richesse: but rather *set* them *at nought*. Sir T. More, *Works*, p. 7 *a*.

Tancred he saw his liues ioy *set at nought*,
So woe begon was he with paines of love.
Fairfax, *Tasso*, I. 9.

Nourish, *v. t.* (Gen. xlvii. 12; Esth. ii. 7 *m*; Is. vii. 21; Ps. lv. 23, Pr. Bk.). From Fr. *nourrir*, as *banish* from *banir*, *furnish* from *fournir*, &c. To bring up, rear, as a nurse a child; hence, to support.

There is appointed in scripture how the man shall *nourish* his wife, rule her with all lenity and friendliness. Latimer, *Rem.* p. 6.

Nourisher, *sb.* (Ruth iv. 15; 2 K. x. 1 *m*; Is. xlix. 23 *m*). One who nourishes, nurses, or rears.

Ydelnes mother and *norissher* of all vices. Hall, *Rich. III.* fol. 8 *a*.

> Sleep.....
> Chief *nourisher* in life's feast.
>
> Shakespeare, *Macb.* II. 2.

Novelty, *sb.* Innovation; like Fr. *nouveauté*.

The first Romane Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for *noueltie*, and arrogancie, and procured to him great obloquie. *The Translators to the Reader.*

Among the causes of superstition Bacon reckons

The favouring too much of good intentions, which openeth the gate to conceits and *novelties*. *Ess.* XVII. p. 69.

Novice, *sb.* (1 Tim. iii. 6). One newly planted or admitted into the church. The Greek word of which it is the rendering has been Englished into *neophyte*. In the Roman Catholic church it means a probationer in a religious house, one who has not yet taken the final vows.

For we do instructe a *nouyce* newely conuerted, and not a diuine. Erasmus, *On the Creed*, Eng. tr. fol. 72 *b*.

For if the yoong schoolers and *nouices* begin to bee lyghtened at their first enterance, what will comme to passe when a man is let in vnto full knowledge? Calvin, *Comm. on Ps.* cxix. 130 (Pt. II. p. 182, Golding's trans.).

Now-a-days (1 Sam. xxv. 10). A colloquial expression.

There be many reeds *now-a-days* in the world, many men will go with the world; but religion ought not to be subject unto policy, but rather policy unto religion. Latimer, *Rem.* p. 82.

When all this is done, yet haue they not that whitenesse of their owne, for which cause they are so much esteemd; as namely, those that are come *now adays* from Alexandria. Holland's *Pliny*, XVIII. 11.

Nursing father, *sb.* (Num. xi. 12; Is. xlix. 23). A foster father. In the dedication of the A.V. the translators describe James I. as

Caring for the Church as a most tender and louing *nourcing Father*.

Nurture, *sb.* (Eph. vi. 4). Training, cultivation; Fr. *nourriture*, from *nourrir*, Lat. *nutrire*.

Sire Johan of Boundys was his right name,
He cowde of *norture* ynough and mochil of game.
The Cook's Tale of Gamelyn, 4.

Yet I am inland bred,
And know some *nurture*.
Shakespeare, *As You Like It*, II. 7.

O

Obeisance, *sb.* (Gen. xxxvii. 7, 9, xliii. 28; Ex. xviii. 7; 2 Sam. i. 2, xiv. 4, xv. 5; 1 K. i. 16; 2 Chr. xxiv. 17). Derived from the French form of the word *obeir* 'to obey,' as 'obedience' is from the Latin *obedire*. Wiclif (Matt. viii.) uses the form *obeischen*, 'to obey,' with which the connection of the present word is obvious. From the simple meaning of obedience which literally belongs to *obeisance*, it is applied to denote the act of obedience or homage, and the outward symbol by which that act is indicated. The Hebrew word which is rendered 'did obeisance' or 'made obeisance,' is literally 'bowed or prostrated oneself' and is elsewhere translated 'bowed himself' (Gen. xviii. 2), 'worshipped' (Gen. xxiv. 26), 'fell flat' (Num. xxii. 31), 'did reverence' (2 Sam. ix. 2).

So reverently
They unto it *do* such *obeisaunce*.
Chaucer, *Flower and Leaf*, 542.

That done, conduct him to the drunkard's chamber;
And call him 'madam,' *do* him *obeisance.*
Shakespeare, *Tam. of Shrew*, Ind. 1.

Chaucer (*Parson's Tale*) uses *obeissant* for 'obedient.'

For as moche as the resoun of a man ne wol not be subject ne *obeissant* to God.

Obey, *v.t.* (Rom. vi. 16). In the phrase "his servants ye are *to* whom ye *obey*," a construction is used which was common in old English, in accordance with the derivation of the word. 'To obey to' is the literal rendering of the Fr. *obeir à*, and not a servile copy of the Greek in the passage quoted. Thus in Gower (*Conf. Am.* I. p. 344):

And how Egistus, as men saide,
Was king, *to* whom the londe *obeide.*

For the flit barke, *obaying* to her mind,
Forth launched quickly, as she did desire.
Spenser, *F. Q.* II. 6, § 20.

Lo now the heauens *obey* to me alone,
And take me for their Ioue, whiles Ioue to earth is gone.
Ibid. III. 11, § 35.

Oblation, *sb.* (Lev. vii. 38, Jer. xiv. 12), in its simple sense means anything offered (*oblatio* from Lat. *offero*, *oblatus*) to another, specially any thing offered or solemnly devoted to God, and still more especially anything offered in sacrifice. In the Prayer for the Church Militant, where both alms and oblations are mentioned, the latter are by most commentators taken to mean the "elements" of the Lord's Supper which, in the rubric immediately before the Prayer, are ordered to be then put on the table. However it must not be denied that in the Scotch Liturgy the Rubric calls the offerings of the people, oblations:

And when all have offered, he shall reverently bring the said bason, with the *oblations* therein, and deliver it to the Presbyter. L'Estrange's *Alliance*, p. 167.

And now was the tyme come, that the religion of the same material temple with the sacrifices and *oblaciōs* to the same belongyng should cease. Udal's Erasmus, *Luke*, fol. 156 *b*.

Of the stone in the ring of Polycrates, says Pliny,

This stone (as it is wel known) was a sardonyx; & if we may beleeue it, the very same it is, which at Rome is shewed in the temple of Concord, where Augusta the empresse dedicated it as an *oblation*. Holland's *Pliny*, XXXVII. 1.

Latimer (*Serm.* p. 17) defines oblations as follows:

Oblations be prayers, almsdeeds, or any work of charity.

Observation, *sb.* (Neh. xiii. 14 *m*). Observance, ceremony. From the following.

Go one of you, find out the forester;
For now our *observation* is perform'd.
Shakespeare, *Mid. N.'s Dr.* IV. 1.

Observe, *v.t.* (Mark vi. 20). To respect, treat with reverence or ceremony. The Latin *observare* was used in the same sense. The earlier English versions, except Wiclif's and the Rheims version, have 'gave him reverence.'

Blunt not his love,
Nor lose the good advantage of his grace.

By seeming cold or careless of his will:
For he is gracious, if he be *observed*.
Shakespeare, 2 *Hen. IV.* IV. 2.

I shall *observe* him with all care and love.
Ibid.

Hinge thy knee
And let his very breath whom thou 'lt *observe*
Blow off thy cap.
Id. *Tim.* IV. 3.

Must I budge?
Must I *observe* you? must I stand and crouch
Under your testy humour?
Id. *Jul. Cæs.* IV. 3.

Obtruded to. Thrust upon. This construction occurs in the Preface of the Translators to the Reader.

Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it *obtruded to* the people?

There is an herbe growing euery where called Pseudonardus, or bastard Nard, which is *obtruded vnto* vs and sold for the true spikenard. Holland's *Pliny*, XII. 12.

Occidental, *adj.* In the Dedication of the Bible Queen Elizabeth is called 'that bright *occidental* Star,' that is the star of the West (Lat. *occidens*, the setting Sun, the West; whence *occidentalis*, western). So Shakespeare (*All's Well*, II. 1);

> Ere twice in murk and *occidental* damp
> Moist Hesperus hath quench'd his sleepy lamp.

Each planet hath a seuerall colour: Saturne is white, Iupiter cleare and bright, Mars fierie and red, Venus orientall (or Lucifer) faire, *occidentall* (or Vesper) shining, Mercury sparkeling his raies. Holland's *Pliny*, II. 18.

Occupier, *sb.* (Ez. xxvii. 27). A trader.

The *occupiers* and shopkeepers call the very setling and grounds of their ointment and compositions, by the name of Myrobalanon. Holland's *Pliny*, XII. 22.

A Bouthe or tente that any *occupier* maketh in a faire or other places. Velabrum. Baret, *Alvearie*, s. v. *Bouthe.*

Occupy, *v.t.* (Ex. xxxviii. 24; Judg. xvi. 11; Ez. xxvii. 9, 16, 19, 21, 22; Luke xix. 13; Heb. xiii. 9). From Lat. *occupare;* literally, to lay hold of; then, to use, employ, trade with; and, in a neuter sense, to trade. The Prayer Book Version of Ps. cvii. 23 is, "which *occupy* their business in deep waters;" while the Authorized Version has simply "that *do* business in great waters." This use of the word was once common.

But now must men *occupy* their goods otherwise. Latimer, *Serm.* p. 125.

The good man shall never perceive the fraud, till he cometh to the *occupying* of the corn. Ibid. *Serm.* p. 401.

So he that *occupieth* usury, though by the laws of this realm he might do it without pvnishment, (for the laws are not so precise,) yet for all that he doth wickedly in the sight of God. *Ibid.* p. 410.

These two [Polycletus and Myron] were rare imageurs, liuing at one time, and prentises at the art together: but they indeauoured to surpasse one the other in diuers mettalls which they *occupied*. Holland's *Pliny*, xxxiv. 3.

As for the grape of Amomum, which is now in vse and much *occupied*, some say it groweth vpon a wilde vine in India. *Id.* xii. 13.

For, the pure cleane witte of a sweete yong babe, is like the newest wax, most hable to receiue the best and fayrest printing: and like a new bright siluer dishe neuer *occupied*, to receive & kepe cleane, anie good thyng that is put into it. Ascham, *Scholemaster*, p. 31, ed. Mayor.

Occurrent, *sb.* (1 K. v. 4). 'Evil *occurrent*' is the rendering, apparently suggested by the Vulg. *occursus malus*, of the Heb. which signifies 'evil *chance*.' The word occurs only once besides in Eccl. ix. 11 and is there translated 'chance.' 'Occurrence' from the same root (Lat. *occurrere* lit. 'to run against') has now taken the place of 'occurrent.' The latter is met with in Shakespeare (*Ham.* v. 2);

So tell him, with the *occurrents*, more and less.

And in Burton (*Anat. of Mel.* pt. 2. sec. 2. mem. 4);

When that great Gonsalva was upon some displeasure confined by King Ferdinand to the city of Loxa in Andalusia, the onely comfort (saith Jovius) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary *occurrents*, which were brought him, *cum primis*, by letters or otherwise out of the remotest parts of Europe.

This *occurrent* fel out in Lacetania, the nearest part vnto vs of Spain. Holland's *Pliny*, xxv. 2.

Odd, *adj.* (Num. iii. 48). The Hebrew, of which 'odd number' is the rendering in this passage, is in Lev. xxv. 27 translated 'overplus,' and in Num. iii. 49 'them that were over and above.' *Odd* is said to be connected with the Icel. *oddr*, Dan. *odd*, and Swed. *udd*, a point; the notion thus involved in the word being that of projection, and hence of surplus. "When numbers are considered as odd or even, they seem to be considered as placed in rows,—and if the ends of the rows are even with each other, we call the number even; if one row projects beyond the other it is an odd number; and the Icelanders have yddia to *project* from udd" (Note by Mr. Wedgwood in Garnett's *Essays*, p. 38). Mr. Garnett connects *odd* with *ort:* in the Bavarian dialect "*ort oder eben* is exactly our *odd or even*. In *odd*, the idea is that of unity, a single point, hence one over; *orts* are waste or superfluous *ends* or *leavings*. The latter is the German form, the former the Scandinavian, in which the *r* is assimilated to the following consonant, by a very common process in Icelandic" (*Essays*, pp. 37, 38).

Odds, *sb.* Inequality; and so, disagreement, dissension.

Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their *oddes* and iarring; we hope the children haue no great cause to vaunt of their vniformitie. *The Translators to the Reader.*

I cannot speak
Any beginning to this peevish *odds*.
Shakespeare, *Oth.* II. 3.

Of, *prep.* Like the A.-S. *of*, this preposition occurs in phrases where its place is now occupied by others. It sometimes represents the Lat. *a* or *ab*, and sometimes *de*. Thus in Ruth ii. 16 "of purpose" is in the Vulg. "*de* industria;" so in Drayton's *Nymphidia*, 292:

This Puck seems but a dreaming dolt,
Still walking like a ragged colt,
And oft out of a bush doth bolt,
Of purpose to deceiue vs.

Whereas wise men will rather doe sacrifice to envy; in suffering themselves, sometimes *of purpose* to be crost, and overborne in things, that doe not much concerne them. Bacon, *Ess.* IX. p. 33.

Examples of this usage are frequent (Luke xiv. 8; 1 Cor. xi. 32).

I left my goods that I have evermore most highly esteemed, that is, my word and sacraments, to be disposed *of* you. Latimer, *Serm.* p. 39.

That the scripture of God may be read in English *of* all his obedient subjects. Id. *Rem.* p. 240.

The phrase 'in comparison *of*' (Judg. viii. 2) was once common.

This Proto-Sebastus, a better stallion than war horse, was a perfect epicure (so that Apitius, *in comparison of* him, was a churl to starve himself). Fuller, *Holy and Profane State*, XVIII. 2.

'A zeal of God' (Rom. x. 2) is the literal rendering of the Greek objective genitive, but the same phrase occurs in Shakespeare (2 *Hen. IV.* IV. 2);

> You have ta'en up,
> Under the counterfeited zeal *of* God,
> The subjects of his substitute, my father.

In the phrase 'compassion of the poor' (Lev. xxv. *c*) it also marks the objective genitive.

In a partitive sense = "some of" (Lev. iv. 16).

And send oft *of* them, over to the country, that plants, that they may see a better condition then their owne, and commend it when they returne. Bacon, *Ess.* XXXIII. p. 142.

In the phrase '*of* long time' (Acts viii. 11).

But the yonge man, hauing his hert alredy wedded to his frend Titus, and his mynde fixed to the studye of philosophy, fearyng that mariage should bee the occasion to seuer hym bothe from the one and the other, refused *of longe tyme* to be perswaded. Elyot, *Governour*, B. II. p. 122 *b*.

Therefore, let penall lawes, if they have beene sleepers *of* long, or if they be growne unfit for the present time, be by wise judges confined in the execution. Bacon, *Ess.* LVI. p. 224.

After a verb of motion, as in James iv. 1. So in Bacon (*Ess.* LI. p. 208);

The even carriage betweene two factions, proceedeth not alwaies *of* moderation, but *of* a truenesse to a mans selfe, with end to make use of both.

Oft, *adv.* (Job xxi. 17; Matt. ix. 14, &c). Often; A.-S. *oft.* The old form of the word which now exists only in the language of poetry.

Yet before we end, we must answere a third cauill and obiection of theirs against vs, for altering and amending our Translations so *oft.* *The Translators to the Reader.*

And send *oft* of them, over to the country, that plants, that they may see a better condition then their owne. Bacon, *Ess.* XXXIII. p. 142.

Often, *adj.* (1 Tim. v. 23). Frequent.

Wherfore he sent to the quene beynge in sanctuarie diuerse and *often* messengers. Hall, *Rich. III.* fol. 24 *a.*

The madnes of the Welshemen and Scottes (whose *often* incursions and robberyes he wel had in his fathers daies experimented and assaied) he studied to assuage and represse. Id. *Hen. V.* fol. 2 *a.*

Oil olive, *sb.* (Ex. xxx. 24; Deut. viii. 8; 2 K. xviii. 32). Olive oil.

Aristæus the Athenian inuented the making of *oyle oliue,* as also the presse & mill thereto belonging. Holland's *Pliny,* VII. 56.

Ointment, *sb.* (Cant. i. 3, iv. 10; Amos vi. 6). An unguent, perfume; in Chaucer *oynement,* from Lat. *ungere* through It. *ugnere* and Fr. *oindre,* pp. *oint.*

The odours of *oyntments*, are more durable, then those of flowers. Bacon, *Ess.* LIII. p. 213.

Oldness, *sb.* (Rom. vii. 6). Old age, antiquity; A.-S. *ealdnes*.

This policy and reverence of age makes the world bitter to the best of our times; keeps our fortunes from us till our *oldness* cannot relish them. Shakespeare, *Lear*, I. 2.

Prepaire ye vnto God a ghostely temple, whiche neither *oldnesse* maie eate vp with rottyng, neither any tempeste maie ouerthrowe. Udal's Erasmus, *Luke*, fol. 156 *b*.

Omnipotency, *sb.* (Is. xl. xliv. xlv. *c*). Like *excellency* and other words already noticed, *omnipotency* (Lat. *omnipotentia*) has been displaced in modern usage by 'omnipotence.' Bacon (*Adv. of Learning*, I. 6, § 14) praises philosophy and human learning as

Drawing vs into a due meditation of the *omnipotencie* of God, which is chiefely signed and ingrauen vppon his workes.

On, *prep.* (1 Sam. xxvii. 11). Used as we should now use 'of.' Instances of this usage are common in Shakespeare.

> Were such things here as we do speak about?
> Or have we eaten *on* the insane root
> That takes the reason prisoner?
>
> *Macb.* I. 3.

> I will advise you where to plant yourselves,
> Acquaint you with the perfect spy o'the time,
> The moment *on't*.
>
> Ibid. III. 1.

I tell you yet again, Banquo's buried; he cannot come out *on's* grave. Ibid. V. 1.

> That this tempest,
> Dashing the garment of this peace, aboded
> The sudden breach *on't*.
>
> *Hen. VIII.* I. 1.

> You to your beauteous blessings add a curse,
> Being fond *on* praise, which makes your praises worse.
>
> *Sonn.* 84.

And be not jealous *on* me, gentle Brutus.
Jul. Cæs. I. 2.

Did forfeite (with his life) all those his Lands
Which he stood seized *on*, to the Conqueror.
Ham. I. 1 (ed. 1623).

In the last-quoted passage the Quartos read 'of.'

Once, *adv.* Used in Jer. xiii. 27, of an uncertain future period.

But to what end this chiding between the children of the world and the children of light will come, only he knoweth that *once* shall judge them both. Latimer, *Serm.* p. 51.

We must die, Messala:
With meditating that she must die *once*,
I have the patience to endure it now.
Shakespeare, *Jul. Cæs.* IV. 3.

I thank thee; and, I pray thee, *once* to night,
Give my sweet Nan this ring.
Id. *Merry Wives*, III. 4.

Only, *adj.* In such phrases as 'of whose *only* gift it cometh' (Collect for 13th Sunday after Trin.) we should now use 'gift alone.' In the *Leycester Correspondence*, p. 237, we find "The *only* transportatyon will cost a 1000li."

The night hath no perfecte iudgemēt of thynges, but...ofte tymes in stede of the thinges selfes, it sheweth the yie the *oneley* shadowes and vayne counterfaytes of thynges. Udal's Erasmus, *Luke*, fol. 23 *b*.

That th' *onely* breath him daunts, who hath escapt the stroke.
Spenser, *F. Q.* I. 7, § 13.

Open, *v.t.* (Acts xvii. 3). To explain, make plain: from A.-S. *opnian* or *ippian*. Thus in Pecock's Repressor, p. 1,

Of which correpcion first *openyng* or doing to witte, thanne next blamyng, and aftirward biseching ben parties.

The same writer (p. 56) used the adjective *open* in the sense of 'plain;'

For he was not delyuered fro the bondis into his deeth, as is *open* bi the ij° Epistle to Thimothie.

She *opened* the fault of her son, and hid it not. Latimer, *Serm.* p. 243.

And in regard of causes now in hand,
Which I have *open'd* to his grace at large
As touching France.

Shakespeare, *Hen. V.* I. I.

Or, *prep.* (Ps. xc. 2; Prov. viii. 23; Cant. vi. 12; Dan. vi. 24). In the sense of *ere*, 'before' this word is frequently used. It is connected with the A.-S. *or*, beginning (Germ. *ur-*), and with *ær* which remains in the form *ere*.

And to a plesaunt groue I gan passe,
Long *or* the bright sonne up risen was.
Chaucer, *Flower and Leaf*, 27 (ed. 1598).

Cleer was the day, as I have told *or* this.
Id. *Knight's Tale*, 1685.

And therfore saith Job to God, suffre, Lord, that I may a while biwayle and wepe, *or* I go withoute retournynge to the derk lond, covered with derknes of deth. Chaucer, *Parson's Tale*.

The great man was gone forth about such affairs as behoved him, *or* I came. Latimer, *Serm.* p. 255.

The reduplicated form *or ere*, sometimes *or ever* (compare *an if*), is frequently found.

Thys man of likelyhod is of great age, & *or ere* the clergy began was wonte to sit at saint Sauours with a sore legge. Sir T. More, *Works*, p. 300 *c*.

Or rather then set forward, for 'twill be
Two long dayes iourney (Lords) *or ere* we meete.
Shakespeare, *K. John*, IV. 3 (ed. 1623).

Had I byn any God of power, I would
Haue suncke the Sea within the Earth, *or ere*
It should the good Ship so haue swallow'd.

Id. *Temp.* I. 2 (ed. 1623).

Would I had met my dearest foe in heaven
Or ever I had seen that day, Horatio.

Id. *Ham.* I. 2.

'Frever' is used in the same sense (Ecclus. xxiii. 20), and in fact the reading of the last quoted line in the first Quarto is,

Ere euer I had seene that day Horatio.

And byanby *ereuer* it can any thyng settle in their myndes, commeth the deiuil, and puttyng into them contrarie thoughtes, taketh out of their mynde all that thei heard. Udal's Erasmus, *Luke*, fol. 78 *b*.

Order, *v.t.* (Judg. xiii. 12; 1 K. xx. 14). To set in order, arrange; and in the Prayer Book, to ordain. Latimer, *Serm.* p. 377;

Let us, therefore, *order* ourselves so that we may say it worthily, as it ought to be. Latimer, *Serm.* p. 377.

If I know how, or which way, to *order* these affairs,
Thus thrust disorderly into my hands,
Never believe me.

Shakespeare, *Rich II.* II. 2.

In the technical sense of ordaining or admitting to holy orders it is found in Grindal (p. 353);

I think it will fall forth that he [Lowth] was never *ordered* or minister; and yet hath he these fifteen or sixteen years exercised that function.

Thou schalt considre what thou art that dost the synne, whethir that thou be mal or femal, old other yong, gentil or thral, fre or servaunt, hool or seek, weddid or sengle, *ordrid* or unordred, wys or fool, clerk or seculer. Chaucer, *Parson's Tale*.

Ordering, *sb.* (1 Chr. xxiv. 19). Arrangement.

I doe hold it, in the royall *ordering* of gardens, there ought to be gardens, for all the moneths in the yeare. Bacon, *Ess.* XLVI. p. 186.

After they grew to rest upon number, rather competent, then vast: they grew to advantages, of place, cunning diversions, and the like: and they grew more skilful in the *ordering* of their battailes. Id. LVIII. p. 237.

Ordinary, *sb.* (Rubric before Comm. Off. &c). The Bishop or Archbishop, who has the ordering of all disputed or doubtful points.

Lord, sefne petycions I beseche ȝow of here,
* * * * * *
The fyfte to obey the *ordenaryes* of the temple echeon.
Cov. Mys. p. 87.

Ordinaire: An *ordinarie;* a bishop (or his chauncelor, &c) within his diocesse. Cotgrave, *Fr. Dict.*

Original, *sb.* Origin. 'The incestuous *originall* of Moab and Ammon' (Gen. xix. *c*).

It hath it *originall* from much greefe; from study and perturbation of the braine. Shakespeare, 2 *Hen. IV.* I. 2 (ed. 1623).

Ossifrage, *sb.* (Lev. xi. 13; Deut. xiv. 12). The bearded vulture: Lat. *ossifraga*, literally, the bone-breaker. *Ospray* is the same word.

This said, away she flew, form'd like the fowl
Men call the *ossifrage.*
Chapman's Homer, *Odys.* III. 506.

In Chapman's Homer, *Il.* xviii. 557, it appears in the form 'osspringer.'

Other, *pron.* (Josh. viii. 22; 2 Chr. xxxii. 22; Job xxiv. 24; Luke xxiii. 32; Phil. ii. 3, iv. 3). The plural of *other;* A.-S. *oðere.*

As occasion asked eatche troupe whole toogeather too healp *oother* withowte breakyng. Lord Grey of Wilton, p. 13.

Whether they be of the nobility, or else *other* his grace's subjects. Latimer, *Serm.* p. 40.

It is no marvel that they go about to keep *other* in darkness. Ibid. p. 47.

Captain Calfeild in his wherrie carried ten more, and in my barge *other* ten, which made vp a hundred. Ralegh, *Guiana*, p. 45.

Compare Gen. viii. 10, 12; Matt. xxv. 17.

Ouches, *sb.* (Ex. xxviii. xxix.). The sockets or frames in which precious stones are set; hence applied to the jewels themselves.

Those partelettys and those *owchis* hang heuy abowt our nekkys, and cleue fast fyre hote, that wo be we there and wyshe that whyle we lyued, ye neuer had folowed our fantasyes, nor neuer had so kokered vs nor made vs so wanton, nor had geuen vs other *ouchys* than ynions or gret garlyk heddys. Sir T. More, *Supp. of Souls*, fol. 42 *b*.

With three scarfes, bracelets, chains and *ouches*. Nashe's *Lenten Stuffe*, p. 34.

Your brooches, pearls, and *ouches*. Shakespeare, 2 *Hen. IV.* II. 4.

Chaucer uses the form *nowches*:

A coroun on hir heed they han i-dressed,
And set hir ful of *nowches* gret and smale.
Clerk's Tale, 8258.

Compare the double form in the words, *neap* (A.-S. *nep*) and *ebb* (A.-S. *ep*), *newt* and *eft*, *nook* and *hook*, *napern* and *apron*, *nedder* and *adder*, *noumpere* and *umpire*, *nounce* and *ounce*.

Out of, in the passage 1 Sam. xviii. 11, 'and David avoided *out of* his presence twice.' Compare Latimer, (*Rem.* p. 321):

For shame, nay for conscience, either allege the scriptures aright, without any such wresting, or else abstain *out of* the pulpit.

Out of course (Ps. lxxxii. 5). Disordered, out of order.

The standards to be roses; iuniper; holly; beare-berries (but here and there, because of the smell of their blossome;) red currans; goose-berries; rose-mary; bayes; sweet-briar; and such like. But these standards, to be kept with cutting, that they grow not *out of course*. Bacon, *Ess.* XLVI. p. 193.

Out of hand (Num. xi. 15). Instantly.

I had rather haue it presently, or *out of hand*, than to be thought to haue it. Numerato malim, quàm æstimatione. Cic. Baret, *Alvearie*, s. v. Present.

Outer, *adj.* (Matt. viii. 12). Utter; A.-S. *úter*, comparative of *út*.

Outgo, *v. t.* (Mark vi. 32). To outstrip.

Xenocrates was apprentice to Tisicrates, or as some say, to Euthycrates; but whether of the twaine soeuer was his master, he *outwent* them both in the number of statues and images that he wrought, and besides compiled bookes of his owne art and workemanship. Holland's *Pliny*, XXXIV. 8.

Outgoings, *sb.* (Josh. xvii. 9, 18; Ps. lxv. 8). A Hebraism. In the passages of Joshua and 2 Esd. iv. 7 it signifies the extremities or utmost limits. In Ps. lxv. 8 the Geneva Version has: "thou shalt make the East and the West to rejoyce," adding in the margin, "Ebr. the going forth of the morning and of the evening." The Vulgate has *exitus* in all passages.

Outlandish, *adj.* (Neh. xiii. 26). Foreign; A.-S. *útlandisc*.

Now at this present, of all those kinds of *outlandish* wheat which are transported by sea into Italy, the lightest is that which commeth out of France and Chersonesus. Holland's *Pliny*, XVIII. 7.

If some one have been a traveller in Italy, or as far as the emperours court, wintered in Orleance, and can court his mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice *outlandish* tunes, discourse of lords, ladies, towns, palaces and cities, he is compleat, and to be admired. Burton, *Anat. of Mel.* Pt. I. sec. 2. mem. 3. subs. 15.

Outmost *adj.* (Deut. xxx. 4). Utmost; A.-S. *útmost.*

All the wise men in the whole world (I mean those which lived in his time) did reverence Salomon, a king and so great a prophet, and came unto him from the very *outmost* ends of the world. Bullinger, *Decades,* I. 50.

Outroad, *sb.* (1 Macc. xv. 41). An excursion.

Overcharge, *v. t.* (Luke xxi. 34; 2 Cor. ii. 5). To overburden. [See CHARGE.]

Sometime he calls the king
And whispers to his pillow as to him
The secrets of his *overcharged* soul.
Id. 2 *Hen. VI.* III. 2.

So that you may conclude; that no people, *over-charged* with tribute, is fit for Empire. Bacon, *Ess.* XXIX. p. 122.

Overflow, *v. t.* (Deut. xi. 4). To flood, submerge.

I would be loath to have you *overflown* with a honey-bag, signior. Shakespeare, *Mid. N.'s Dr.* IV. 1.

Overlive, *v. t.* (Josh. xxiv. 31). To outlive, survive, from A.-S. *ofer-libban;* compare Germ. *überleben.*

Concludes in hearty prayers
That your attempts may *overlive* the hazard
And fearful meeting of their opposite.
Shakespeare, 2 *Hen. IV.* IV. 1.

I love the man so well, as I wish he may *over-live* me.
Bacon, *Ess.* XXVII. p. 109.

Overpass, *v. t.* (Jer. v. 28; Ecclus. xiv. 14). To pass over or by, neglect.

To thentent to saile forward shortely, and to se no conuenient tyme slackely *ouerpassed* nor be pretermitted. Hall, *Rich. III.* fol. 17 *b*.

Overpast, *pp.* (Ps. lvii. 1; Is. xxvi. 20). Passed over.

> But when the furious fit was *ouerpast*,
> His cruell facts he often would repent.
>
> Spenser, *F. Q.* I. 4. § 34.

Overrun, *sb.* (2 Sam. xviii. 23). To outrun.

> We may outrun,
> By violent swiftness, that which we run at,
> And lose by *over-running*.
>
> Shakespeare, *Hen. VIII.* I. 1.

Oversee, *v. t.* (1 Chr. ix. 29; 2 Chr. ii. 2). To look over, survey; A.-S. *ofer-seón*.

When Kyng Henry had *ouersene* their articles and defiaunce, hee aunswered the esquiers that he was redy with dent of swerde and fierce battayll to profe their quarell false and fayned. Hall, *Hen.* IV. fol. 22 *a*.

Owe, *v. t.* (Lev. xiv. 35). To own; in the ed. of 1611.

> This is no mortal business, nor no sound
> That the earth *owes*.
>
> Shakespeare, *Temp.* I. 2.

P.

Paddle, *sb.* (Deut xxiii. 13). An instrument broad and flat like the blade of an oar; a small spade; probably the same word as *spaddle*, of which Richardson gives an example. [See KNAP.] 'Padella' in Italian is a frying-pan.

Pained, *pp.* (Rev. xii. 2). In pain or labour.

Painful *adj.* (Ps. lxxiii. 16). In the passive sense of full of pain or labour, hence toilsome, laborious. Thus in the Sydney State Papers (ed. Collins, I. p. 280):

Be suer of a juste and *painfull* man, to be gentleman of your house.

And again,

The man laste named I ever fownde *painfull*, skilfulle, and faithfull.

I think we have some as *painful* magistrates as ever was in England. Latimer, *Serm.* p. 142.

One that cares for thee,
And for thy maintenance, commits his body
To *painful* labour both by sea and land.
Shakespeare, *Tam. of Shrew*, v. 2.

All besmirch'd
With rainy marching in the *painful* field.
Id. *Hen. V.* iv. 3.

Painfulness, *sb.* (2 Cor. xi. 27). Labour, toil; from the preceding, which is itself derived from 'pain' in the sense of 'labour, difficulty.' Johnson gives the following from Hooker:

Painfulness by feeble means shall be able to gain that, which in the plenty of more forcible instruments is through sloth and negligence lost. *Eccl. Pol.* v. 22.

The wife is indebted unto her husband to honour him...to be not only an help, but a credit unto him, by her keeping home, by her industry and *painfulness*, by her sober, holy, and discreet behaviour. Sandys, *Serm.* p. 202.

Pair of gallows (Esth. v. *c*). Obsolete; though we still speak of a 'pair' of steps or stairs.

What talkest thou to me of the hangman? if I hang, I'll make a fat *pair of gallows;* for if I hang, old Sir John hangs with me, and thou knowest he is no starveling. Shakespeare, 1 *Hen. IV.* ii. 1.

Palestina, *sb.* (Ex. xv. 14; Is. xiv. 29, 31). Palestine in its original sense of the country inhabited by the Philistines.

The Israelites drank water in the wildernesse; Sampson, David, Saul, Abrahams servant when he went for Isaacs wife, the Samaritan woman, and how many besides might I reckon up, Ægypt, *Palæstina*, whole countries in the Indies, that drink pure water all their lives. Burton, *Anat. of Mel.* Pt. 2. sec. 3. mem. 3.

> Yea, sometime it the shamefull spoyl hath been
> To sacrilegious hands of *Palestine*.
> Du Bartas, *Judith*, p. 5 (trans. Hudson, ed. 1611).

In the Table of words at the end of this poem, 'Palestine' is explained as 'The Land of the Philistins,' and in this sense it is constantly employed by Milton, as has been pointed out by Mr Grove in his article 'Palestine' (Smith's *Dict. of the Bible*, II. 606).

> Dagon his name, sea-monster, upward man
> And downward fish: yet had his temple high
> Rear'd in Azotus, dreaded through the coast
> Of *Palestine*, in Gath and Ascalon,
> And Accaron and Gaza's frontier bounds.
> *P. L.* I. 465.

Palme-crist, *sb.* (Jon. iv. 6*m*). The Ricinus, or castor-oil plant, called also Palma Christi.

The greene leaues of *Palma Christi* pound with parched Barley meale, do mitigate and asswage the inflammation and swelling sorenesse of the eyes. Lyte's *Herbal*, p. 412.

Palmerworm, *sb.* (Joel. i. 4, ii. 25; Am. iv. 9). A caterpillar. The word is still retained in Dorsetshire.

Also, against *Palmer-worms* or Caterpillars, and to keepe Apples from rotting, they giue order for to annoint the top twigs and branch ends of trees with the gal of a green Lizard. Holland's *Pliny*, XVII. 28.

It is also called a 'palmer.'

Eruche, stalkes or stems of coleworts or cabbages. Also the worme called a canker or *palmer*. Also the herbe rocket. Florio, *Worlde of Wordes*.

Millepieds: m. The worme, or vermine, called a *Palmer*. Cotgrave, *Fr. Dict.*

Palpable, *adj.* That may be felt; Lat. *palpabilis*. In the Dedication of the A.V. the translators allude to "some thicke and *palpable* cloudes of darkenesse," with evident reference to Ex. x. 21. Comp. Milton, *P. L.* xii. 188.

Palsy, *sb.* (Matt. iv. 24, ix. 2; Mark ii. 3, 4, &c.). Paralysis: contracted from Fr. *paralysie;* Gk. παράλυσις. In Wiclif the word appears in the forms *palasie, palesie*.

The distilled water of the floures of spike or lauender, healeth members of the *palsie* if they be washed therewith. Lyte's *Herbal*, p. 300.

Paralitico, one that is sicke of the *palsie*. Florio, *Worlde of Wordes*.

> O then, how quickly should this arm of mine,
> Now prisoner to the *palsy*, chastise thee
> And minister correction to thy fault!
> Shakespeare, *Rich. II.* II. 3.
>
> The *palsy*, and not fear, provokes me.
> Id. 2 *Hen. VI.* IV. 7.

Panary, *sb.* A bread-basket: Lat. *panarium*. Of the Scriptures the Translators say:

In a word, it is a *Panary* of holesome foode, against fenowed traditions.

Pap, *sb.* (Luke xi. 27; Rev. i. 13). The nipple of the breast; compare Lat. *papilla*.

Sainct Jherom, whiche saieth that when he was yong, he sawe in Fraunce certain Scottes of the isle of Britayne eate the fleshe of men, and when they came into the woodes findyng there greate heardes of beastes and flockes of shepe, lefte the beastes

and cut of the buttockes of the heardmen and the *pappes* and brestes of the shepehardes women, extemying this meate to be the greatest deinties. Hall, *Hen. V.* fol. 8 *a.*

Paper reed, *sb.* (Is. xix. 7). The papyrus plant.

Divers sorts of sieues and bulters there be...In Ægypt they made them of *papyr reed* and rushes. Holland's *Pliny,* XVIII. 11.

Parcel, *sb.* (Josh. xxiv. 32; Ruth iv. 3). Piece, portion; Fr. *parcelle* which is from Lat. *particula,* a small part, particle. Still used as a law term.

But yit was that a *parcel* of hir wo.
Chaucer, *Franklin's Tale,* 11164.

Many a thousand,
Which now mistrust no *parcel* of my fear.
Shakespeare, 3 *Hen. VI.* v. 6.

'Parcel-meal' is used for 'piece-meal':

For thise are men on this molde
That moost harm wercheth
To the povere peple
That *percel-mele* buggen.
Piers Ploughman's *Vis.* 1519.

For that nothing *parcell* of the world, is denied to mans enquirie and inuention: hee doth in another place rule ouer; when hee sayth, The spirite of man is as the lampe of God, wherewith he searcheth the inwardnesse of all secrets. Bacon, *Adv. of L.* I. 1, § 3.

Parle, *sb.* Parley, talk, conversation.

Briefly, by the fourth being brought together to a *parle* face to face, we sooner compose our differences then by writings, which are endlesse. *The Translators to the Reader.*

Behold, the French amazed, vouchsafe a *parle.*
Shakespeare, *K. John,* II. 1.

You loving men of Angiers, Arthur's subjects,
Our trumpet called you to this gentle *parle.*
Ibid.

Partaker, *sb.* (Ps. l. 18). An accomplice.

For your *partaker* Pole and you yourself,
I'll note you in my book of memory.
Shakespeare, 1 *Hen. VI.* II. 4.

The king being well aduertised, that Perkin did more trust vpon friends and partakers within the realme, then vppon forraine armes, thought it behooued him to applie the remedie, where the disease lay. Bacon, *Hen. VII.* p. 130.

Particularly, *adv.* (Acts xxi. 19; Heb. ix. 5). In detail, one by one.

My free drift
Halts not *particularly*, but moves itself
In a wide sea of wax.
Shakespeare, *Tim. of Ath.* I. 1.

Pass, *v.t.* (Eph. iii. 19; Phil. iv. 7). To surpass, exceed; Fr. *passer* in the same sense.

There is one that *passeth* all the other, and is the most diligent prelate and preacher in all England. Latimer, *Serm.* p. 70.

Do you not see the grasse, how in colour they excell the emeralds, euery one striuing to *passe* his fellow, and yet they are all kept of an equall height? Sidney, *Arcadia*, Bk. I. p. 32, l. 2. ed. 1598.

But I have that within which *passeth* show.
Shakespeare, *Haml.* I. 2.

A quiet life doth *pass* an empery.
Greene, *Alphonsus*, Act I. p. 10, ed. Dyce.

Pass, *v.i.* (Ps. cxlviii. 6). To pass away.

Heaven and earth shall *passe*, but my word shall not passe. Matt. xxiv. 35, quoted in Bacon's *Adv. of L.* II. 25, § 14.

Passage, *sb.* (Judg. xii. 6; 1 Sam. xiii. 23, xiv. 4; Is. x. 29; Jer. xxii. 20, li. 32). A pass over a mountain; a ford of a river: Fr. *passage*.

The kyng had so stopped the *passages* that nether vytayll nor succour could by any way be conueighed to thē. Hall, *Hen. IV.* fol. 18 *b*.

The Welshemen knowyng the *passages* of the countrey, toke certayne cariages of his laded with vitayle. *Ibid.* fol. 19 *a.*

Passion, *sb.* (Acts i. 3; Ps. cx. *c*). From the Lat. *passio* in its literal sense of 'suffering;' it is commonly, though not exclusively, applied to the suffering of our Saviour, as is evident from the following passage of Latimer (*Serm.* p. 232):

All the *passion* of all the martyrs that ever were, all the sacrifices of patriarchs that ever were, all the good works that ever were done, were not able to remedy our sin, to make satisfaction for our sins, nor anything besides, but this extreme *passion* and bloodshedding of our most merciful Saviour Christ.

If much you note him,
You shall offend him, and extend his *passion;*
Feed and regard him not.
Shakespeare, *Macb.* III. 4.

Pastor, *sb.* (Jer. xxiii. 1, 2). A shepherd. The same Hebrew word is rendered 'shepherd' in Jer. xxiii. 4.

Beg we at the hands of the Lord of the harvest, to send more *pastors* and fewer hirelings, more labourers and fewer loiterers. Sandys, *Serm.* p. 149.

Pasteur: m. A *pastor,* or shepheard; one that gouernes, or takes charge of, a flocke. Cotgrave, *Fr. Dict.*

Pate, *sb.* (Ps. vii. 16). The crown of the head. This word, which is now restricted to vulgar or comic usage, is retained from Coverdale's Version.

He was pashed on the *pate* with a potte. Scyphus ei impactus est. Baret, *Alvearie.*

I'll come behind, and break your enemy's *pate.*
Greene, *James IV.* Act III. (vol. II. p. 122, ed. Dyce).

My invention
Comes from my *pate* as birdlime does from frize;
It plucks out brains and all.
Shakespeare, *Oth.* II. 1.

Peace, used as an interjection (Mark iv. 39) to enforce quiet.

> Go to, go to; *peace, peace;* we must deal gently with him.
> Shakespeare, *Twelfth Night,* III. 4.

Peace, to hold one's (Ex. xiv. 14; Num. xxx. 4, &c.). To be silent.

> Satournus seyde: Doughter, *hold thy pees.*
> Chaucer, *Knight's Tale,* 2670.

> Philip heard what he said but *held his peace.*
> North's Plutarch, *Alex.* p. 719.

Peculiar, *adj.* (Ex. xix. 5; Deut. xiv. 2). Belonging to one's self, as a chattel; one's own, Lat. *peculiaris* from *peculium,* which in the technical sense denoted the private property which a child or slave was allowed by parent or master to possess.

> But the Percies affirmyng them to be their owne propre prisoners and their *peculiar* praies, and to deliuer theym vtterly denayed. Hall, *Hen. IV.* fol. 19 *b.*

Peeled, *pp.* (Is. xviii. 2, 7; Ez. xxix. 18). The same word as 'pilled,' or 'pylled' as it is written in Coverdale. In the passages of Isaiah which are quoted it was probably suggested by the 'depilatus' of the Vulgate, with which, according to some who derive it from *pilum,* 'hair,' it is etymologically connected. Others derive it from *pellis,* 'skin,' and explain it as signifying 'stripped of skin.' If the former etymology be correct it would signify 'stripped of hair,' but the derivation is uncertain. In this sense it occurs in the description of the miller of Trumpington in Chaucer (*C. T.* 3933);

> As *pyled* as an ape was his skulle.

In provincial language 'peeled' certainly means 'stripped of skin.' 'Brayed nettles is the best cure for a *pilled* skin,' was an old boatman's prescription given in the writer's hearing some years ago.

Peep, *v.i.* (Is. viii. 19, x. 14). To cry like a young bird. The word is an imitative one. 'The most natural imitation of a sharp sound is made by the syllables *peep, keep, keek* or *teet*. In Latin accordingly we find *pipire, pipiare*, to peep or cheep like a chicken, to cry like a chick, or small bird; hence *pipio*, a young bird; It. *pippione, piccione*, a pigeon, properly a young one; to *pipe*, to make a shrill sound, to *cheip* (Jamieson), to squeak with a shrill and feeble voice,—to creak, as shoes or a door; *cheiper*, a cricket; Isl. *keipa*, to cry as a child' (Mr Wedgwood in *Proc. of Phil. Soc.* IV. p. 129).

Piauler: To *peepe*, or cheepe (as a young bird;) also, to pule, or howle (as a young whelpe). Cotgrave, *Fr. Dict.*

By the 20 day (if the eggs be stirred) ye shall heare the chick to *peepe* within the verie shell. Holland's *Pliny*, x. 53.

The following is an illustration of 'the wizards that peep and mutter;'

As touching the maner of worshipping and adoring flashes of lightening, all nations with one accord and conformity do it with a kind of *whistling* or *chirping* with the lips. *Ibid.* XXVIII. 2.

Penance, *sb.* (Art. XXV.). The Douay version uses 'penance' and 'do penance' in almost if not in every instance in which our A. V. has 'repentance' and 'repent.' The word formerly was the representative of the Lat. *pœnitentia* from which it is derived, as is clear from the following passages;

Seint Ambrose sayth That *penance* is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. Chaucer, *Parson's Tale* (ed. Tyrwhitt).

In the Percy Society's edition the reading is 'penitence.'

Penance is a turning from sin unto God, a waking up from this sleep, of which St Paul speaketh here. Latimer, *Rem.* p. 9.

Peny, *sb.* The word in this form only occurs in the Prayer Book, having been altered to '*penny*' in the Bible.

It is the A.-S. *penig*, and represented the Roman *denarius* which was worth about $7\frac{3}{4}d.$ of our money.

> For, sire, I wil not take a *peny* of the
> For al my craft, ne nought for al my travayle.
> Chaucer, *Franklin's Tale*, 11920.

People, *sb.* (Num. xx. 20; Josh. xi. 4; 1 Macc. v. 30). A multitude, host; Fr. *peuple* from Lat. *populus*. 'Much people' is used for a large force or multitude, as 'little people' for the reverse. Wiclif writes it *pople*, Chaucer *poepul* (*C. T.* 2563).

These lordes had much *people* folowyng them. Hall, *Hen. IV.* fol. 13 *b*.

He is so couragious of himselfe that he is come to the field with little *people*. *King Arthur*, c. 61, Vol. I. p. 119.

Peoples, *sb.* (Rev. x. 11, xvii. 15). Races, tribes.

Peradventure, *adv.* (Gen. xxx. 31, l. 15; Ex. xxxii. 30). Literally, by chance or adventure; 'perhaps' has the same meaning but is oddly compounded of Norman and Anglo-Saxon, whereas 'peradventure' is consistently formed. It appears in the form 'paraunter' in Gower (*Conf. Am.* I. 178);

> Thou shalt nought be so gracious
> As thou *paraunter* shuldest be elles.

In Wiclif and Chaucer it is written *parauenture*.

Peradventure if he had been a flatterer, as some be now-a-days, then he might have gotten such gear. Latimer, *Rem.* p. 82.

Perfectness, *sb.* (Col. iii. 14). Completeness, perfection.

God endued him [Bilney] with such strength and *perfectness* of faith, that he not only confessed his faith, the gospel of our Saviour Jesus Christ, but also suffered his body to be burnt for that same gospel's sake. Latimer, *Rem.* p. 52.

Perfited, *pp.* Perfected; from Fr. *parfait*, perfect.

As nothing is begun and *perfited* at the same time, and the later thoughts are thought to be the wiser. *The Translators to the Reader.*

'Perfit' is an old form of 'perfect,' the one being derived from the French, the other from the Latin. Thus in the Geneva version of 1 Cor. ii. 6; 'And we speake wisdome among them that are *perfit*.'

Persuade, *v. t.* (Acts xix. 8, xxviii. 23). To use persuasion, advise; not necessarily to prevail upon by persuasion.

To *perswade*, or counsell. Suadeo, Persuadeo. Baret, *Alvearie*, s.v.

It was a notable observation, of a wise father, and no lesse ingenuously confessed; that those, which held and *perswaded*, pressure of consciences, were commonly interessed therin, themselves, for their owne ends. Bacon, *Ess.* III. p. 13.

Persuasible, *adj.* (1 Cor. ii. 4 *m*). Persuasive; from the *persuasibilis* of the Vulgate. It is found in the text of the Rheims version.

Picking, *sb.* (Catechism). Pilfering, petty thieving.

I had of late occasion to speak of *picking* and stealing, where I shewed unto you the danger wherein they be that steal their neighbour's goods from them. Latimer, *Serm.* p. 452.

Pie, *sb.* (Pref. to Pr. Bk.). 'The number and hardness of the rules called the Pie.'

The *Ordinale* regulated the whole duty of the Canonical Hours, and was generally known about the fifteenth century as the *Pica*, or *Pie*. The priest by referring to this might learn, according to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were required in the common office of the day. Procter, *Hist. of the Book of Common Prayer*, pp. 8, 9.

The etymology of the word is uncertain. Some consider it an abbreviation of the Greek πίναξ, a table, but this is not probable.

But these Tables were generally made with red initial letters: and so, from being party-coloured, their name in Latin was *Pica*. Procter, p. 9, note.

Saying in their talke privilie, and declaring by their deedes openlie, that he was felow good enough for their tyme, if he could were a gowne and a tipet cumlie, and have hys crowne shorne faire and roundlie, and could turne his portesse and *pie* readilie. Ascham, *The Schoolmaster*, p. 164 (ed. Mayor).

Piety, *sb.* (1 Tim. v. 4). *Pietas* in Lat. meant especially filial affection, as is explained by Erasmus (*On the Creed*, fol. 163*b*, Eng. tr.);

To the loue of god & to the loue of our parentes, is gyuen one commune name in the Latyne, that is to wyte *pietas*. For *pietas* proprely is called the affection or loue towardes god and towardes our parentes, & towardes our countre, which is as it were a commune parente of many men, lykewyse as God is the father of all men.

Eliodorus, for this exceadinge *pietee* towards his brother, was surnamed afterward Pius, that is to say, godlie, piteus, or naturall. Pol. Verg. I. 39.

In the following example it is used of the affection of friends:

O cruel *piety*, in our equal danger
To rob thyself of that thou giv'st thy friend!
Massinger, *The Bashful Lover*, II. 6.

From the same *pietas* our 'pity' is derived, as is evident from the following:

Yet notwithstandyng himself beyng a Jewe, sawe one that was a Jewe, & beyng himself a man of Hierusalem, sawe one of Hierusalem spoiled, wounded, and liyng half for dead, and yet passed by, no whit moued with any drop of *pietie* or coumpassion. Udal's Erasmus, *Luke*, fol. 93 *a*.

Pill, *v. t.* & *i.* (Gen. xxx. 37, 38; Tob. xi. 13). To strip off the skin or bark, to peel.

Whilst snarling gusts nibble the juyceles leaves,
From the nak't shuddring branch; and *pils* the skinne
From off the soft and delicate aspectes.
Marston, *Antonio's Revenge*, prol.

The skilful shepherd *pilled* me certain wands.
Shakespeare, *M. of Ven.* I. 3.

It is also used as a substantive:

Now that part therof which is vtmost & next to the *pill* or rind, is called tow or hurds. Holland's *Pliny*, XIX. 1.

Pilled, *pp.* (Lev. xiii. 40 *m*). Bald. See example from Chaucer under PEELED.

His scalpe all *pild*, and hee with eld forlore.
Sackville's *Induction*, fol. 210 *a*.

Pipe, *v. i.* (1 K. i. 40; 1 Cor. xiv. 7). To play on the pipe.

Thanne *pipede* Pees
Of Poesie a note.
Piers Ploughman's *Vis.* 1290*f*.

Pitch, *v. i.* (Josh. viii. 11, xi. 5). To encamp; the full phrase being to pitch a tent.

On either hand thee there are squadrons *pitch'd*.
Shakespeare, 1 *Hen. VI.* IV. 2.

Pitieth, it (Ps. cii. 14, Pr. Bk.). A construction in imitation of the Lat. *piget, tædet*, and other impersonals, retained from Coverdale's version. Compare 'it repenteth' (Gen. vi. 7; 1 Sam. xv. 11). We still use 'it grieves or pleases me,' for 'I am grieved or pleased.'

At the first, the king laughed to see the childe: but after *it pitied* him againe, because the childe seemed like an humble suter that came to seeke sanctuarie in his armes. North's Plutarch, *Pyrrhus*, p. 423.

Pitiful, *adj.* (Lam. iv. 10; Jam. v. 11; 1 Pet. iii. 8). Full of pity, compassionate; in an active sense.

Because I speak here of orphans, I shall exhort you to be *pitiful* unto them. Latimer, *Serm.* p. 391.

Place, *sb.* (Acts viii. 32). A passage of an author or book, and hence, a topic, which is derived from the Greek τόπος, a place, used in the same sense.

Afterward the Latin was taken vp when it was brought into the forme of a province, about the time of Domitian, according to that notable *place* of Tacitus, where he reporteth that Iulius Agricola governour heere for the Romans, preferred the Britans, as able to doe more by witte, then the Gaules by studie. Camden, *Remains*, p. 13.

There is not, in all the politiques, a *place*, lesse handled, and more worthy to be handled, then this of fame. Bacon, *Essay of Fame*, p. 240.

Place, brought in. A phrase which occurs in the Translators' Preface.

Neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the meteyard *brought in place*, but he that vseth deceit.

Plain, *adj.* (Gen. xxv. 27). Simple, honest.

For he [Antonius] was a *plaine* man, without subtiltie, and therefore ouerlate founde out the foule faultes they committed against him. North's Plutarch, *Antonius*, p. 979.

Spenser (*F. Q.* I. 6, § 20) describes Satyrane as

Plaine, faithfull, true, and enimy of shame.

Plainlier, *adv.* More plainly.

Albeit, they were in no other sort enemies, then as S. Paul was to the Galatians, for telling them the trueth: and it were to be wished, that they had dared to tell it them *plainlier* and oftner. *The Translators to the Reader.*

Plainness, *sb.* (2 Cor. iii. 12). Sincerely, frankness.

He found some of his answeres (as a dog sure if he could speake, had wit enough to describe his kennell) not vnsensible, and all vttered with such rudenesse, which he interpreted *plainesse* (though there be great difference betweene them) that Basilius conceiuing a sodaine delight, tooke him to his court. Sidney, *Arcadia*, p. 11, l. 25.

Plantation, *sb.* (Pref. to Pr. Bk.). A colony; literally, a planting, from Lat. *plantatio.* Bacon's 33rd *Essay* is 'Of Plantations.' Among other advice he says, p. 141;

Let not the government of the *plantation*, depend upon too many counsellours, and undertakers, in the countrie that planteth, but upon a temperate number.

Plat, *sb.* (2 K. ix. 26). A plot or small portion of ground; connected with the G. *platt*, and the Fr. *plat*, flat, which again are akin to the Gr. πλατύς; so that a 'plot' probably signified originally a flat, level place.

Wherupon thei laied the corpse in a toumbe whiche stood in a gardine *platte* thereby. Udal's Erasmus, *Luke*, fol. 174 *a*.

So three in one small *plat* of ground shall ly,
Anthea, Herrick, and his Poetry.
Herrick, *Hesper.* I. p. 10.

Platter, *sb.* (Matt. xxiii. 25, 26; Luke xi. 39). A dish.

And that they should make a greater shew in the *platter*, they slit them along the chine. Holland's *Pliny*, x. 50.

Play, *v.i.* (Ex. xxxii. 6; 2 Sam. ii. 14, vi. 21). To sport, amuse oneself; not restricted to children.

For which he hath to Paris sent anoon
A messanger, and prayed hath dan Johan
That he schuld came to Seint Denys, and *play*
With him, and with his wyf, a day or tway.
Chaucer, *The Shipman's Tale*, 14470.

For sweeter place
To *playen* in, he may not finde,
Although he sought one in tyl Inde.
Id. *Rom. of the Rose*, 623.

In 2 Sam. ii. 14, the word is used in the technical sense of playing at fence, fencing. The marginal note in the Geneva version is, 'Let us see how they can handle their weapons.'

He sends to know if your pleasure hold to *play* with Laertes, or that you will take longer time. Shakespeare, *Ham.* v. 2.

Play the man (2 Sam. x. 12). To behave manfully, courageously.

For *playing the menne* as we ought to doe, better it is to dye in battell for the common wealthes cause, than through coward-like feare to prolong life, whiche after shall be taken from vs, by sentence of the enemie. Holinshed, *Chron.* p. 1138 *b*.

All France will be replete with mirth and joy,
When they shall hear how we have *play'd the men.*
Shakespeare, 1 *Hen. VI.* I. 6.

Pleasure, *v.t.* (2 Macc. xii. 11). To please, gratify.

For when the way of *pleasuring* and displeasuring, lieth by the favourite, it is impossible, any other should be over-great. Bacon, *Ess.* XXXVI. p. 154.

Nay, conceive me, conceive me, sweet coz: what I do is to *pleasure* you, coz. Shakespeare, *Merry Wives*, I. 1.

Plenteous, *adj.* (Gen. xli. 34; Deut. xxviii. 11, &c.). Plentiful, abundant.

But Picus, of whom we spake, was himself so honorable for the great *plenteous* abundāce of al such vertues. Sir T. More, *Life of Picus, Works*, p. 2 *b*.

Plenteousness, *sb.* (Gen. xli. 53; Prov. xxi. 5). Plenty, abundance; formed with an A.-S. termination from 'plenteous,' the adjective from 'plenty,' originally '*pleinte*,' 'fulness.'

Even as Paul in the ninth chapter of his Epistle to the Romans, was drunk in love, and overwhelmed with the *plenteousness* of the infinite mercy of God. Tyndale, *Doctr. Tr.* p. 58.

Pluck, *v.t.* (Ex. iv. 7; Ruth iv. 7; Prov. xiv. 1; Mark v. 4). To pull, tear; A.-S. *pluccian*, G. *pflücken*.

And therewith he *plucked* vp hys doublet sleue to his elbow vpon his left arme, where he shewed a werish withered arme and small, as it was neuer other. Sir T. More, *Rich. III.*, *Works*, p. 54 *c*.

Their hats are *pluck'd* about their ears.
Shakespeare, *Jul. Cæs.* II. 1.

Point out, *v.t.* (Num. xxxiv. 7, 8, 10). To assign.

And the temple whiche I have *poynted* and marked *out* to my name, I shall caste out from my syght. Udal's Erasmus, *Luke,* fol. 181 *b.*

Poisonful, *adj.* (Deut. xxix. 18 *m*). Poisonous.

This Prouince of Amapaia is a verie low and a marish ground neere the riuer, and by reason of the red water which issueth out in small branches thorow the fenny and boggie ground, there breed diuers *poysonfull* wormes and serpents. Ralegh, *Guiana,* p. 32.

Poll, *sb.* (Ex. xvi. 16 *m*; Num. i. 2, 18, 20, 22, iii. 47; 1 Chr. xxiii. 3, 24). A head; Du. *bol* whence *bolster,* G. *polster* (compare O. E. *boleax* and *poleax*), Sc. *pow;* connected etymologically with *boll, ball,* the latter of which was used for 'head' (Coleridge, *Gloss.*). The word survives in *poll*-tax or head money, and the *poll* at elections, in which voters are counted by their polls or heads.

If the gentlemen be too many, the commons will be base; and you will bring it to that, that not the hundred *poll,* will be fit for an helmet. Bacon, *Ess.* XXIX. p. 122.

Poll, *v.t.* (2 Sam. xiv. 26; Ez. xliv. 20; Mic. i. 16). From the preceding, to cut the hair of the head.

When the duke of Norfolke and the bysshope of Elye came to the towne of Caleis, all the townsmen and sowldiars of Calleis *powled* theyr heads, becaws all the ambassadors' men wer *powled. Chron. of Calais,* A.D. 1535, p. 45.

If thou wilt needs shew thy hair, and have it seen, go and *poll* thy head, or round it, as men do. Latimer, *Serm.* p. 254.

Trees are called *pollards* which have their branches topped.

Polonie, *sb.* Poland.

So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord Cromwell in England, or by the Lord Radeuil in *Polonie*. *The Translators to the Reader*.

Pommel, *sb.* (2 Chr. iv. 12). From Lat. *pomum* an apple, though the Fr. *pommeau*, as 'roundel' from *rondeau*; an apple or ball-shaped protuberance; now most commonly used of a sword or saddle, but formerly of more general application.

> And or that Arcyte may take keep,
> He pight him on the *pomel* of his heed.
> Chaucer's *Knight's Tale*, 2691.

The *pommel* of Cæsar's falchion. Shakespeare, *Love's L's Lost*, v. 2.

In architecture 'pomel' or 'pommel' is

A boss or knob used as an ornamental top of a conical or dome-shaped roof of a turret, &c. Weale, *Dict. of Terms of Art*.

Ponder, *v. t.* (Prov. iv. 26, v. 6, 21; Luke ii. 19). To weigh; Lat. *ponderare:* hence, metaphorically, to weigh in one's mind, to reflect upon. The following are instances of the literal and metaphorical usage.

An innocent with a nocent, a man vngylty with a gylty, was *pondered* in an egall balaunce. Hall, *Hen. IV.* fol. 14 *a*.

Which thing deeply considered, and *pondered* of my lord, might something stir him to charitable equity. Latimer, *Rem.* p. 333.

Populous, *adj.* (Deut. xxvi. 5). Numerous; like the Lat. *populosus* used of nations and armies and not confined to cities or countries.

Yt was shewed hym that kynge Rycharde was at hande wyth a stronge powre and a *populous* armye. Hall, *Rich. III.* fol. 29 *a*.

Nay, the dust
Should have ascended to the roof of heaven,
Raised by your *populous* troops.
Shakespeare, *Ant. and Cl.* III. 6.

Port, *sb.* (Neh. ii. 13; Ps. ix. 14, Pr. Bk.). In the literal sense of 'a gate' from Lat. *porta*, whence 'porter' a gatekeeper. The word occurs also in Coverdale's Version of Ps. ix. 'Port' in sea-*port* is from *portus*, a harbour.

The forgate of the same palays or place with great and mighty masonry by sight was arched, with a tower on euery syde of tame *port* rered by great crafte. Hall, *Hen. VIII.* fol. 73 *a*.

The knights past through the castles largest gate,
(Though round about an hundreth *ports* there shine).
Fairfax, *Tasso*, XVI. 2.

So, let the *ports* be guarded: keep your duties,
As I have set them down.
Shakespeare, *Coriol.* I. 7.

Keep the *ports* close, and let the guards be doubled.
Massinger, *The Virgin Martyr*, I. 1.

Porter, *sb.* (2 Sam. xviii. 26; John x. 3, &c.). A gatekeeper; Lat. *portarius* from *porta*. The word is still of familiar use in our colleges and inns of court.

But they were virgins all, and love eschewed
That might forslack the charge to them foreshewed
By mighty Jove; who did them *porters* make
Of heaven's gate (whence all the gods issued).
Spenser, *F. Q.* VII. 7, § 45.

Portesse, *sb.* A portable breviary. The word according to Nares (*Gloss.* s. v.) is variously spelt *portasse*, *portise*, *porthose*, *portos*, *portuse*, *portace*, and *portal*.

For on my *portos* here I make an oth,
That never in my life, for lief ne loth,
Ne schal I of no counseil you bywray.
Chaucer, *Shipman's Tale*, 14542.

For what varieties haue they, and what alterations haue they made, not onely of their Seruice bookes, *Portesses* and Breuiaries, but also of their Latine Translation? *The Translators to the Reader.*

At the sight of a woman, the holiest hermits *portasse* hath falne out of his hand, and his calendar from his girdle. Florio, *Second Fruits*, p. 171.

It was also called 'portiforium.'

In latter times the Breviary was divided into two parts, one for the summer, and the other for the winter half of the year, and sometimes it was divided into four parts, so that it was more portable and convenient for the use of those clergy and monks who were accustomed to recite the offices for the canonical hours at some time in the day. From this cause also it was sometimes entitled *Portiforium.* Palmer, *Origines Liturgicæ*, I. 208 (ed. 1832).

From this came the old Fr. *portehors* from which are derived the other varying forms of the word. Mr Maskell maintained that it was changed from its original signification, until it came to be nothing more nor less than a synonym of Breviary. *Monum. Rit.* I. LXXXVIII.

Pose, *v.t.* (Matt. xxii. *c*). To puzzle; Fr. *poser* from Lat. *ponere*, which is used in the sense of 'putting' a question or a case; whence *posit*, and *poser* (Bacon, *Ess.* 32), the old term for examiner, till recently in use at Cambridge, and still employed at Eton and Winchester. A trace of the old meaning remains in 'suppose,' and 'puzzle' itself is from the same root. In Chaucer (*Knight's Tale*, 1164), Arcite defending himself against the charges of Palamon, says

I *pose*, that thou lovedest hire biforn.

From 'to *put* a question' the transition was easy 'to puzzle with questions' and then 'to puzzle' generally. Fuller, speaking of Paracelsus, says;

As for his religion, it would as well *pose* himself as others to tell what it was. *Holy State*, XVIII.

'Appose' occurs in Piers Ploughman in the same sense.

> Lewed men many times
> Maistres they *apposen*.
>
> *Vis.* 7893.
>
> Pacience *apposed* hym first
> And preyde he sholde hem telle.
>
> Id. 8470.

And in the *Coventry Mysteries*, p. 9,

> In the xviiij. pagent we must purpose,
> To shewe whan Cryst was xij. ȝer of age,
> How in the temple he dede *appose*
> And answerd doctoris ryth wyse and sage.

Possess, *v. t.* (Num. xiii. 30; Acts xvi. 16). To seize, take possession of; Lat. *possidere* in the same sense.

It chanceth in process of time, that by the singular acquaintance and frequent familiarity of this captain with the Frenchmen, these Frenchmen give unto the said captain of Calais a great sum of money, so that he will but be content and agreeable that they may enter into the said town of Calais by force of arms; and so thereby *possess* the same unto the crown of France. Latimer, *Serm.* p. 5.

But Kalander seeing him faint more and more, with carefull speed conueyed him to the most commodious lodging in his house: where being *possest* with an extreame burning feuer, he continued some while with no great hope of life. Sidney, *Arcadia*, p. 8, l. 2.

> *Possess* it, York;
> For this is thine and not King Henry's heirs'.
>
> Shakespeare, 3 *Hen. VI.* I. 1.

Post, *sb.* (2 Chr. xxx. 6; Esth. viii. 14; Job ix. 25; Jer. li. 31). The Hebrew in all these passages signifies 'runner.' 'Post' as a substantive is not now used in this sense, though it exists in *post*-haste. It is derived from the Fr. *poste*, It. *posta*, which again are from Lat. *positum*, anything fixed or placed, and so originally signified a fixed

place, as a military *post;* then, a fixed place on a line of road where horses are kept for travelling, a stage, or station; thence it was transferred to the person who travelled in this way, using relays of horses, and finally to any quick traveller.

> But through a valley as he musing road,
> He saw a man, that seem'd for haste a *post.*
> Fairfax, *Tasso,* VII. 27.

> Your native town you enter'd like a *post.*
> Shakespeare, *Coriol.* V. 5.

A cripple in the way out-travels a footman, or a *post* out of the way. B. Jonson, *Sylva.*

Pottage, *sb.* (Gen. xxv. 29; 2 K. iv. 38). Broth, soup; Fr. *potage,* It. *potaggio,* something prepared in a *pot.*

Potage: gruell. Ius...Iusculum. Baret, *Alvearie,* s. v.

All kind of meate sod in *potage.* Iurulentum opsonium. *Ibid.*

Pourtray, *v. t.* (Ez. iv. 1, viii. 10, xxiii. 14). To draw, depict; from Fr. *pourtraire,* Lat. *protrahere,* whence *portrait.*

As for Theon the painter, hee described with his pensill the madnesse of Orestes, and *pourtrayed* Tamyras the Harper or Musitian. Holland's *Pliny,* XXXV. 11.

'Portreyour' occurs in Chaucer's *Knight's Tale,* 1901.

Power, *sb.* (2 Chr. xxxii. 9). A force; used of an army, as *puissance* is frequently in old writers.

> So soon as we had gather'd us a *power*
> We dallied not.
> Heywood, 1 *Ed. IV.* II. 2.

> Howard fetch on our *powers!*
> We will not stir a foot till we have shewn
> Just vengeance on the Constable of France.
> Id. 2. *Ed. IV.* I. 4.

At Yorke there came fresh and more certaine aduertisement, that the Lord Lovel was at hand with a great *power* of men. Bacon, *Hen. VII.* p. 17.

Power, *sb.* (Gen. xxxii. 28). In the phrase 'to have power with,' which signifies 'to have influence over.'

And this was the man, *that had power with* him, to draw him forth to his death. Bacon, *Ess.* XXVII. p. 108.

Practise, *v. i.* (Ps. xxxvii. 12 *m*). To plot.

Yet, if you there
Did *practise* on my state, your being in Egypt
Might be my question.

Shakespeare, *Ant. and Cl.* II. 2.

A sort of naughty persons, lewdly bent,
Under the countenance and confederacy
Of Lady Eleanor, the protector's wife,
The ringleader and head of all this rout,
Have *practised* dangerously against your state.

Id. 2 *Hen. VI.* II. 1.

Precedent, *adj.* (Rubric before the Comm. Off.) Preceding.

Neither is the opinion, of some of the schoole-men, to be received; That a warre cannot iustly be made, but upon a *precedent* iniury, or provocation. Bacon, *Ess.* XIX. p. 78.

Prefer, *v. t.* (Esth. ii. 9; Dan. vi. 3; John i. 15, 27). From Lat. *præferre*, to advance, exalt, give preferment to; literally, to put before.

Because he neither promoted nor *preferred* me, as I thoughte I was worthy & had deserued. Hall, *Rich. III.* fol. 9*b*.

Fuller (*Holy State*, XXIII.) says of Julius Scaliger,

Scarce any one is to be *preferred before* him for generality of humane learning.

Speaking of the sardonyx in the celebrated ring of Polycrates in the Temple of Concord at Rome, Pliny says,

It is among many other there which be *preferred before* it. Holland's *Pliny*, XXXVII. 1.

Let use bee *preferred before* uniformitie. Bacon, *Ess.* XLV. p. 180.

It were disproportion enough, for the servants good, to be *preferred before* the masters. Id. *Ess.* XXIII. p. 97.

Prelation, *sb.* (1 Cor. xiii. *c*). Exaltation, preference; from the same root as the preceding. 'Prelate' (Lat. *prælatus*) is literally one who is advanced or preferred before others, but now confined to one having episcopal charge.

Premonish, *v.t.* In 'the Form for the ordering of Priests,' among the duties of a priest the Bishop enumerates 'to teach, and to *premonish*, to feed and provide for the Lord's family.' Lat. *præmonere* to advise beforehand, forewarn.

Present, at this (Absol. Pr. Bk.). Now; at this instant.

But, in the mean time, Caphis that was our country man, deceiuing the barbarous people, guided Hortensius an other way by mount Parnassus, and brought him vnder the citie of Tithora, which was not then so great a citie as now *at this present* it is. North's Plutarch, *Sylla*, p. 506.

Kings in ancient times, (and *at this present* in some countries,) were wont to put great trust in eunuchs. Bacon, *Ess.* XLIV. p. 179.

Bacon (*Hen. VII.* p. 14) uses 'at that present' in a similar way;

For that it was in euery mans eye, what great Forfeitures and Confiscations he had *at that present* to helpe himselfe.

Shakespeare uses 'present' elliptically for 'present time.'

> Thy letters have transported me beyond
> This ignorant *present.*
>
> Shakespeare, *Macb.* I. 5.

Presently, *adv.* (1 Sam. II. 16; Matt. xxvi. 53). Instantly.

Draw forth three hundred bowmen and some pikes,
And *presently* encounter their assault.
Heywood, 1 *Ed. IV.* II. 2.

Where is Metellus Cimber? Let him go,
And *presently* prefer his suit to Cæsar.
Shakespeare, *Jul. Cæs.* III. 1.

The good master

Never threatens his servant, but rather *presently* corrects him. Fuller, *Holy State*, VII. 4.

Press, *v.i.* & *t.* (Mark iii. 10; Luke viii. 45, xvi. 16; Phil. iii. 14). To throng, crowd, hasten eagerly.

Unto the setes *preseth* all the route.
Chaucer, *Knight's Tale*, 2582 (ed. Tyrwhitt).

The pepul *preseth* thider-ward ful sone
Him for to seen, and doon him reverence.
Ibid. 2532 (Percy Soc. ed.).

Your statue spouting blood in many pipes,
In which so many smiling Romans bathed,
Signifies that from you great Rome shall suck
Reviving blood, and that great men shall *press*
For tinctures, stains, relics and cognizance.
Shakespeare, *Jul. Cæs.* II. 2.

O thou untaught! what manners is in this,
To *press* before thy father to a grave?
Id. *Rom. & Jul.* V. 3.

Press, *sb.* (Mark ii. 4, v. 27, 30; Luke viii. 19, xix. 3). A crowd.

And how he fled, and how that he
Escaped was from all the *press*.
Chaucer, *House of Fame*, I. 59.

At Troie whan King Ylixes
Upon the siege among the *pres*
Of hem, that worthy knightes were,
Abode long time stille there.
Gower, *Conf. Am.* II. 6.

Whose footsteps Bladud following, in arts
Exceld at Athens all the learned *preace.*
Spenser, *F. Q.* II. 10, § 25.

But now the gay-arm'd Antiphus, a son of Priam, threw
His lance at Ajax through the *press.*
Chapman's Homer, *Il.* IV. 533.

Who is it in the *press* that calls on me?
Shakespeare, *Jul. Cæs.* I. 2.

Pressfat, *sb.* (Hag. ii. 16). The vat of an olive or wine press, for receiving the liquor.

Presume, *v. i.* (2 Macc. viii. *c*). To undertake; the Lat. *præsumere* is used in the same sense. Webster quotes the following example:

Bold deed hast thou *presum'd,* adventurous Eve.
Milton, *P. L.* IX. 921.

Prevent, *v. t.* (Ps. cxix. 147; 1 Thess. iv. 15, &c.). From Lat. *prævenire,* to go before; and hence, to anticipate, like the Fr. *prévenir.* It occurs in this sense frequently, as in Wisd. xvi. 28, and in the Collects.

This is verye he of whome I tolde you before that men toke hym to be myne inferiour, and to cum after me, but in dignitie he did *preuent* and excel me. Udal's Erasmus, *John,* fol. 9 *a.*

He doth *prevent* our conuersion by his mercy; he helpeth on conuersion by his grace; he doth accõplish our ending with glory...neither can we begin any good thing before we be *preuented* by mercye, or to do any good thing vntil we be holpē by grace, or that we can ende in goodnesse vntill we be filled with glory. Northbrooke, *Poore man's garden,* fol. 39 *r,* 1593.

So shall my anticipation *prevent* your discovery.
Shakespeare, *Ham.* II. 1.

Pliny (II. 8, Holland's trans.) says of the planet Venus;

For all the while that she *preuenteth* the morning, and riseth orientall before, she taketh the name of Lucifer (or Day-star) as a second sun hastning the day.

Milton uses *prevention* in a sense derived from this, and the following example shews how the idea of hindrance became attached to the word;

> Half way he met
> His daring foe, at this *prevention* more
> Incens'd.
>
> *P. L.* VI. 129.

Trench remarks;—

One may reach a point before another to help or to hinder him there; may anticipate his arrival either with the purpose of keeping it *for* him, or *against* him. 'To prevent' has slipped by very gradual degrees, which it would not be difficult to trace, from the sense of keeping *for* to that of keeping *against*, from the sense of arriving first with the intention of helping, to that of arriving first with the intention of hindering, and then generally from helping to hindering. *Select Gloss.* p. 174.

Prey, *sb.* (Num. xxxi. 12, 26). Booty, plunder; like Lat. *præda*, whence Fr. *proie*.

He with no smal nombre of prisoners and greate haboundance of *pray* as wel in shippes as prouision for the sea, returned into England wyth great triumph and glory. Hall, *Hen. V.* fol. 22 *b*.

Price, *sb.* (Prov. xxxi. 10; Matt. xiii. 46). Value, worth; from Lat. *pretium*, through Fr. *prix*.

> And craft of mannes hond so curiously
> Arrayed had this gardeyn trewely,
> That never was ther gardeyn of suche *pris*,
> But if it were the verray paradis.
>
> Chaucer, *Franklin's Tale*, 11223.

> From Curcinan, and from Acise,
> Him come knyghtis of gret *prise*.
>
> *King Alexander*, 1470. Weber's *Metr. Rom.* I. p. 65.

But from that which hath his *price* in composition if you take away any thing, or any part doe fayle all is disgraced. Bacon, *Colours of Good and Evil*, 5.

If I do so, it will be of more *price*,
Being spoke behind your back, than to your face.
Shakespeare, *Rom. and Jul.* IV. 1.

Prick, *sb.* (Num. xxxiii. 55; Acts ix. 5, xxvi. 14). A thorn, prickle; A.-S. *prica* a sting; in the Acts it signifies a goad, and was commonly used for 'a spur;' whence 'to prick' in the sense of 'to spur,' as in Piers Ploughman (*Vis.* 12068);

'I may no lenger lette,' quod he;
And lyard he *prikede*,
And wente awey as wynd.
And therwith I awakede.

Esquillon: m. A *pricke*, a goad, a sting, a spurre; a prouocation; any thing that incenseth, stirreth, or vrgeth forward; also, an inward griefe, pinch, or biting hurt. Cotgrave, *Fr. Dict.*

Prick, *v. t.* (Ps. lxxiii. 21; Acts ii. 37). To sting, spur, urge; A.-S. *priccian*. Chaucer (*Knight's Tale*, 1045) says of May,

The seasoun *priketh* every gentil herte,
And maketh him out of his sleepe sterte.

And so furth on their way go the shepeherdes with al hast, deuocion, and godly zele was a spurre to theyr heartes to *pricke* them forwarde. Udal's Erasmus, *Luke*, fol. 19 *b*.

Principality, *sb.* (2 Macc. iv. 27). The chief place: in this passage the office of high-priest.

Privily, *adv.* (Judg. ix. 31; 1 Sam. xxiv. 4, &c.). Secretly; from the following word.

And on the morwe, or it were day light,
Ful *prively* two harneys hath he dight.
Chaucer, *Knight's Tale*, 1632.

And fyrst he sent *priuely* cc. archers into a low medowe whiche was nere to the forward of his enemies, but seperate wyth a great diche. Hall, *Hen. V.* fol. 16 *a*.

Privy, *adj.* (Litany, '*privy* conspiracy'). Secret; and in an active sense, aware or cognizant of a secret, as in Acts v. 2. From Lat. *privatus*, through the Fr. *privé*.

Whanne god schal deme the *privy* thingis of men aftir my gospel. Wiclif, *Rom.* ii. 16 (ed. Lewis).

The groyning, and the *pryve* enpoysonyng.
Chaucer, *Knight's Tale*, 2462.

Prive penaunce is thilk that men doon alday for *prive* synnes, of whiche we schryve us prively, and receyven prive penaunce.
Id. *Parson's Tale.*

The *preuye* and secrete storehouse of y^e^ scriptures. Erasmus, *On the Creed*, fol. 127 *b*, Eng. tr.

These buildings to be for *privie* lodgings, on both sides; and the end, for *privie* galleries. Bacon, *Ess.* XLV. p. 184.

Profit, *v. t.* & *i.* (Job xxx. 2; Prov. x. 2; Mark viii. 36; John vi. 63; Gal. v. 2). To be of advantage to, benefit; Fr. *profiter*, It. *profittare*, from Lat. *proficere*, through the substantive *profectus*. 'Profiteth nothing' is simply an imitation of the Lat. *nihil proficit.*

Confident in nothing but my bow,
That *nothing profits* me.
Chapman's Homer, *Il.* v. 209.

Profiting, *sb.* (1 Tim. iv. 15). A translation of the Vulgate *profectus*, in the sense of progress or proficiency.

Prognosticator, *sb.* (Is. xlvii. 13). A predicter of future events; especially, a weather prophet.

The soothsayers and *prognosticators* liked it well, and said it was a good signe for Dion, that he trode that sumptuous building and workemanshippe of the tyrant vnder his feete, when he made his oration.
North's Plutarch, *Dion*, p. 1040.

Proper, *adj.* (1 Chr. xxix. 3; Acts i. 19; 1 Cor. vii. 7). From Lat. *proprius*, through the Fr. *propre*; one's own, and so, peculiar: hence *property*, that which belongs to any one.

The motions of factions, under kings, ought to be like the motions (as the Astronomers speake) of the inferiour orbs; which may have their *proper* motions, but yet still, are quietly carried, by the higher motion, of *primum mobile*. Bacon, *Ess.* LI. p. 209.

In Heb. xi. 32, it signifies 'fair, handsome.'

O, Charles the Dauphin is a *proper* man.
Shakespeare, 1 *Hen. VI.* v. 3.

He and his crew, a company of *proper* men,
Are sure to die.
Heywood, 2 *Ed. IV.* II. 1.

Prophesy, *v.i.* (1 Cor. xi. 5, xiv. 3, 4). Not simply "to foretell future events,' but to 'expound,' as the following passage shews.

Upon this point, I ground three considerations: first, whether it were not requisite, to renew, that good exercise, which was practised, in this church, some years;...and was commonly called *prophecying*. Which was this; that the ministers, within a precinct, did meet, upon a week day, in some principall town; where there was, some ancient, grand minister, that was president; and an auditory admitted, of gentlemen, or other persons of leysure. Then every minister, successively, beginning with the youngest, did handle one, and the same part, of Scripture, spending, severally, some quarter of an hour, or better, and, in the whole, some two hours: and so, the exercise, being begun, and concluded, with prayer; and the president, giving a text, for the next meeting, the assembly was dissolved. Bacon, *Considerations touching the Edification and Pacification of the Church of England* (*Resuscitatio*, p. 247, ed. 1657).

Prosper, *v.t.* (Gen. xxiv. 40, 56). To make prosperous; Lat. *prosperare*. The verb originally was transitive only.

That man that is so called of God to any office, no doubt God will work with him; he will *prosper* all his doings. Latimer, *Rem.* p. 32.

Prove, *v.t.* (Ex. xvi. 4; 1 Sam. xvii. 39, &c.). To test, try, put to the proof: from Lat. *probare* through Fr. *prouver*.

He had scantly finished his sayenge, but the one army espyed the other, lord how hastely y^e^ souldyoures buckled their healmes, how quikly the archers bent their bowes and frushed their feathers, how redely y^e^ bilmen shoke their billes and *proued* their staves. Hall, *Rich. III.* fol. 32 *b*.

He sendeth us trouble and adversities to *prove* us, whether we will hallow his name or no. Latimer, *Serm.* p. 345.

The following is curious:

It is commonly reported, that Alexander *prouing* to vndoe that bande, and finding no ends to vndoe it by, they were so many folde wreathed one within the other: he drew out his sworde, and cut the knot in the middest. North's Plutarch, *Alex.* p. 726.

Provender, *sb.* (Gen. xxiv. 25, 32, &c.). Provision; generally for beasts: Fr. *provende*, It. *profenda*, from Lat. *providenda*, things to be provided or purveyed. In German the word appears in the form *proviant*, and in Beaumont and Fletcher (*Martial Maid*, II. 1) *provant* is used for a soldier's rations, a sense which is familiar to the readers of *A Legend of Montrose*.

Those of the citie of Chio, furnished him with *prouander* for his horse, and gaue him muttons besides, and other beastes to sacrifice withall. North's Plutarch, *Alcib.* p. 214.

Of all other liuing creatures, they [the Elephants] cannot abide a mouse or a rat, and if they perceiue that their *prouander* lying in the manger, tast and sent neuer so little of them, they refuse it and wil not touch it. Holland's *Pliny*, VIII. 10.

Provoke, *v.t.* (2 Cor. ix. 2; Heb. x. 24). Literally, 'to call forth,' from Lat. *provocare;* hence 'to challenge, incite.'

Therefor saynte Paule *prouokyng* the Galathians from vengeance to humanite and gentylnesse doth inculke and oft repete the name of the spirite. Erasmus, *On the Creed*, 99 *a*, Eng. tr.

God by his soonne Messias, shall descende down into the yearth, to lure and *prouoke* all persones in generall. Udal's Erasmus, *Luke*, fol. 7 *a*.

I haue doen the office of a goer before: I haue alured and *prouoked* men to penaũce, warning theim that the kingdome of heauen was at hand. Id. *John*, fol. 21 *a*.

They hauing for their captaine and leader, the foresaid Ambrosius Aurelius, assembled themselues togither, and *prouoking* the victors to fight, through Gods assistance atchieued the victorie, and from that day forward, were the men of the country. Stow, *Annals*, p. 57.

Nay we reade, after Otho the emperour had slaine himselfe, pitty, (which is the tenderest of affections) *provoked* many to die, out of meere compassion to their soveraigne, and as the truest sort of followers. Bacon, *Ess.* II. p. 6.

Psaltery, *sb.* (1 Sam. x. 5; Ps. xxxiii. 2, lvii. 8, &c.). From Gk. *ψαλτήριον*, a stringed instrument to accompany the voice.

The harp is like to the *Psalterie* in sound, but this is the diuersitie & discord betweene y^e^ harpe and the *psaltery*, in y^e^ *psaltery* is an holow tree, and of that same tree the sound commeth vpward: and the strings be smit downward, and soundeth vpward: and in the harpe, the hollownesse of the tree is beneath. Batman vppon Bartholome, fol. 423 *b* (ed. 1582).

Why, hark you!
The trumpets, sackbuts, *psalteries* and fifes,
Tabors and cymbals and the shouting Romans
Make the sun dance.
Shakespeare, *Coriol.* v. 4.

In Chaucer it appears in the form 'sautrie' or 'sawterie;'

Than robus riche, or fithul, or *sawtrie*. *Prol. to C. T.* 298.

And al above ther lay a gay *sawtrye*. *Miller's Tale*, 3213.

Bothe harp and lute, gitern, and *sauterie*. *Manciple's Tale*, 17200.

Publican, *sb.* (Matt. v. 46, 47, &c.). From Lat. *publicanus*, one who farmed the public taxes. The word came into English with the translation of the Bible.

How like a fawning *publican* he looks! Shakespeare, *M. of Ven.* I. 3.

Puff at, *v.t.* (Ps. x. 5, xii. 5). To blow upon with contempt and scorn. A Hebraism.

Puff up, *v.t.* (1 Cor. iv. 6, 18, 19, viii. 1). To inflate, used metaphorically; G. *puffen*, Fr. *bouffer*, both imitative words.

Puffed vp with great hope and courage. Spe atque animis inflatus. Baret, *Alvearie*, s. v.

To *puffe vp* both his cheekes. Inflare ambas buccas. *Ibid.*

Alcibiades being *puffed vp* with vanitie and opinion of himselfe, as oft as Socrates tooke him in hande, was made fast and firme againe by his good perswasions. North's Plutarch, *Alcib.* p. 212.

Pulse, *sb.* (2 Sam. xvii. 28; Dan. i. 12). Leguminous plants, such as beans, peas, and their fruit. The derivation of the word is uncertain. The Heb. *pôl*, a bean, contains most likely only an accidental resemblance. It signifies, according to Mr Wedgwood, 'grain contained in a pod or case,' from Sw. *pylsa*, a sack (comp. O. E. *pilch*, a scabbard, A.-S. *pylce*). In this case *pulse* and *purse* would be connected, as Span. *bolsa* and Med. Lat. *byrsa*.

They have noe other kinde of graine nor other *pulses* then beaens and peason. Pol. Verg. I. 20.

Euen so the custome which they vse at this day to seeth all manner of *pulse*, commeth of this. North's Plutarch, *Theseus*, p. 12.

There was a custome in Africk to bring *pulse* bread and wine to the monuments of dead saints. Fuller, *Holy State*, II. p. 6, ed. 1652.

Purchase, *v.t.* (1 Tim. iii. 13). In its original sense of to win, acquire, obtain; as in Bacon (*Ess.* IV. 14);

There is no man, doth a wrong, for the wrongs sake; but therby to *purchase* himselfe, profit, or pleasure, or honour, or the like.

This day Argantes strong and Soliman
Strange things haue done, and *purchast* great renowne.
Fairfax, *Tasso*, XII. 3.

The Fr. *pourchasser*, to purchase, from which it is derived, is connected with the It. *procacciare*, which Diez derives from Lat. *captus*, whence *captiare*, and then *cacciare*. This conjecture is supported by the old Spanish form *cabzar*.

Purge, *v.t.* (2 Chr. xxxiv. 3; Is. iv. 4; Heb. i. 3). To purify, take clean away; Fr. *purger*, from Latin *purgare*.

He came into the world with his passion to *purge* our sins. Latimer, *Serm.* p. 223.

The king hauing by this iourney *purged* a little the dregs and leauen of the Northerne people, that were before in no good affection towards him, returned to London. Bacon, *Hen. VII.* p. 18.

Purpose, *sb.* (Jer. xlix. 30). Design; like Lat. *propositum*.

It was spread abroad (whether by errour, or the cunning of male-contents) that the King had a *purpose* to put to death Edward Plantagenet closely in the Tower. Bacon, *Hen. VII.* p. 19.

Purtenance, *sb.* (Ex. xii. 9). The intestines of an animal. The Hebrew word so rendered is in every other instance, except Lev. iii. 3, translated by 'inwards.' Coverdale has 'pertenaunce' in Ex. xii. 9, and elsewhere 'bowels,' with the exception of Lev. iii. 3. In Palsgrave's *Lesclaircissement de la langue Francoyse* we find '*Portenaunce* of a beest—fressevre s. f.'

The duke here, for fault of a better, and myself—Cuckoo fly not hence—for fault of a better, are to lay you by the heels

if you go thus with fire and sword; for the duke is the head, and I, Blurt, am the *purtenance*.

Middleton, *Blurt, Master-Constable*, v. 3. (*Works*, i. 302, ed. Dyce.)

Johnson quotes,

The shaft against a rib did glance,
And gall him in the *purtenance*.

Butler, *Hudibras*, pt. 1, c. 3, l. 318.

Put, *v.t.* in the phrases

Put away (Lev. xxi. 7; Matt. i. 19, &c.). To divorce.

Yet he bare withall a while for her brothers sake, but at the length grew wearie of her, and *put* her *away* as he had done Clodia. North's Plutarch, *Lucullus*, p. 568.

To *put awaie* his wife, &c. Repudio. Baret, *Alvearie*, s.v.

Put forth, as leaves, blossoms, or fruit (Cant. ii. 13; Matt. xxiv. 32). Of the 'Asarum or Fole-foot,' Pliny (xii. 13, Holland's trans.) says,

It *putteth forth* a purple floure, and hath a root like vnto the French Nard.

To-day he *puts forth*
The tender leaves of hope; to-morrow blossoms,
And bears his blushing honours thick upon him.

Shakespeare, *Hen. VIII.* iii. 2.

In Ez. xvii. 2; Matt. xiii. 24, it signifies 'to propose,' and in Matt. ix. 25; Acts v. 34, 'to remove.'

Put to (Ezr. vi. 12; Eccl. x. 10). To apply. Baret (*Alvearie*, s. v.) gives,

To *put*, or set to. Appono.

To desire the kinges attourney to *put to* his hande. Cognitoris regij subscriptionem implorare (s. v. *Attourney*).

Put to the worse (2 K. xiv. 12; 1 Chr. xix. 16, 19). To worst, defeat.

To cast vnder foote, to *put to the worse*, to cast awaie, to vndoe, to cast to the ground, as an horse doth his rider. Pessundo. Baret, *Alvearie*, s.v. *Underfoote.*

And yet he euer wanne more honor in recouering of those battels which his captaines lost, than his enemies did that had *put* them *to the worse.* North's Plutarch, *Eumenes*, p. 632.

Q.

Quake, *v.i.* (Ex. xix. 18; 1 Sam. xiv. 15; Heb. xii. 21). To shake; A.-S. *cwacian*, whence '*quag*mire.'

> This Sompnour in his styrop up he stood,
> Upon the Frere his herte was so wood,
> That lyk an aspen leef he *quok* for ire.
> Chaucer, *Sompnour's Tale*, prol. 7249.

Anon the damosell brought the sword unto Morgan with *quaking* hands. *King Arthur*, c. 72, vol. I. p. 138.

Quaternion, *sb.* (Acts xii. 4). A party of four, a file of four soldiers. Our A. V. has followed the Vulg. *quaternio;* from Lat. *quatuor* four. Johnson quotes from Milton (*P. L.* v. 181).

> Aire, and ye elements the eldest birth
> Of natures womb, that in *quaternion* run,
> Perpetual circle, multiform; and mix
> And nourish all things.

Quick, *adj.* (Lev. xiii. 10; Num. xvi. 30; Ps. lv. 15, cxxiv. 3). Living, alive; from A.-S. *cwic* or *cwuc.*

> Nat fully *quyk*, ne fully deed they were.
> Chaucer, *Knight's Tale*, 1017.

So y^t^ all the people not of the towne onely, but also of the countrey aboute toke her for a very *quycke* saynt. Sir T. More, *Dial.* fol. 25 *b.*

> 'Tis for the dead, not for the *quick.*
> Shakespeare, *Haml.* v. 1.

Quicken, *v.t.* (Ps. cxix. 50; 1 Cor. xv. 36; Eph. ii. 1). To make alive; A.-S. *cwician;* from the preceding.

> The mistress which I serve *quickens* what's dead
> And makes my labours pleasures.
> Shakespeare, *Temp.* III. 1.

Quiet, at (Judg. xviii. 27). Quiet, at rest. The same word is rendered 'quiet' in Judg. xviii. 7.

Neither could I for theyr moste earnest desyres, be *at* any rest or *quiet,* vntyl I had fully ended and finished all that euer ther was of the epistles apostolycal.
Udal's Erasmus, *Pref. to Matthew* [fol. 1 *a*].

In which matters, how easilie might we haue bene *at quiet,* if this knaue had bene quiet?...Quibus quidem quam facilè poterat quiesci, si hic quiescit? Baret, *Alvearie,* s.v.

Come in, tailor; here you may roast your goose. Knock, knock; never *at quiet!* Shakespeare, *Macb.* II. 3.

In the same way 'at help' is used with the force of an adjective in *Ham.* IV. 3:

> The bark is ready, and the wind *at help.*

Quietness, *sb.* (Judg. viii. 28; 1 Chr. xxii. 9; Acts xxiv. 2). Quiet, tranquillity.

The duke of Orleaunce was restored not onely to peace and *quietnes* with al persones saue the duke of Bourgoyne: but also fell in suche fauour with the kyng and the realme, that he was of al men welbeloued. Hall, *Hen. IV.* fol. 32 *a.*

Quit, *v.t.* (1 Sam. iv. 9; 1 Cor. xvi. 13). Used reflexively 'quit' occurs in the sense of 'acquit;' 'to quit oneself' is to behave, to discharge a duty, and so to free or acquit oneself from the obligation of it. The Fr. *quitter.*

> Seem to defend yourself; now *quit* you well.
> Shakespeare, *Lear,* II. 1.

Quit, *p.p.* (Ex. xxi. 19, 28; Josh. ii. 20). Set free, acquitted; from the previous word, which coincides with

'acquit' in signifying 'to set free;' as in Chaucer's *Knight's Tale*, 1034,

Ther may no gold hem *quyte*.

We are never *quit* of this debt, we can never discharge ourselves of it. Latimer, *Rem.* p. 1.

He that dies this year is *quit* for the next.
Shakespeare, 2 *Hen. IV.* III. 2.

In Guest's *History of English Rhythms* (I. 35) many examples are given of words which have lost the initial syllable.

R.

Ragged, *adj.* (Is. ii. 21). Rugged.

Those things seme to be of great effecte: which be both of their owne nature good, and also be spoken of such a master, as is cōuerted to the waie of iustice, frō the croked and *ragged* path of voluptuouse liuyng. Sir T. More, *Works*, p. 49.

The splitting rocks cower'd in the sinking sands
And would not dash me with their *ragged* sides.
Shakespeare, 2 *Hen. VI.* III. 2.

This have I rumour'd through the peasant towns
Between that royal field of Shrewsbury
And this worm-eaten hold of *ragged* stone.
Id. 2 *Hen. IV.* Ind.

Rail on, *v.t.* (1 Sam. xxv. 14; 2 Chron. xxxii. 17). To revile, insult, from Fr. *railler*, to rally, jest, scoff.

To *raile*, or speake spitefullie against one. Conuitior. Baret, *Alvearie.*

Why do I *rail on* thee,
Since thou, created to be awed by man,
Wast born to bear.
Shakespeare, *Rich. II.* v. 5.

Raiment, *sb.* (Gen. xxiv. 53; Deut. viii. 4, &c.). Arrayment, dress.

His *rayments*, though they were meane, yet receiued they handsomenesse by the grace of the wearer. Sidney, *Arcadia*, B. I. p. 65, l. 11.

He's truly valiant that can wisely suffer
The worst that man can breathe, and make his wrongs
His outsides; wear them like his *raiment* carelessly.
Shakespeare, *Tim. of Ath.* III. 5.

'Ray' was formerly used for 'array,' as in North's Plutarch (*Alcib.* p. 229),

They put themselues in battell *ray*, & went to meet them.

Raise, *v.t.* (Job xiv. 12). To rouse.

Get weapons, ho!
And *raise* some special officers of night.
Shakespeare, *Oth.* I. 1.

Those are the *raised* father and his friends.
Ibid. I. 2.

Neither my place nor aught I heard of business
Hath *raised* me from my bed.
Ibid. I. 3.

Ramping, *pr. p.* (Ps. xxii. 13, Pr.-Bk.). Tearing, pawing, rampant; the A.V. has 'ravening;' Vulg. *rapiens*. The It. *rampare* and O. Fr. *ramper*, to climb, are generally derived from the It. *rampa*, a paw; more probably the substantive is derived from the verb, and *rampare*, as Diez suggests, may be the same as It. *rappare*, Sp. and Port. *rapar*, which are from Lat. *rapere* to seize, snatch, and are akin to the G. *rauben*, *raffen*, and Eng. *rob*. The *m* appears in the Bav. *rampfen*, but is omitted in the Provençal *rapar* which is the Fr. *ramper*.

Their bridles they would champe,
And trampling the fine element, would fiercely *rampe*.
Spenser, *F. Q.* I. 5, § 28.

It occurs also in Spenser *F. Q.* I. 8, § 12.

Let vs therfore fight like inuincible giantes, & set on our ene-

mies like vnto timerous tigers & banysh al feare like *rāping* lions. Hall, *Rich. III.* fol. 32 *b*.

> Under whose shade the *ramping* lion slept.
> Shakespeare, 3 *Hen. VI.* v. 2.

Others did foolishly rage and *ramp*, mustering whole legions of curses, as if therewith to make the axe turn edge. Fuller, *Profane State*, xviii.

Instances of the insertion of the *m* are found in Fr. *remplir* from Lat. *replere*, *rempart* from Lat. *reparare*, *remporter* from Lat. *reportare*, &c. Compare also *rendre* from *reddere*.

Range, *v.i.* (Prov. xxviii. 15). To roam, especially in search of prey: of uncertain etymology.

Seyng his purpose sore diminished as well by the slaughter of suche as *ranged* abrode in hope of spoyle and praye, as by the furious rage of the vnmercifull see and hydeous tempest. Hall, *Hen. IV.* fol. 18 *b*.

> So let high-sighted tyranny *range* on,
> Till each man drop by lottery.
> Shakespeare, *Jul. Cæs.* II. 1.

Ranger, *sb.* (1 Chr. xii. 33 *m.*). "Rangers of battle, or ranged in battle" is the marginal reading for "expert in war." To 'range' in this sense is to arrange or set in array; Fr. *ranger*.

For the maine garden, I doe not deny, but there should be some faire alleys, *ranged* on both sides, with fruit-trees. Bacon, *Ess.* XLVI. p. 194.

They were more ignorant in *ranging* and arraying their battailes. Id. *Ess.* LVIII. p. 237.

Ranges, *sb.* (Lev. xi. 35). Chimney racks. Halliwell gives *ranger* in the same sense; and Richardson quotes Spenser's (*F. Q.* II. 9, § 29) description of the kitchen in the House of Temperance;

> It was a vaut ybuilt for great dispence,
> With many *raunges* reard along the wall;
> And one great chimney.

In 2 K. xi. 8, 15, 'ranges' signifies 'ranks' of soldiers, according to Gesenius, following the Chaldee, Syriac, and Arabic versions. In the sense of a rank, or row, it was commonly used.

> And in two *renges* faire they hem dresse.
> Chaucer, *Knight's Tale*, 2596.

In many of these alleys likewise, you are to set fruit-trees of all sorts; as well upon the walles, as in *ranges*. Bacon, *Ess.* XLVI. p. 193.

Rase, *v.t.* (Ps. cxxxvii. 7). To level with the ground; from Fr. *raser*, Lat. *radere*, literally to scrape.

> Famine and fyer he held, and therewithall
> He *razed* townes, and threw downe towres and all.
> Sackville, *Induction*, fol. 211 *a*.

> When Bellona storms,
> With all her battering engines, bent to *rase*
> Som capital city.
> Milton, *Par. Lost*, II. 923.

In Chapman's Homer (*Il.* v.) it is written 'race.'

> She that *raceth* towns,
> Bellona.

In its literal sense of 'scrape' it is found in the following passages:

He [Lord Stanley] had so fereful a dreme, in which him thoughte that a bore with his tuskes so *raced* thē both bi the heddes, that the blood ranne aboute both their shoulders. Sir T. More, *Rich. III. Works*, p. 54 *h*.

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> *Raze* out the written troubles of the brain
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?
> Shakespeare, *Macb.* v. 3.

It occurs in the sense of 'graze,' to touch lightly.

The horses being trised vp in this maner, their riders came with loude cries behind them, and some with whippes in their handes to lash them, that the horse being madde withall, yerked out behinde, and sprang forward with his formost legges to touch the ground, that they did but euen *rase* it a little, so as euery vaine and sinew of them were strained by this meanes.

North's Plutarch, *Eumenes*, p. 644.

Ravin, *v.t.* (Gen. xlix. 27; Psal. xvii. 12 *m.*). To prey with rapacity; from A.-S. *reafian*, which is the same as the German *rauben*, *raffen*, E. *rob*, Lat. *rapere*. See RAMPING.

The cloy'd will,
That satiate yet unsatisfied desire, that tub
Both filled and running, *ravening* first
The lamb, longs after for the garbage.

Shakespeare, *Cymb.* I. 6.

Rapinare, to rape, to *rauin*, to rob, to pill and pole, to snatch, to commit all manner of rapine.

Florio, *Worlde of Wordes*.

But now, if a man can tame this monster, and bring her to feed at the hand, and govern her, and with her fly other *ravening* fowle, and kill them, it is somewhat worth. Bacon, *Essay of Fame*, p. 240.

Shakespeare uses *ravin* as an adjective (*All's Well*, III. 2);

Better 'twere
I met the *ravin* lion when he roar'd
With sharp constraint of hunger.

The substantive *ravin* (Nah. ii. 12) is the *rapina* of the Vulgate.

As when a gryfon seized of his pray,
A dragon fiers encountreth in his flight,
Through widest ayre making his ydle way,
That would his rightfull *rauine* rend away.

Spenser, *F. Q.* I. 5, § 8.

Ravish, *v.t.* (Ps. x. 9, 10, Pr.-Bk.). To seize with violence; from Fr. *ravir*, which again is from Lat. *rapere*. Coverdale's version of Gen. xlix. 27, is "Ben Iamin, a *rauyshinge* wolfe."

But superstition, hath beene the confusion of many states; and bringeth in a new *primum mobile*, that *ravisheth* all the spheres of government. Bacon, *Ess.* XVII. p. 69.

Readiness, in a (2 Cor. x. 6). In readiness, ready.

When al thynges were prepared *in a redynes* and the day of departinge and settynge forwarde was appoynted.....the whole armye went on shypborde. Hall, *Rich. III.* fol. 16 *b*.

And Mūcer supposing that all men were than in a *redynes*, departeth out of Mulhuse w^t^ thre hundreth, and ioyned with them of Francuse. Sleidan's *Commentaries*, trans. Dans, fol. 56 *a*

Ready, *adj.* (Ezr. vii. 6; Ps. xlv. 1). Swift, quick; from A.-S. *hræd*, connected with G. *gerade*, and O. E. *greythe*, to make ready. In Piers Ploughman (*Creed*, 1054) *graythliche* is used for quickly.

Rear, *v.t.* (Ex. xxvi. 30; Lev. xxvi. 1, &c.). To raise; A.-S. *rǽran*. *Rear* and *raise* are probably connected as *ure* and *use*. The former is not obsolete, but its usage is much more limited than formerly.

> And when I *rear* my hand, do you the like,
> To fall it on Gonzalo.
>
> Shakespeare, *Temp.* II. 1.

Reason, *v.i.* (Acts xxiv. 25). To converse.

Ragionare, to *reason*, to discourse, to talke, to speake, to parlie. Florio, *Worlde of Wordes*.

> I *reason'd* with a Frenchman yesterday,
> Who told me, in the narrow seas that part
> The French and English, there miscarried
> A vessel of our country richly fraught.
>
> Shakespeare, *Mer. of Ven.* II. 8.

Reason, *sb.* (Acts vi. 2). Used where we should now employ the adjective 'reasonable.' Thus in Bacon;

Nay, retire men cannot, when they would; neither will they, when it were *reason*. *Ess.* XI. p. 39.

Those that are first raised to nobility, are commonly more vertuous, but lesse innocent, then their descendants: for there

is, rarely, any rising, but by a commixture, of good and evill arts. But it is *reason*, the memory of their vertues, remaine to their posterity; and their faults die with themselves. *Ess.* XIV. p. 52.

> Then 'tis but *reason* that I be released
> From giving aid which late I promised.
>
> Shakespeare, 3 *Hen. VI.* III. 3.

So 'doubt' for 'doubtful' occurs in Shakespeare (*Rich. II.* I. 4. 20), and 'danger' for 'dangerous' in Bacon, *Ess.* XLVII. p. 195.

Reason of, by (Gen. xli. 31; Ex. ii. 23, &c.). In consequence of.

For he [Theseus] brought all the inhabitants of the whole prouince of Attica, to be within the cittie of Athens, and made them all one corporation, which were before disparsed into diuers villages, and *by reason* thereof were very hard to be assembled together. North's Plutarch, *Theseus*, p. 12.

Receipt, *sb.* (Matt. ix. 9; Mark ii. 14; Luke v. 27). A place for receiving, receptacle.

> His two chamberlains
> Will I with wine and wassail so convince
> That memory, the warder of the brain,
> Shall be a fume, and the *receipt* of reason
> A limbeck only.
>
> Shakespeare, *Macb.* I. 7.

Fountaines I intend to be of two natures: the one, that sprinckleth or spouteth water; the other a fair *receipt* of water, of some thirty or forty foot square, but without fish, or slime, or mud. Bacon, *Ess.* XLVI. p. 191.

Reckon, *v. t.* (Rom. viii. 18). To account, regard; A.-S. *recnan.*

For that they *reckened* this demeanoure attempted, not so specially againste the other Lordes, as againste the kinge hymselfe. Sir T. More, *Rich. III., Works*, p. 43 *g*.

Reckoning, *sb.* Estimation, value.

Tanti vitreum, quanti verum margaritum (saith Tertullian,) if a toy of glasse be of that *rekoning* with vs, how ought wee to value the true pearle?

The Translators to the Reader.

Recompense, *v.t.* (Prov. xx. 22; Jer. xvi. 18; Rom. xii. 17; Heb. x. 30). To requite, repay; used both in a good and bad sense originally. Fr. *recompenser*, from Lat. *pendere, pensum*, to weigh out, pay. The last quoted passage appears thus in Latimer (*Serm.* p. 422):

Mihi vindicta, ego retribuam, 'yield unto me the vengeance and I shall *recompense* them.'

Reconcilement, *sb.* (Ecclus. xxvii. 21). Reconciliation.

Contrariwise, certaine Laodiceans, and luke-warme persons, thinke they may accommodate points of religion, by middle waies, and taking part of both; and witty *reconcilements;* as if they would make an arbitrement, betweene God and man. Bacon, *Ess.* III. p. 10.

Yet there resteth the comparatiue: that is, it being granted, that it is either lawfull, or binding, yet whether other things be not to be preferr'd before it; as extirpation of heresies; *reconcilements* of schismes, pursuit of lawfull temporall rights, and quarrels; and the like. Id. *Of an Holy War*, p. 106, ed. 1629.

Reduce, *v.t.* (James v. *c.*). In its literal sense 'to bring back;' Lat. *reducere*. Thus in Sackville's *Induction*, fol. 206 *b*;

> The sodayne sight *reduced* to my mynde,
> The sundry chaunges that in earth wee fynde.
>
> All springs *reduce* their currents to mine eyes.
> Shakespeare, *Rich. III.* II. 2.

Refrain, *v.t.* (Prov. x. 19). To bridle, restrain, hold in check: Lat. *refrænare*. A figure from horsemanship.

We will first speake, how the naturall inclination, and habit, to be angry, may be attempred, and calmed. Secondly, how

the particular motions of anger, may be repressed, or at least *refrained* from doing mischiefe. Thirdly, how to raise anger, or appease anger, in another. Bacon, *Ess.* LVII. p. 228.

So as Diogenes opinion is to be accepted, who commended not them which absteyned, but them which sustayned, and could *refraine* their mind in *precipitio*, and could giue vnto the mind (as is vsed in horsmanship) the shortest stop or turne. Id. *Adv. of L.* II. 20, § 11.

Rehearse, *v.t.* (Judg. v. 11; 1 Sam. xvii. 31). To tell, narrate, recite; not necessarily with the notion of repetition, which originally belonged to the word. From Fr. *reherser*, to harrow over again (Wedgwood).

And *reherce* thow nevere
Counseil that thow knowest
By contenaunce ne by right.
Piers Ploughman's *Vis.* 2836.

Reins, *sb.* (Job xvi. 13; Ps. vii. 9, &c.). From Lat. *renes* the kidneys, to which the Hebrews ascribed knowledge, joy, pain, pleasure, &c.

Rognoni, the kidneies or *raines* of any bodies backe. Florio, *Worlde of Wordes.*

Bowling is good for the stone and *reines.* Bacon, *Ess.* L. p. 205.

Relation, *sb.* (Josh. ii. *c.*). Narrative, that which is related or told; Lat. *relatio.*

I'll believe thee,
And make my senses credit thy *relation.*
Shakespeare, *Per.* V. 1.

The traveller into a forein countrey, doth commonly know more by the eye, then he that staid at home can by *relation* of the traveller. Bacon, *New Atlantis*, p. 248, ed. 1651.

As for the other losses, the poets *relation*, doth well figure them; that he that preferred Helena, quitted the gifts of Iuno, and Pallas. Id. *Ess.* X. p. 37.

Religion, *sb.* (Acts xxvi. 5; Gal. i. 13; James i. 26, 27). "Not, as too often now, used as equivalent for god-

liness; but like *θρησκεία*, for which it stands Jam. i. 27, it expressed the outer form and embodiment which the inward spirit of a true or a false devotion assumed" (Trench, *Select Glossary*). So 'a religious' or 'man of religion' in old English signified a member of a monastic order, as the following example shews:

> *Religious* folke ben full covert,
> Secular folke ben more apert:
> But nathelesse, I woll not blame
> *Religious* folke, ne hem diffame
> In what habite that ever they go:
> *Religion* humble, and true also,
> Woll I not blame, ne dispise,
> But I n'ill love it in no wise,
> I meane of false *religious*,
> That stout been, and malicious,
> That wollen in an habite go,
> And setten not hir herte thereto.
>
> Chaucer, *Romaunt of the Rose*, 6152—63.

He [Picus] was wont to be cōuersant with me, and to breake to me the secretes of his heart in which I perceiued, that he was by priuey inspiracīō called of god vnto *religion*. Sir T. More, *Life of Picus*, *Works*, p. 9*f*.

For *religion*, pure *religion*, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing. Latimer, *Serm.* p. 392.

Religious, *adj.* (Jam. i. 26). Professing religion in the outward form; especially belonging to a monastic order (see RELIGION). Philip and Olympias, the parents of Alexander the Great, "were both receiued into the misterie and fraternity of the house of the *religious*," in the isle of Samothracia (North's Plutarch, *Alex.* p. 717).

For though the king of his noblenesse gaue charge vnto the Friers of Leicester to see an honourable interrment to be giuen to it, yet the *religious* people themselues (being not free from the humours of the vulgar) neglected it. Bacon, *Hen. VII.* p. 2, ed. 1622.

Religiousness, *sb.* (Lev. xxvi. *c.*). A reference to this passage will shew that the word is used of outward observance.

Remember themselves (Ps. xxii. 27, Pr.-Bk.). Remember, as in the A. V. Compare Fr. *se souvenir*. Many other words in English, as 'acknowledge,' 'assemble,' 'endeavour,' 'repent,' 'retire,' 'sport,' 'submit,' were once used reflexively.

> Fetch Malvolio hither:
> And yet, alas, now I *remember me*,
> They say, poor gentleman, he's much distract.
> Shakespeare, *Twelfth Night*, v. 1.

Remembrance, *sb.* (Job xiii. 12; Is. lvii. 8). Memorial, record. Used by Shakespeare of a love-token.

> This was her first *remembrance* from the Moor.
> *Oth.* III. 3.
>
> You are jealous now
> That this is from some mistress, some *remembrance*.
> Ibid. III. 4.

Remembrance, book of (Mal. iii. 16). A record, memorandum book.

> Oftentimes also for his pastime he would hunt the foxe, or catch birdes, as appeareth in his *booke of remembrances* for euery day. North's Plutarch, *Alex.* p. 729.

Remembrance, have in (Lam. iii. 20). To remember.

> Penelope
> That for her trowth is *in remembraunce had*.
> Skelton, I. p. 398, ed. Dyce.

When the devil is busy about us.....ever we should *have in remembrance* whither to go, namely, to God. Latimer, *Serm.* p. 432.

Remembrance, put in (Is. xlii. 26; 2 Pet. i. 12). To remind, put in mind.

I must *put* you *in remembrance* to consider how much we be bound to our Saviour Christ. Latimer, *Serm.* p. 327.

Moses now beynge olde, rehearseth the lawe of god vnto y^e^ people, *putteth* them *in remembraunce* agayne of all the wonders & benefites that god had shewed for them. Coverdale's *Prologe.*

Monished: aduertised: warned: *put in remembrance.* Commonitus. Baret, *Alvearie.*

Render, *v.t.* (Prov. xxvi. 16; Tob. ii. 13). To give; obsolete or archaic in the phrase 'to render a reason.'

He *rendereth* also a reason inducing him thus to do, because the inhabitants of Capua, alleadged, that they could not make good Alica or frumenty without that mineral of chalke. Holland's *Pliny,* XVIII. 11.

Let each man *render* me his bloody hand.
Shakespeare, *Jul. Cæs.* III. 1.

Renoumed, *p.p.* Renowned; Fr. *renommé.*

Either in King Henries time, or King Edwards (if there were any translation, or correction of a translation in his time) or Queene Elizabeths of euer-*renoumed* memorie. *The Translators to the Reader.*

In Shakespeare, *Rich. III.* IV. 5, where the other editions have

Sir Walter Herbert, a *renowned* soldier,

the second, third, fourth, and fifth Quartos read 'renowmed.'

Famóso, famous, *renoumed,* glorious. Florio, *It. Dict.*

Renowmed, famous. Nominatus. Baret, *Alvearie,* s. v. *Fame.*

Renowme, *sb.* The old form of 'renown' in Gen. vi. 4 in ed. 1611. Fr. *renom.*

For gentilnesse nys but *renomé*
Of thin auncestres, for her heigh bounté.
Chaucer, *Wife of Bath's Tale,* 6741.

She knew by the folke that in his shippes be,
That it was Jason full of *renomee.*
Id. *Leg. of Good Women,* 1509.

A man of great *renowme*. Illustris Vir. Baret, *Alvearie*, s.v. Fáma, fame, *renoume*, bruite, report. Florio, *It. Dict.*

Renowmed, *p.p.* (Is. xiv. 20; Ez. xxiii. 23). The old form of 'renowned' in the ed. of 1611. See RENOUMED.

Rent, *v.t.* (Jer. iv. 30). The old form of 'rend' (A.-S. *rendan, hrendan*), which only occurs in one passage of the A. V. in modern copies. In older editions it is found in Ex. xxxix. 23; Ps. vii. 2; Eccl. iii. 7; Is. lxiv. 1; Ez. xiii. 11, 13, xxix. 7; Hos. xiii. 8; Joel ii. 13; Matt. vii. 6; John xix. 24.

He must needs be a good guid and an upright judge, which feedeth upon innocent blood, and breathing in the bodies of godly men, doth *rent* and tear their bowels. Foxe, *Acts and Mon.*, I. p. 103, ed. 1684.

I wonder that the earth
Doth cease from *renting* underneath thy feet.
Greene, *Alphonsus* (Vol. II. p. 53, ed. Dyce).

To *rent*, or teare: to pricke: to thrust thorough. Lancino. Baret, *Alvearie*, s.v.

And will you *rent* our ancient love asunder?
Shakespeare, *Mid. N.'s Dr.* III. 2.

Where sighes, and groanes, and shrieks that *rent* the ayre
Are made, not mark'd.
Id. *Macb.* IV. 3 (ed. 1623).

The two forms 'rent' and 'rend' were used contemporaneously. For instance, in Shakespeare, *Rich. III.* I. 2,

If I thought that, I tell thee, homicide,
These nails should *rend* that beauty from my cheeks,

'rend' is the reading of all the Quartos, and 'rent' of the Folios.

Repent oneself (Deut. xxxii. 36; Judg. xxi. 6, 15; Joel ii. 13, &c.). 'Repent' like 'assemble,' 'endeavour,' 'retire,' 'remember,' 'submit,' 'sport,' and many other verbs, was originally reflexive.

I ought not to excuse or *repent my self* of this subject, on which many grave and worthy men have written whole volumes. Burton, *Anat. of Mel.* pt. 3, pref.

Replenish, *v.t.* (Gen. i. 28, ix. 1, &c.). To fill; not to fill again. From O. Fr. *replener*, which is the modern *remplir* and Lat. *replere.*

And after that she came to her memory and was reuyued agayne, she wept and sobbyd and with pitefull scriches she *repleneshyd* the hole mancion. Hall, *Rich. III.*, fol. 4 *b.*

For it is reported that when he [Alexander] had conquered Egypt, hee determined to builde a great city, and to *replenish* it with a great number of Grecians, and to call it after his name. North's Plutarch, *Alexander*, p. 731.

Report, *sb.* (Acts vi. 3, x. 22; Heb. xi. 2). Fame, reputation.

That other men seynge thy good workes & the frutes of y^e^ hooly goost in the, maye prayse the father of heauen, & geue his worde a good *reporte.* Coverdale's *Prologe.*

Fama, fame, *report*, brute, renowne, reputation, credit.
Florio, *Worlde of Wordes.*

Reprobate, *adj.* (Jer. vi. 30). Applied to metals, that which will not stand the proof and is therefore rejected as spurious. Our translators followed the Vulgate *reprobum* in Jer. vi. 30. The margin has *refuse.* The Lat. *reprobus* is used of spurious coin.

Then please alike the pewter and the plate;
The chosen rubie, and the *reprobate.*
Herrick, 1. p. 283.

Reprove, *v. t.* (Job vi. 25). From Fr. *reprouver*, Lat. *reprobare;* to prove the contrary of a statement, refute, disprove.

Reprove my allegation, if you can;
Or else conclude my words effectual.
Shakespeare, 2 *Hen. VI.* III. 1.

Donne (II. 88, ed. Alford) has the following remarks:

This word, that is here translated *to reprove, arguere*, hath a double use and signification in the Scriptures. First to reprehend, to rebuke, to correct, with authority, with severity.....and secondly, to convince, to prove, to make a thing evident, by undeniable inferences, and necessary consequences; so, in the instructions of God's ministers, the first is *to reprove*, and then *to rebuke;* so that reproving is an act of a milder sense, than rebuking is.

Require, *v.t.* (Ezr. viii. 22; Ps. xxxviii. 16, Pr.-Bk.). From Lat. *requirere*, to ask; without the idea attached to it by modern usage of asking or demanding as a right. Thus in Pecock's *Repressor*, p. 92;

Whanne euer oon man *requirith* and sechith and askith an other mannys counseil in eny mater.

Therfore whan I was instantly *requyred*, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll. Coverdale's *Prologe.*

So far from any idea of right or authority attaching to the word, Shakespeare uses it of asking as a favour.

> Lord of his fortunes he salutes thee, and
> *Requires* to live in Egypt.
>
> *Ant. and Cl.* III. 12.

'Demand' was formerly used in the same way.

Rereward, *sb.* (1 Sam. xxix. 2; Is. lii. 12, lviii. 8). The rearguard of an army; *guard* and *ward* being related as *guise* and *wise*, Fr. *guerre* and E. *war*. 'Rearguard' is a corruption of the Fr. *arrière-garde*, as *vanguard* for *avant-garde;* or rather the first part of the word is formed from the O. Fr. *riere* (Lat. *retro*).

> The *rerewarde* it toke aweie,
> Came none of hem to londe drey.
>
> Gower, *Conf. Am.* I. p. 220.

> A' came ever in the *rearward* of the fashion.
>
> Shakespeare, 2 *Hen. IV.* III. 2.

Now in the *rearward* comes the Duke and his.
Id. 1 *Hen. VI.* III. 3.

But with a *rearward* following Tybalt's death
Romeo is banished.
Id. *Rom. and Jul.* III. 2.

Resemble, *v. t.* (Luke xiii. 18). To liken, compare; from Fr. *ressembler*, which is derived from Lat. *simulare*, in its first sense of 'to make like' (*similis*). The *b* is inserted as in F. *combler*, Lat. *cumulare;* F. *trembler* from Lat. *tremulus*. Gower (*Conf. Am.* II. p. 135) says of avarice;

Men tellen, that the malady,
Which cleped is ydropesy
Resembled is unto this vice.

Yea, he allowed no other library than a full stored cellar, *resembling* the butts to folios, barrels to quartos, smaller runlets to less volumes. Fuller, *Profane State*, XVIII. 1.

Residue, *sb.* (Ex. x. 5; Is. xliv. 17; Ez. xxxiv. 18). Rest, remainder; Lat. *residuum*, which has itself become naturalized.

The *residue* of the countrimen passed ouer also, and tooke the other that came with the childe, and conueyed them ouer as they came first to hand. North's Plutarch, *Pyrrhus*, p. 423.

Resolution, *sb.* (Pref. to Pr.-Bk.). '*Resolution* of all doubts' = solution, from the following.

Resolve, *v. t.* (Mark x. xii. *c.*). To 'resolve' a person is to *solve* his difficulties for him.

I doubt not but you can *resolve*
Me of a question that I shall demand.
Greene, *Alphonsus* (Vol. II. p. 47, ed. Dyce).

My lord the emperor, *resolve* me this:
Was it well done of rash Virginius
To slay his daughter with his own right hand.
Shakespeare, *Tit. And.* V. 3.

At pick'd leisure
Which shall be shortly; single I'll *resolve* you,
Which to you shall seem probable, of every
These happen'd accidents.

Id. *Tempest*, v. 1.

Respect, *sb.* (Ps. xxxix. 6, Pr.-Bk.). The phrase 'in respect of' has been superseded in modern usage by 'with respect to.'

Your lordship may minister the potion of imprisonment to me *in respect of* poverty. Shakspeare, 2 *Hen. IV.* I. 2.

The warres of latter ages, seeme to be made in the darke, *in respect of* the glory and honour, which reflected upon men, from the warres in ancient time. Bacon, *Ess.* XXIX. p. 129.

Respond, *sb.* (Pref. to Pr.-Bk.). In the Roman Catholic Church, a short anthem interrupting the middle of a chapter, which is not to proceed until the anthem is ended (Wheatley). From Fr. *répons*, Lat. *responsum*, literally, an answer.

Retractate, *v. t.* To retract; Lat. *retractare*, to touch or handle again.

The same S. Augustine was not ashamed to *retractate*, we might say reuoke, many things that had passed him, and doth euen glory that he seeth his infirmities. *The Translators to the Reader.*

Revengement, *sb.* (Ez. xxv. 12 *m.*). Revenge, vengeance.

Other things they commit to God, unto whom they leave all *revengement*. Latimer, *Serm.* p. 48.

I know not whether God will have it so,
For some displeasing service I have done,
That, in his secret doom, out of my blood
He'll breed *revengement* and a scourge for me.
Shakespeare, 1 *Hen. IV.* III. 2.

Reverence to, do (1 K. i. 31). To bow to, salute.

We will not serue thy goddes nor *do reuerēce* to the ymage which thou hast set vp. Coverdale, *Dan.* iii. 18.

This compaignie rode about the title* and *did reuerence* to the Quenes & so abode to thend of the same.
Hall, *Hen. VIII.* fol. 79 *a*.

Reverend, *adj.* (Ps. cxi. 9; 2 Macc. xv. 12). Like the Lat. *reverendus*, awful, inspiring awe; and then, venerable.

You haue broke the *reuerend* authoritie of Legacies, and the common lawe of all nations. Sacra legationis & fas gentium rupistis. Tac. Baret, *Alvearie*, s. v.

His *reuerend* haires and holy grauitie
The knight much honord, as beseemed well.
Spenser, *F. Q.* I. 8. § 32.

Iudges ought to be more learned, then wittie; more *reverend*, then plausible; and more advised, then confident. Bacon, *Ess.* LVI. p. 222.

It is a *reverend* thing, to see an ancient castle, or building not in decay. Id. *Ess.* XIV. p. 52.

Revive, *v.i.* (1 K. xvii. 22; Rom. xiv. 9). In its literal sense, to come to life again. It is also used transitively.

It is more probable by the deade to vnderstonde those that haue departed from theyr bodies afore the daye of iudgemente (for as sone as they shall be *reuiued* & risen agayne: they shall be iudged). Erasmus *On the Creed*, fol. 89 *a*, Eng. tr.

Reward, *v.t.* (Deut. xxxii. 41; Ps. liv. 5; 2 Tim. iv. 14). To requite, recompense, without reference to good or evil. O. Fr. *regarder*, to allow; *regardes*, fees, dues.

Which heaven and fortune still *rewards* with plagues.
Shakespeare, *Two Gent. of Ver.* IV. 3.

Rewarding them with trait'rous recompence.
Heywood, 2 *Ed. IV.* II. 1.

* Probably a misprint for 'tilte.'

Rhinocerot, *sb.* (Is. xxxiv. 7 *m.*). A rhinoceros, in the edition of 1611.

Riches, *sb.* (Rev. xviii. 17; Wisd. v. 8). In these two passages the original use of 'riches' as a singular noun (Fr. *richesse*) is preserved. The old plural was *richessis*. The two forms are seen in the following examples.

> Ne how Arcyte lay among al this,
> Ne what *richesse* aboute his body is.
> Chaucer, *Knight's Tale*, 2942.

> Rynges with rubies
> And *richesses* manye.
> Piers Ploughman's *Vis.* 1402.

But sithen it is so, that *ricchessis* ben not causis of the vicis whiche comen fro and bi hem, but the freel wil of the man which usith tho *richessis* is the making cause of tho synnes, and the *ricches* is not more than an occasioun of hem oonli, therfore the firste argument and skile is not worth. Pecock's *Repressor*, p. 326.

And of al these, there is so great quantitie, that there commeth euerie yeere, one hundred ships laden therewith, that is a great thing, and *an* incredible *riches*. Frampton, *Joyfull Newes out of the new-found Worlde*, fol. 1 *b*.

Rid, *v. t.* (Gen. xxxvii. 22; Ex. vi. 6; Lev. xxvi. 6). To remove, take off; also, to deliver. The same English word represents both the Danish *rydde*, to clear away (Sc. *red*), and the Danish *redde*, to save (Germ. *retten*), all which may still be etymologically connected.

What could we doe more, in the horriblest kinde of faultes, to the greatest transgressours, and offendours of God and mē, then to loke straightly on them by death, and so to *rid* them out of the common welth by seuere punishment, whome ye thought vnworthy to liue among men for their doings. Sir J. Cheke, *Hurt of Sedition*, sig. E ij *a*.

> The red plague *rid* you
> For learning me your language.
> Shakespeare, *Temp.* I. 2.

I'll give you gold,
Rid me these villains from your companies.
Id. *Tim. of Athens*, v. 1.

Therefore, it was great advantage, in the ancient states of Sparta, Athens, Rome, and others, that they had the use of slaves, which commonly did *rid* those manufactures. Bacon, *Ess.* xxix. p. 125.

The modern 'despatch' most nearly corresponds to 'rid' in these passages.

Right, *adv.* (Ps. xxx. 8, xlvi. 5, liii. 8, cxvi. 3, &c. Pr.-Bk.). Very. As an intensive adverb not yet quite out of use.

I am *right* glad that he's so out of hope.
Shakespeare, *Temp.* III. 3.

I know thy constellation is *right* apt
For this affair.
Id. *Tw. Night*, I. 4.

Your lordship is *right* welcome back to Denmark.
Id. *Haml.* v. 2.

Righten, *v.t.* (Is. i. 17 *m.*). To set right, from A.-S. *rihtan.*

Righteously, *adv.* (Litany). From A.-S. *rihtwíslíce*, rightly, justly.

If the truth of thy love to me were so *righteously* tempered as mine is to thee. Shakespeare, *As You Like It*, I. 2.

Rightness, *sb.* (Eccl. iv. 4 *m.*). Rectitude, perfection.

Ringstraked, *adj.* (Gen. xxx. 35, 39, 40; xxxi. 8, 10, 12). Marked with rings.

Riot, *sb.* (Tit. i. 6; 1 Pet. iv. 4). Dissolute, or luxurious living. The etymology is uncertain, and has not been traced beyond the old Fr. *riote.* In his *Alvearie*, Baret gives *ἀσωτία* as the Greek equivalent of *riot*, and this is the word so rendered in the above-quoted passages of the N. T.

Geuen wholie to *riot*. Effusus in luxum. Tac. Ibid.

His companies unletter'd, rude and shallow,
His hours fill'd up with *riots*, banquets, sports.
Shakespeare, *Hen. V.* I. 1.

When thou dost hear I am as I have been,
Approach me, and thou shalt be as thou wast,
The tutor and the feeder of my *riots*.
Id. 2 *Hen. IV.* V. 5.

The revenue of all Egypt and the eastern provinces was but a little sum when they were to support the luxury of Mark Antony, and feed the *riot* of Cleopatra. Taylor, *Holy Dying*, p. 317, ed. Bohn.

Riot, *v.i.* (2 Pet. ii. 13). The verb from the preceding.

I wrote to you
When *rioting* in Alexandria.
Shakespeare, *Ant. and Cl.* II. 2.

Rioting, *sb.* (Rom. xiii. 13). In the same sense as *riot*.

Riotous, *adj.* (Prov. xxiii. 20, xxviii. 7; Luke xv. 13). Luxurious, dissolute.

To be *riotous* in eating, or drinking, in haunting harlots. Pergræcor, Nepôtor, Perbacchor. Baret, *Alvearie*, s. v.

A *riotous* and prodigall person, a reueller, a spendgood. Asótus. Ibid.

So the gods bless me,
When all our offices have been oppress'd
With *riotous* feeders, when our vaults have wept
With drunken spilth of wine, when every room
Hath blazed with lights and bray'd with minstrelsy,
I have retired me to a wasteful cock,
And set mine eyes at flow.
Shakespeare, *Tim. of Ath.* II. 2.

Bacon uses 'rioter' in the sense of a dissolute person.

On the other side our Saviour charged with neerenes of publicanes and *rioters* said, The phisitian approcheth the sicke, rather then the whole. *Colours of Good and Evil*, VII. p. 259.

Rising, *sb.* (Lev. xiii. 2, 19). A swelling.

Being boiled in wine, it [the nettle] discusseth and driueth down *risings* in the groine. Holland's *Pliny*, XXII. 13.

Rithme, *sb.* Rhythm, verse; Lat. *rythmus*, Gk. *ῥυθμός*.

Valdo, Bishop of Frising [is reported] by Beatus Rhenanus, to haue caused about that time, the Gospels to be translated into Dutch-*rithme*, yet extant in the Library of Corbinian. *The Translators to the Reader.*

Road, *sb.* (1 Sam. xxvii. 10). A riding, especially a plundering excursion, a *raid*, as the Scotch have it. The word still remains in the same sense in the compound in-*road.*

Him hee named, who at that time was absent, *making roades* vpon the Lacedemonians. Sidney, *Arcadia*, p. 20, l. 17.

The Scottes *made a rode* into Northumberlande, and burned diuerse tounes in Bamborough shere. Hall, *Hen. IV.* fol. 17*b*.

> So then the Volsces stand but as at first,
> Ready when time shall prompt them to *make road*
> Upon 's again.
>
> Shakespeare, *Cor.* III. 1.

Wherefore the King of Scotland seeing none came in to Perkin, nor none stirred any where in his fauour, turned his enterprise into a *rode*. Bacon, *Hen. VII.* p. 160.

Room, *sb.* (Ps. xxxi. 8; Luke xiv. 7). From A.-S. *rúm*, G. *raum*, space, place.

To whome the Duke of Buckingham saide, goe afore gentlemenne and yomen, kepe youre *rowmes*.
Sir T. More, *Rich. III.*, *Works*, p. 42 *c*.

They seke after salutacions in the market place, & the preferment of the chiefe seate in assembles: and in all feastes, and bankets the first place or vppermost *roume* of the table.
Udal's Erasmus, *Mark*, fol. 78*b*.

The priesthood...wherin at that tyme twoo notable vngodly men, Annas and Caiaphas had the highest & the chiefest *roumes*. Id. *Luke*, fol. 29 *a*.

Wherefore, I beseech your lordship to write for him your letters to the Warden of the Guild there and his brethren, which hath the collation of the said school, that he may continue in his *room* and be schoolmaster still, notwithstanding that he hath left the priesthood. Cranmer, *Works*, I. p. 266 (ed. Jenkyns, 1833).

Lucentio, you shall supply the bridegroom's place;
And let Bianca take her sister's *room*.
Shakespeare, *Tam. of Shrew*, III. 1.

Ruinated, *pp.* (Jer. xxxix. *c*). Ruined, destroyed. The word is formed upon the model of the Latin participles.

The howse of Yorke part detestyd the presumptuous boldnes of duke Richard as a very pestylence that fynally wold consume and utterly *ruynat* that howse. Polyd. Verg. II. 186.

But God forbid, madam, that you should open your ears to any of these wicked persuasions, or any way go about to diminish the preaching of Christ's gospel: for that would *ruinate* all together at the length. Grindal, *Rem.* p. 382.

I will not *ruinate* my father's house.
Shakespeare, 3 *Hen. VI.* V. 1.

Runagate, *sb.* (Ps. lxviii. 6, Pr. Bk.). A runaway; the A.-S. *gát* or *geát* signifying 'way.' Todd considers it a corruption of 'renegade.' The A. V. has 'rebellious' as in Is. xxx. 1, which is quoted by Latimer (*Rem.* p. 434) in this form:

Wo be unto you *runagate* children, who go about to take advice, and not of me, and begin a work, and not of my Spirit.

I wyll not playe the *runagate* and goe euerywhere, but I retourne agayne to my father. Udal's Erasmus, *John*, fol. 88 *b*.

In the *Coventry Mysteries*, p. 384, it is written *renogat*;

Ys there ony *renogat* among us fer as ye knawe.

S.

Sackbut, *sb.* (Dan. iii. 5, 7, 10, 15). The Fr. *saquebute* was a wind instrument, resembling the modern trombone. In Spanish, *sacabuche* denotes a sackbut and also a tube used as a pump. The latter part of the word is apparently the Lat. *buxus*, though Diez would connect *bucha*, a chest or money box, with *buche*, the crop, maw; the first part is from Sp. *sacar*, to draw or pull out; so that the whole word denotes a tube that can be drawn out at will, and as applied to a musical instrument it describes one resembling the trombone. The Heb. *sabbecâ* (Gr. σαμβύκη, Lat. *sambuca*), of which it is the rendering, is supposed to have been a stringed instrument.

viij trompeters blohyng; and when they had don plahyng and then begane the *sagbottes* plahyng. Machyn's *Diary*, p. 78.

Why, hark you!
The trumpets, *sackbuts*, psalteries and fifes,
Tabors and cymbals and the shouting Romans,
Make the sun dance.
Shakespeare, *Cor.* v. 4.

The hoboy, *sagbut* deepe, recorder, and the flute.
Drayton, *Polyolbion*, iv. 365.

The sackbut was a bass trumpet with a slide, like the modern trombone. Chappell, i. 35.

Sackcloth, *sb.* (Gen. xxxvii. 34; Is. iii. 24, &c.). Coarse cloth used for sacks, and worn in times of mourning and self-mortification.

He swears
Never to wash his face, nor cut his hairs:
He puts on *sackcloth*, and to sea.
Shakespeare, *Per.* iv. 4.

Safeguard, *sb.* (1 Sam. xxii. 23). Guard, safe keeping, security.

For it was not fytting that the *safegarde* of Peter shoulde be occasion, that the innocentes shoulde suffre the paynes of deathe.
Udal's Erasmus, *Acts*, fol. 45 *a*.

I am in this,
Your wife, your son, these senators, the nobles;
And you will rather show our general louts
How you can frown than spend a fawn upon 'em,
For the inheritance of their loves and *safeguard*
Of what that want might ruin.
Shakespeare, *Cor.* III. 2.

Saint, *sb.* (Ps. cvi. 16; Dan. viii. 13). A holy person; from Fr. *saint*, Lat. *sanctus*, holy. Chaucer uses it as an adjective in its literal sense.

And sle me first, for *seynte* charité.
Knight's Tale, 1723.

Also wher the prophete saide, that his flesh shuld rest in hope, he sheweth the cause, saying: Nec dabis sanctum tuum videre corruptionem. Nor thou shalt not suffre thy *saint* to see corrupcion. Sir T. More, *Works*, p. 20 *e*.

All faithful Christ's people, that believe in him faithfully, are *saints* and holy. Latimer, *Serm.* p. 507.

Saving, *adv.* (Neh. iv. 23). Except; like *save* from Fr. *sauf*.

Titus then graunted him peace, and deliuered to him his realme of Macedon, and commaunded him he should giue ouer all that he helde in Grece, and besides, that he should pay one thousande talentes for tribute, taking from him all his armie by sea, *sauing* onely tenne shippes. North's Plutarch, *Flaminius*, p. 411.

The old form *sauf* appears in Chaucer (*Knight's Tale*, 2182);

An hundred lordes had he with him ther,
Al armed *sauf* here hedes in here ger.

Savour, *v. t.* (Matt. xvi. 23; Mark viii. 33). A rendering of the Greek φρονεῖν to think, suggested by the Lat. *sapere*, which is found in the Vulgate, and retained from Wiclif's version. Thus 1 Cor. xiii. 11 is quoted by Latimer (*Serm.* p. 178) in this form; "when I was a child I *savoured* as a child."

Loke eek what saith seint Poul of glotouns; many, saith he, gon, of whiche I have ofte said to yow, and now I say it wepyng, that thay ben thenemyes of the cros of Crist, of whiche thende is deth, and of whiche here wombe is here God and here glorie; in confusioun of hem that so *saveren* erthely thinges. Chaucer, *Parson's Tale.*

To *sauour*, or to haue a good, or bad sauour and tast in the mouth, also to be wise. Sapio. Baret, *Alvearie*, s. v.

The word is derived from the substantive *savour*, Fr. *saveur*, Lat. *sapor*, which again is from *sapere*, the origin of Fr. *savoir*.

And forthermore thay schul have defaute of alle manere delices, for certis delices ben the appetites of thy fyve wittes; as sight, hieryng, smellyng, *savoring*, and touching.

Chaucer, *Parson's Tale.*

Savour, *sb.* (Ex. v. 21; Lev. xxvi. 31; Ezr. vi. 10; Matt. v. 13). Taste, flavour; also, scent; the Hebrew word is metaphorically applied to 'reputation.'

'With body clene, and with unwemmed thought,
Kepeth ay wel these corouns tuo,' quod he,
'Fro paradys to you I have hem brought,
Ne never moo ne schul they roten be,
Ne leese here swoote *savour*, trusteth me,
Ne never wight schal seen hem with his ye,
But he be chast, and hate vilonye.'

Chaucer, *Second Nun's Tale*, 12157.

Alexander perceiuing on a time, that his friendes became very dissolute & licentious in dyet and life,...and that there were also that vsed pretious perfumes & sweete *sauors* when they bathed them selues, more then there were that rubbed themselues with plaine oyle, and that they had fine chamberlaines to rubbe them in the bath, and to make their beddes soft and delicate: he wisely and courteously rebuked them. North's Plutarch, *Alex.* p. 739.

Saying, *sb.* (Gen. xxxvii. 11; Num. xiv. 39; 2 Chr. xiii. 22, &c.). A speech. Before the Battle of Bosworth field, Richmond addressed his soldiers, and

He had scantly finished his *sayenge*, but the one army espyed the other. Hall, *Rich. III.* fol. 32 *b*.

Scall, *sb.* (Lev. xiii. 30—37). An eruption of the skin, tetter. The etymology is uncertain. The A.-S. *scyl*, shell, from *scylan* to divide or separate, has been suggested as the origin of the word. In this case it would be akin to 'scale.'

A fomentation with oxycrat or water and vinegre...cureth the leprosie, scurfe, and dandruffe, running vlcers and *scals*, bitings of dogs, stinging with scorpions, scolopendres, and hardi-shrews. Holland's *Pliny*, XXIII. 1.

Chaucer (*Prol. to C. T.* 629) describes the 'Sompnour;'

With *skalled* browes blak, and piled berd.

Scant, *adj.* (Mic. vi. 10; Jud. xi. 12). Scanty, deficient: etymology uncertain. The word is connected with *scantle*, or *cantle*, and *scantling*, a bit or small portion of anything.

I assure you that tyme should rather fayle then matter shoulde wax *skant*. Hall, *Hen. V.* fol. 4 *a*.

Scant, *v.t.* (2 K. iv. 3 *m*). To limit, straiten, take a small quantity of.

In measure rein thy joy; *scant* this excess.
I feel too much thy blessing: make it less,
For fear I surfeit.

Shakespeare, *Mer. of Ven.* III. 2.

'Tis not in thee
To grudge my pleasures, to cut off my train,
To bandy hasty words, to *scant* my sizes,
And in conclusion to oppose the bolt
Against my coming in.

Id. *Lear*, II. 4.

Scarce, *adv.* (Gen. xxvii. 30; Acts xiv. 18). Scarcely; from Prov. *escars*, It. *scarso*, Fr. *échars*, which Diez connects with Med. Lat. *excarpsus* or *scarpsus*, the participle of *excarpere* for *excerpere*, in the sense of 'to narrow, contract.'

These are now the fashion, and so berattle tho common stages —so they call them—that many wearing rapiers are afraid of goose-quills and dare *scarce* come thither.

Shakespeare, *Haml.* II. 2.

Scarceness, *sb.* (Deut. viii. 9; Ps. lxviii. 6, Pr. Bk.). Scarcity.

The more that cloth is wastid, the more most it coste to the poeple for the *scarseness*. Chaucer, *Parson's Tale*.

School-authors, *sb.* (Art. 13). The Schoolmen. Latimer (*Serm.* p. 335) calls them 'the school-doctors.'

Scorn, *sb.* The phrases 'to think scorn, laugh to scorn,' are now fallen into disuse. The former occurs in Esth. iii. 6 in the sense of 'to scorn;' the latter in 2 Chr. xxx. 10, Neh. ii. 19, Job xxii. 19, and other passages. The following are instances of both.

Therfore *thought* thei *skorne* to bee baptised of Jhon, vnto their confusion and castyng awai. Udal's Erasmus, *Luke*, fol. 73 *a*.

I as then esteeming my selfe borne to rule, and *thinking* foule *scorne* willingly to submit my selfe to be ruled. Sidney, *Arcadia*, I. p. 37.

Come, come, no longer will I be a fool,
To put the finger in the eye and weep,
Whilst man and master *laugh* my woes to *scorn*.

Shakespeare, *Com. of Err.* II. 2.

Our castle's strength
Will *laugh* a siege to *scorn*.

Id. *Macb.* v. 5.

They asking him at the first twenty talents for his ransome, Cæsar *laughed* them *to scorne*, as though they knew not what a man they had taken, & of himselfe promised them fiftie talents. North's Plutarch, *Jul. Cæsar*, p. 759.

Diez gives the O. H. G. *skërn*, which is evidently the same as *scorn*, as the origin of the It. *scherno*, Sp. *escarnio*, and O. Fr. *eschern*.

Scourge, *sb.* (Josh. xxiii. 13; John ii. 15). A whip; from Fr. *escourgée*, It. *scoreggia*, which are both derived from Lat. *corrigia* a leather thong, It. *coreggia*. The word is now most commonly used metaphorically.

A *scourge*, or whip. Flagrum. Baret, *Alvearie*, s. v.

A small long sticke, twig, or wand, a *scourge*, or whip. Verber. Ibid.

A *scourge*, or whip made with lether thongs. Scútica. Ibid.

And where 'tis so, the offender's *scourge* is weigh'd,
But never the offence.
Shakespeare, *Ham.* IV. 3.

Scrabble, *v. i.* (1 Sam. xxi. 13). To scratch, or make marks, scrawl. Probably connected with the D. *krabbelen*, to scrape, scribble, and with E. *scrape*, G. *krabbeln*. The word is found in Baker's *Northamptonshire Words and Phrases*, and is there explained, "To write in an uncouth and unsightly manner; to make unmeaning marks, as boys often do with chalk on a wall or gate." To *scrab*, meaning to scrape or scratch, still exists in the Suffolk dialect.

Scrip, *sb.* (1 Sam. xvii. 40; Matt. x. 10, &c.). A wallet or small bag; from Sw. *skräppa;* the W. *ysgrap*, *ysgrepan* has the same meaning. It was characteristic of a traveller; thus in Piers Ploughman's *Vis.* 3573,

I seigh nevere palmere,
With pyk ne with *scrippe*.

With staffe in hand, and *scrip* on shoulder cast,
His chiefe defence agaynst the winters blast.
Sackville, *Induction*, fol. 209 *a*.

Though not with bag and baggage, yet with *scrip* and scrippage.
Shakespeare, *As you like it*, III. 2.

Sear, *v.t.* (1 Tim. iv. 2). To dry up, scorch; A.-S. *searian.*

> Thou art too like the spirit of Banquo, down!
> Thy crown does *sear* mine eye-balls.
> Shakespeare, *Macb.* IV. 1.

> I would to God that the inclusive verge
> Of golden metal that must round my brow
> Were red-hot steel, to *sear* me to the brain!
> Id. *Rich. III.* IV. 1.

In old surgical language 'searing' was used for 'cauterizing.' The heading of one of the chapters in 'The questyonary of Cyrurgyens,' printed in 1541, is,

> Here foloweth the fourthe partycle, where as be moued and soyled other dyffycultees touchyng the maner of canterisynge or *searynge.*

I *sere* with a hoote yron, as a smyth or cyrurgien doth. Je brusle de fer chault. Palsgrave.

Hence the word 'seared' is used metaphorically to denote that which is devoid of feeling, like flesh which has been cauterized.

> Yet shalt thou feel, with horror
> To thy *sear'd* conscience, my truth is built
> On such a firm base, that, if e'er it can
> Be forc'd or undermin'd by thy base scandals,
> Heaven keeps no guard on innocence.
> Beaumont & Fletcher, *The Lovers' Progress,* III. 6.

Season, *sb.* (Gen. xl. 4; Deut. xvi. 6; 1 Chr. xxi. 29). From Fr. *saison,* Sp. *sazon,* the etymology of which is doubtful. Any period of time, not restricted as now to the four seasons.

> I read once a story of a holy man, (some say it was St Anthony,) which had been a long *season* in the wilderness. Latimer, *Serm.* p. 392.

> Those which scrape and gather ever for their children, and in the mean *season* forget the poor. Id. p. 409.

Sorrow breaks *seasons* and reposing hours,
Makes the night morning, and the noontide night.
Shakespeare, *Rich. III.* I. 4.

Moreouer, considered it would be, that these studies wee follow at vacant times and stolne houres, that is to say by night *season* onely. Pliny's *Epist. to T. Vespasian*, Holland's trans.

Secondarily, *adv.* (1 Cor. xii. 28). Secondly.

When we consider that, first, who he is that commandeth it unto us; *secondarily*, what he hath done for us that biddeth us to obey, no doubt we shall be well content withal. Latimer, *Serm.* p. 513.

Secure, *adj.* (Judg. viii. 11, xviii. 7, 10; Job xi. 18, xii. 6). In its literal sense of 'careless, void of care;' Lat. *securus*.

But we be *secure* and uncareful, as though false prophets could not meddle with us. Latimer, *Rem.* p. 365.

Hezekiah, king of Jerusalem, caused it to be taken away, because it made the people *secure*, to neglect their duty in calling and relying upon God. Burton, *Anat. of Mel.* Pt. II. sec. 1, mem. 2.

This happy night the Frenchmen are *secure*,
Having all day caroused and banqueted.
Shakespeare, 1 *Hen. VI.* II. 1.

Securely, *adv.* (Prov. iii. 29). Carelessly, without care or anxiety.

We see the wind sit sore upon our sails,
And yet we strike not, but *securely* perish.
Shakespeare, *Rich. II.* II. 1.

See to, to (Josh. xxii. 10). To behold.

Faire to *see to*, goodlie to behold. Ad aspectum præclarus.
Baret, *Alvearie*, s. v.

If such rank corne be once cut down with the syth, & no more, certain it is that the grain in the eare will be the longer to *see to*, howbeit void and without any floure within it. Holland's *Pliny*, XVIII. 17.

Seeing (Gen. xv. 2; Job xix. 28; Ps. l. 17). Used as a conjunction for 'since,' 'because.'

For *seeing* that we be certain that danger and peril shall come upon us, all they that be wise and godly will prepare themselves. Latimer, *Rem.* p. 44.

Seek, *v.t.* (Deut. xii. 5; 1 K. x. 24; Is. viii. 19, xix. 3). 'To seek to' in the sense of 'to resort to, have recourse to,' was formerly common.

We are all as one to him; he cares for us all as one; and why should we then *seek to* any other but to him? Burton, *Anat. of Mel.* Pt. II. sec 1, mem. 3.

As if the husbandman, the mason, carpenter, goldsmith, painter, lapidarie, and engrauer, with other artificers, were bounde to *seeke vnto* great clearkes or linguists for instructions in their seuerall arts. Preface to Holland's *Pliny*.

Seek, to. 'To be to seek' in the sense of 'to be at a loss,' occurs in the Translators' Preface.

Lastly, that we might be forward to seeke ayd of our brethren by conference, and neuer scorne those that be not in all respects so complete as they should bee, being *to seeke* in many things our selues.

For if you reduce usury, to one low rate, it will ease the common borrower, but the merchant will be *to seeke* for money. Bacon, *Ess.* XLI. p. 171.

Seem, *v.t.* (2 Sam. xviii. 4). From A.-S. *seman*, G. *ziemen*. This verb was originally impersonal and followed by a dative, as in the expressions *me seemeth, him seemeth*, &c.; compare *me thinketh, you thinketh*, &c. which are common in Chaucer. Of the magic horse in the *Squire's Tale* (10515), Chaucer says:

It was of fayry, as the poeple *semed*.

For when it *seemed him* good, he brought him out again of the prison, and made him lord and ruler over all Egypt. Latimer, *Rem.* p. 30.

Me seemeth good, that, with some little train,
Forthwith from Ludlow the young prince be fetch'd
Hither to London, to be crown'd our king.
Shakespeare, *Rich. III.* III. 2.

Seemly, *adj.* (Prov. xix. 10, xxvi. 1). Comely, becoming; G. *ziemlich*, from *ziemen* to become.

A *semely* man oure ooste was withalle.
Chaucer, *Prol. to C. T.* 753.

The erle buskyd and made hym yare
For to ryde ovyr the revere,
To see that *semely* syght.
Sir Eglamour, 198.

You know I am a woman, lacking wit
To make a *seemly* answer to such persons.
Shakespeare, *Hen. VIII.* III. 1.

Seethe, *v. t.* (Ex. xvi. 23, xxiii. 19; 2 K. iv. 38). To boil; from A.-S. *seóðan*, G. *sieden*. The past participle is *sodden* (A.-S. *soden* or *gesoden*). Chaucer, describing the Cook (*Prol. to C. T.* 385), says:

He cowde roste, *sethe*, broille, and frie.

See the quotation from North's Plutarch under PULSE.

Seething, *pr. p.* (Job xli. 20). Boiling; from the preceding. Pliny, speaking of the skill of the Egyptians in staining "cloth after a strange and wonderful maner," says,

These clothes they cast into a lead or cauldron of some colour that is *seething* and scalding hot. XXXV. 11, Holland's trans.

Selfsame, *pr.* (Matt. viii. 13; 1 Cor. xii. 11). Very same; compounded of A.-S. *sylf* and *same*.

[A faithful steward] spendeth even the *selfsame* that he had of his Lord, and spendeth it even as his Lord's commandment is. Latimer, *Serm.* p. 36.

The *selfsame* heaven
That frowns on me looks sadly upon him.
Shakespeare, *Rich. III.* v. 3.

The *selfe same* night, it is reported that the monstrous spirit which had appeared before vnto Brutus in the citie of Sardis, did now appeare againe vnto him in the *selfe same* shape & forme, and so vanished away, and said neuer a word. North's Plutarch, *Brutus*, p. 1075.

Serve, *v. t.* (Wisd. xix. 6). To keep, observe; Vulg. *deserviens.*

We have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we *serve* the time, and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loath should be poured into them. Hooker, *Eccl. Pol.* I. ch. I. § I.

Servitor, *sb.* (2 K. iv. 43). A serving-man, personal attendant. Lat. *servitor.*

Come, I have heard that fearful commenting
Is leaden *servitor* to dull delay.
Shakespeare, *Rich. III.* IV. 3.

And therefore, at the first breaking of the day, Grumbates king of the Chionites, to performe his diligent service in this behalfe, boldly approched the walls, having a strong guard about him of right expert and nimble *servitours.*
Holland's *Amm. Marc.* p. 123.

Set, *pp.* (Gen. xvii. 21, xxi. 2; Acts xii. 21, &c.). Fixed.

And in the grove, at tyme and place *i-sette,*
This Arcite and this Palamon ben mette.
Chaucer, *Knight's Tale*, 1637.

Ste. Drink, servant-monster, when I bid thee: thy eyes are almost *set* in thy head.
Trin. Where should they be *set* else?
Shakespeare, *Temp.* III. 2.

O he's drunk, sir Toby, an hour agone, his eyes were *set* at eight i' the morning. Id. *Tw. Night*, V. I.

Set, *pp.* (Matt. v. 1). Seated.

Furthermore, after the birth of euery boy, the father was no more master of him, to cocker and bring him vp after his will: but he himselfe caried him to a certaine place called Lesché, where the eldest men of his kinred being *set*, did view the childe. North's Plutarch, *Lycurgus*, p. 55.

Set by, *v. t.* (1 Sam. xviii. 30; Ps. xv. 4, Pr. Bk.). To value, esteem. So in Deut. xxvii. 16, 'to *set* light *by*' is to value lightly, despise.

Set nought *by* golde ne grotes,
Theyr names if I durst tell.
Skelton, *Works*, 1. 317.

Thier lawes were had in contempte, and nothing *set by* or regarded. Sir T. More, *Utopia*, trans. Robynson, fol. 31 *a*.

What so euer thynge man doth preferre afore god, and more *set by*, than by god: that same thynge he maketh a god to hymselfe. Erasmus, *On the Creed*, Eng. tr. fol. 44 *b*.

For no man *setteth* any thing *by* his promise. Latimer, *Serm.* p. 451.

Set fire on (1 Macc. x. 84). To set on fire.

The Duke of Exceter beyng in an other inne with y^e^ Erle of Gloucester *set fier on* diuerse howses in the towne. Hall, *Hen. IV.* fol. 13 *b*.

Set forth (Ez. xxvii. 10; Jude 7; Litany). To promote, further, set off to advantage; also, to publish, declare, put prominently forward.

Se how the deuyll is as redy to *set furth* mischief, as the good angel is to auãce vertue. Hall, *Hen. IV.* fol. 11 *a*.

But the wonderfull good successe he had, running a longst all the coast of Pamphilia, gaue diuerse historiographers occasion to *set foorth* his doings with admiration. North's Plutarch, *Alex.* p. 725.

To garnish, or make faire, to apparell richly, to *set forth*. Exorno. Baret, *Alvearie*, s. v.

To *set*, or put *forth:* to laie out: to set out to aduenture, or hazard: to expound, or declare. Expono. Ibid.

Get substantial worth:
Boldness gilds finely, and will *set* it *forth.*
Herbert, *The Church Porch*, 210.

Set forth (Num. ii. 9). To set out on a journey.

I must away this night toward Padua,
And it is meet I presently *set forth.*
Shakespeare, *Mer. of Ven.* IV. I.

Set forward. 1. To forward, further, promote (1 Chr. xxiii. 4; 2 Chr. xxxiv. 12; Ezr. iii. 8, 9; Job xxx. 13).

I *set forwarde* a person, or avaunce him to promocyon. Jaduance. Palsgrave.

2. To set out on a journey, march (Num. ii. 17, iv. 15, &c.).

Hang him! let him tell the king: we are prepared. I will *set forward* to-night. Shakespeare, 1 *Hen. IV.* II. 3.

Set forwards (Priest's Exam.). To forward, further.

Set on (Acts xviii. 10). To attack.

Thenglishmen...as men that were freshe and lusty, ranged them selues again in aray both prest and redy to abide a newe felde, and also to inuade and newly to *set on* theyr enemies. Hall, *Hen. V.* fol. 18 *b.*

Then did we two *set on* you four; and, with a word, out-faced you from your prize, and have it; yea, and can show it you here in the house. Shakespeare, 1 *Hen. IV.* II. 4.

Set to (John iii. 33). To affix, as a seal, in the passage quoted. Hence 'to *set to* his seal' is 'to attest,' as a document is attested by affixing a seal. The expression is retained from Coverdale's version. It occurs in a MS. quoted by Mr Napier in his *Memorials of the Marquis of Montrose*, I. p. 111:

If it be so, they must *set to* their hands, and shall *set to* their hands.

Setting forth, *sb.* Publication.

So the Syrian translation of the New Testament is in most learned mens libraries, of Widminstadius his *setting forth*. *The Translators to the Reader.*

Settle, *sb.* (Ez. xliii. 14, 17, 20, xlv. 19). A bench or seat; A.-S. *setl, setel.* The word is still in use as a provincialism, applied to an ale-house bench.

A *Settle:* a stool. Sedile...*θρόνος.* Baret, *Alvearie,* s. v.

Seven stars, the (Amos v. 8). The Pleiades, a cluster of seven stars in the constellation Taurus.

The reason why the *seven stars* are no more than seven is a very pretty reason. Shakespeare, *Lear,* I. 5.

We that take purses go by the moon and the *seven stars.*
Id. 1 *Hen. IV.* I. 2.

Pleïade: f. One of the *seuen starres.* Cotgrave, *Fr. Dict.*

Several, *adj.* (Num. xxviii. 13, 29; 2 K. xv. 5; Matt. xxv. 15). Separate; from *sever,* Lat. *separare.* Common in old writers.

The seruinge men of euerye *seuerall* shire be distincte and knowen frome other by their *seuerall* and distincte badges. Sir T. More, *Utopia,* trans. Robynson, fol. 22 *b.*

These thre last wer cast ther into *severall* prisons. Pol. Verg. II. 181.

Pages and lights, to conduct
These knights unto their *several* lodgings!
Shakespeare, *Per.* II. 3.

These properties of arts or policy, and dissimulation or closenesse, are indeed habits and faculties, *severall,* and to be distinguished. Bacon, *Ess.* VI. p. 18.

Severally, *adv.* (1 Cor. xii. 11). Separately; from the preceding.

Howe therefore doest thou separate them that be inseparable? and with *seuerall* syghte desirest to see them *seuerally.* Udal's Erasmus, *John,* fol. 86 *a.*

He writeth generally, to them all; and in the former chapters he teacheth them *severally* how they should behave themselves, in every estate, one to another. Latimer, *Serm.* p. 25.

Shadow, *sb.* (Is. iv. 6; Jonah iv. 5). In these passages we should now use the synonymous word 'shade,' as in the following:

Nay, retire men cannot, when they would; neither will they, when it were reason: but are impatient of privatenesse, even in age, and sicknesse, which require the *shadow*. Bacon, *Ess.* xi. p. 39.

Shaked (Ps. cix. 25). Shook.

The partie himselfe who was in danger, felt his hart onely to leape, as if he had beene (I assure you) to wrestle for the best game, or to run a race for the prize: but they that saw him, trembled and *shaked* all their bodie over, for feare of the perill wherein their prince was, and for kind affection that they bare unto him. Holland's Plutarch, *Morals*, p. 39.

Shamefast, *adj.* (Ecclus. xxvi. 15). Bashful, modest; A.-S. *sceamfæst*. In modern editions of the A. V. the word is altered to 'shamefaced.'

Depeynted ben the walles up and doun,
Of huntyng and of *schamefast* chastite.
Chaucer, *Knight's Tale*, 2057.

Shamefastnesse, *sb.* (1 Tim. ii. 9; Ecclus. xli. 16). Bashfulness, modesty, from A.-S. *sceamfæstnes*. In modern editions of the A. V. it is altered to 'shamefacedness.' (See Trench, *Study of Words*, p. 88, n.) Compare *stedfastness*, a word similarly formed.

Schamefast sche was in maydenes *schamfastnesse*.
Chaucer, *Doctor of Physic's Tale*, 13470.

Vertuous disposicion & *shamefastnesse* commonly goe together.
Udal's Erasmus, *Luke*, fol. 8 *a*.

She is the fountaine of your modestee;
You shamfast are, but *Shamefastnesse* itself is shee.
Spenser, *F. Q.* II. 9, § 43.

Shapen, *pp.* (Ps. li. 5). Formed, fashioned; the old participle of *shape;* A.-S. *scapan, pp. scapen;* compare G. *schaffen, geschaffen.*

As, whan a thing is *schapen*, it shall be.
Chaucer, *Knight's Tale*, 1468.

As the births of living Creatures, at first, are ill *shapen:* so are all innovations, which are the births of time. Bacon, *Ess.* XXIV. p. 99.

Shawm, *sb.* (Ps. xcviii. 7, Pr. Bk.). A musical instrument resembling the clarionet.

The modern clarionet is an improvement upon the shawm, which was played with a reed, like the wayte, or hautboy, but being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon. Chappell, I. 35, note *b*.

Mr Chappell in the same note quotes one of the 'proverbis,' written about the time of Hen. VII. on the walls of the Manor House, at Leckingfield, near Beverley, Yorkshire:

A *shawme* maketh a swete sounde, for he tunythe the basse,
It mountithe not to hye, but kepithe rule and space.
Yet yf it be blowne withe to vehement a wynde,
It makithe it to mysgoverne out of his kinde.

It also occurs in the forms *shalm, shalmie;* compare G. *schalmeie*, a reed pipe.

The shreyffes and the althermen toke barge at the iij Cranes with trumpets and *shalmes*, and the whetes playhyng. Machyn's *Diary*, p. 96.

With *shawmes*, & trompets, & with clarions sweet.
Spenser, *F. Q.* I. 12, § 13.

Euen from the shrillest *shawme* vnto the cornamute.
Drayton, *Polyolbion*, IV. 366.

Sheepmaster, *sb.* (2 K. iii 4.). An owner of sheep.

I knew a nobleman in England, that had the greatest audits, of any man in my time: a great grasier, a great *sheepe-master*,

a great timber man, a great colliar, a great corne-master, a great lead-man, and so of iron, and a number of the like points of husbandry. Bacon, *Ess.* xxxiv. p. 146.

Sherd, *sb.* (Is. xxx. 14: Ez. xxiii. 34). Shred, fragment; A.-S. *sceard* from *scéran*, to shear. It remains in 'pot*sherd*,' for which it was sometimes used.

For charitable prayers,
Shards, flints and pebbles should be thrown on her.
Shakespeare, *Ham.* v. 1.

Shew, *sb.* (Ps. xxxix. 6; Is. iii. 9). Appearance; A.-S. *sceawe.*

The roses added such a ruddy *shew* vnto it, as though the field were bashfull at his owne beautie. Sidney, *Arcadia*, p. 68, l. 43.

Shew, *v. i.* (Job xxxvi. 33). To report, represent.

And when he was with hastye rappyng quickly letten in, hee *shewed* vnto Pottyer that kynge Edwarde was departed. Sir T. More, *Rich. III.*, *Works*, p. 38 *a*.

Shewed, *pp.* (Gen. xix. 19; Num. xiv. 11). Shewn.

Howbeit Cinna and Marius committed as horrible cruelty in this victory, as could possibly be *shewed*. North's Plutarch, *Sertorius*, p. 624.

Shine, *sb.* (Ps. xcvii. 4, Pr. Bk.). Sheen, lustre, splendour; A.-S. *scíne*, G. *schein.*

I saw a grett lyght with bryght *shyne*. *Cov. Myst.* p. 156.

Than Venus in the brightest of her *shine*. Greene, *Works*, 1. 74 (ed. Dyce).

Shined (Deut. xxxiii. 2; Job xxix. 3; Is. ix. 2, &c.). Shone; the past tense and past participle of 'shine.'

Now let us go forward to the rest; that is, to add the history of the proceeding of the word of God, and by what means it *shined* ever and anon very clear and brightly unto the world.
Bullinger, *Decades*, 1. p. 49.

Her face was veil'd; yet to my fancied sight
Love, sweetness, goodness, in her person *shin'd*
So clear, as in no face with more delight.
Milton, *Sonn.* XXIII. 11.

Shipmaster, *sb.* (Jon. i. 6; Rev. xviii. 17). The captain of a ship.

By this meanes he made the people strong against the nobility, and brought the comminalty to waxe bolder then they were before, by reason the rule and authoritie fell into the handes of saylers, mariners, pilots, *shippemaisters*, and such kinde of seafaring men. North's Plutarch, *Themist.* p. 133.

Shipmen, *sb.* (1 K. ix. 27; Acts xxvii. 27, 30). Sailors; A.-S. *scipmenn.*

The dreadful spout
Which *shipmen* do the hurricano call.
Shakespeare, *Tr. and Cr.* v. 2.

Shipping, *sb.* (John vi. 24). 'To take shipping' is 'to embark, go on board ship.'

Take, therefore, *shipping;* post, my lord, to France.
Shakespeare, 1 *Hen. VI.* v. 5.

He *toke shippyng* with .xxx. sayle at the mouthe of Seine. Hall, *Hen. IV.* fol. 18 *a.*

Shoelatchet, *sb.* (Gen. xiv. 23). The lace or thong of a shoe. *Latchet* (Is. v. 27; Mark i. 7) is from Fr. *lacet,* a lace, which again is derived from *lacs,* the Lat. *laqueus,* a noose (comp. Sp. *lazo*, a lasso), in which sense *lace* is used in Chaucer (*Knight's Tale,* 1819):

As he that hath often ben caught in his *lace.*

Thus *shoelatchet* is half A.-Saxon and half Norman: the A.-S. term was *sceó-þwang,* shoe-thong. With *laqueus* is connected the A.-S. *læccan,* to catch.

It was now therefore thought fit to restore them [*i.e.* the records] again without the losse of a *shoo-latchet* to the University. Fuller, *Hist. of Cambridge,* VII. 4 (ed. 1655).

Shred, *v. t.* (2 K. iv. 39). To cut in shreds; A.-S. *screadian.*

> The helmes ther to-hewen and to-*schrede.*
> Chaucer, *Knight's Tale,* 2611.

Let that which you cut or *shred,* be so little & short withal, that it resemble a mans fist, rather than a bough, the thicker will it come again. Holland's *Pliny,* XVI. 37.

Fuller's General Artist is

Acquainted with cosmography, treating of the world in whole joints; with chorography, *shredding* it into countries; and with topography, mincing it into particular places. *Holy State,* XXII. § 8.

Shroud, *sb.* (Ez. xxxi. 3). Cover, shelter; literally, a garment, from A.-S. *scrúd.* The part of St Paul's called the *shrowds* was

A covered space on the side of the church, to protect the congregation in inclement seasons. Pennant, *London,* p. 342 (ed. 1790).

> But it would warm his spirits,
> To hear from me you had left Antony,
> And put yourself under his *shrowd,*
> The universal landlord.
> Shakespeare, *Ant. & Cl.* III. 13.

> Where like a mounting cedar he should beare
> His plumed top aloft into the ayre;
> And let these shrubs sit vnderneath his *shrowdes,*
> Whilst in his armes he doth embrace the clowdes.
> Drayton, *England's Her. Ep.* (Q. Marg. to D. of Suff. l. 79).

Sick, *adj.* (Gen. xlviii. 1; 1 Sam. xix. 14, xxx. 13, &c.). Ill; a sense of the word which is still common in some parts of England and in America.

I have thought in times past, that if I had been a friar, and in a cowl, I could not have been damned, nor afraid of death; and by occasion of the same, I have been minded many times to have been a friar, namely when I was sore *sick* and diseased. Latimer, *Rem.* p. 332.

Is Brutus *sick?* and is it physical
To walk unbraced and suck up the humours
Of the dank morning? What, is Brutus *sick*,
And will he steal out of his wholesome bed,
To dare the vile contagion of the night
And tempt the rheumy and unpurged air
To add unto his sickness?

Shakespeare, *Jul. Cæs.* II. 1.

In a note on *Julius Cæsar*, II. 1, Mr R. G. White remarks:

For 'sick,' the correct English adjective to express all degrees of suffering from disease, and which is universally used in the Bible and by Shakespeare, the Englishman of Great Britain has poorly substituted the adverb 'ill.'

Sicknesses, *sb.* (Deut. xxviii. 59, xxix. 22, &c.). Diseases; generally used in old English to denote plagues or epidemics.

No doubt it is an unwholesome thing to bury within the city, specially at such a time when there be great *sicknesses*, so that many die together. Latimer, *Rem.* p. 67.

Side, *sb.* 'On the other side' was frequently used where we should now say 'on the other hand.'

Or if *on the other side*, we shall be maligned by selfe-conceited brethren. *The Epistle Dedicatorie.*

And *on the other side*, Counsellours should not be too Speculative, into their Soueraignes Person. Bacon, *Ess.* xx. p. 86.

Signet, *sb.* (Gen. xxxviii. 18, 25; Ex. xxi. 36, xxxix. 6). A seal, as the Hebrew is elsewhere translated (1 K. xxi. 8; Job xxxviii. 14; Cant. viii. 6). The word remains in 'signet ring,' but is rarely used alone.

I had my father's *signet* in my purse,
Which was the model of that Danish seal.

Shakespeare, *Hamlet*, v. 2.

Silence, to keep (Job xxix. 21; Lam. iii. 28, &c.). To be silent; Fr. *garder le silence.*

Proclamation was then made by sound of trumpet in the assembly, that euery man should *keepe silence.* North's Plutarch, *Flaminius*, p. 411.

Silly, *adj.* (Hos. vii. 11; 2 Tim. iii. 6). Literally, simple, harmless, guileless, from A.-S. *sǽlig*, G. *selig*, lucky, happy. Not originally used in a bad sense.

> This child þeȝ hit were ȝung: wel hit understod,
> For *seli* child is sone ilered: ther he wole beo god.
> *Tho. Beket*, p. 158.

> O *sely* woman, full of innocence.
> Chaucer, *Leg. of Fair Women*, 1252.

Who made thee so bold to meddle with my *silly* beasts, which I bought so dearly with my precious blood? Latimer, *Serm.* p. 19.

Wiclif uses *unceli* for 'unhappy' (A.-S. *unsǽlig*):

I am an *unceli* man, who schal delyuer me fro the bodi of this synne. Rom. vii. 24 (ed. Lewis).

Silverling, *sb.* (Is. vii. 23). A piece of silver, as it is rendered in the Geneva Version. The Hebrew word is used for a 'shekel,' like the G. *silberling*. *Silverling* occurs in Tyndale's Version of Acts xix. 19, and in Coverdale's of Judg. ix. 4, xvi. 5. The German *silberling* is found in Luther's version.

Similitude, *sb.* (Hos. xii. 10). Likeness; hence comparison, parable: Lat. *similitudo*.

Christ told them a *similitude*, that the kingdom of heaven is like to a king that made a bridal to his child. Latimer, *Serm.* p. 284.

For, as it addeth deformity to an ape, to be so like a man; so the *similitude* of superstition to religion, makes it the more deformed. Bacon, *Ess.* XVII. p. 69.

Simple, *adj.* (Rom. xvi. 19). Artless, guileless; Lat. *simplex*, which is said to be from *sine plicâ* without fold, and so open, undesigning (Trench, *Study of Words*, p. 44). Compare A.-S. *án-feald*, one-fold, simple.

Simpleness, *sb.* (Ps. lxix. 5, Pr. Bk.). Simplicity, in a bad sense, folly. The A.V. has 'foolishness.'

> God's will,
> What *simpleness* is this!
> Shakespeare, *Rom. and Jul.* III. 3.

Sincere, *adj.* (1 Pet. ii. 2). Pure, unadulterated.

But the good, *sincere*, & true Nard is known by the lightnes, red colour, sweet smell, and the taste especially: for it drieth the tongue and leaueth a pleasant rellish behind it. Holland's *Pliny*, XII. 12.

Singular, *adj.* (Lev. xxvii. 2). 'A *singular* vow;' Coverdale has '*speciall*,' and the margin gives 'when a man shall *separate* a vow.' The Heb. word is elsewhere rendered 'accomplish' (Lev. xxii. 21), 'perform' (Num. xv. 3, 8), and 'separate' (Num. vi. 2). In the passage of Leviticus quoted, 'singular' seems to be used for 'particular,' as in the following from Chaucer:

For certis the repentance of a *singuler* synne, and nought repente of alle his other synnes, or elles repente him of alle his othere synnes, and not of a *singuler* synne, may nought availe. *Parson's Tale.*

> And God forbede that al a companye
> Schulde rewe a *singuler* mannes folye.
> *Canon's Yeoman's Tale*, 12925.

For Jesus is a propre name of a *singulare* persone, that is to witte of that man, whiche alone of all mē, was borne of a virgine. Erasmus, *On the Creed*, fol. 51*b*. (Eng. tr.).

Sirs (Acts vii. 26, xiv. 15, xvi. 30, &c.). A common form of appeal to an audience.

Sirs, I will tell ye what ye shall do: consider every one with himself, what Christ hath done for us. Latimer, *Serm.* p. 513.

> *Sirs*, strive no more: such wither'd herbs as these
> Are meet for plucking up, and therefore mine.
> Shakespeare, *Tit. And.* III. 1.

Sirs, you four shall front them in the narrow lane; Ned Poins and I will walk lower: if they 'scape from your encounter, then they light on us. Id. 1 *Hen. IV.* II. 2.

Now, *sirs:* by'r lady, you fought fair; so did you, Peto; so did you, Bardolph. Ibid. II. 4.

Sith, *conj.* (Ez. xxxv. 6; Rom. v. *c*). A.-S. *síð*, since, which is only a contraction of the O. E. *sithence*, a corruption of A.-S. *síððan*. The distinction between 'sith' and 'since' in later writers appears to be that 'sith' is only used as a causal particle, and not as an adverb or preposition of time, while 'since' is used for both. Mr Marsh (*Lectures on the English Language*, p. 584—586) maintains that in the latter half of the sixteenth century "good authors established a distinction between the forms, and used *sith* only as a logical word, an illative, while *sithence* and *since*, whether as prepositions or as adverbs, remained mere narrative words, confined to the signification of *time after*." But this distinction is not observed uniformly either in Shakespeare or in the A.V. of 1611.

Gilbert was Thomas fader name: that truë was and god,
And lovede God and holi churche: *siththe* he wit understod.
Tho. Beket, 2.

Thou hast one son; for his sake pity me,
Lest in revenge thereof, *sith* God is just,
He be as miserably slain as I.
Shakespeare, 3 *Hen. VI.* I. 3

Latimer (*Serm.* p. 43) uses *sithens:*

Which the world long *sithens* had by his dear wife Dame Hypocrisy.

And Shakespeare has 'sithence:'

Sithence, in the lost that may happen, it concerns you something to know it. *All's Well*, I. 3.

Sixt, *adj.* (Gen. xxx. 19; Ex. xvi. 5; Lev. xxv. 21). Sixth; in the ed. of 1611.

Skill, *v. i.* (1 K. v. 6; 2 Chr. ii. 7, 8, xxxiv. 12). From A.-S. *scylan* to discriminate, or distinguish; hence to understand the differences of things, and so, to understand, generally. Bacon (*Adv. of Learning*, I. 7, § 12) translates a passage from Suetonius (*Jul. Cæs.* c. 77):

Sylla could not *skill* of letters (*Sullam nescisse literas*), and therefore knew not how to dictate.

Panicke is eaten in some parts of Gaule, and principally in Aquitane or Guien: in Piemont also, and all about the Po, it is a great feeding, so there be beanes among; for without beans they canot *skill* how to dresse any thing for their daily food. Holland's *Pliny*, XVIII. 10.

Slack, *adj.* (Deut. vii. 10). Negligent, dilatory.

By heavens, the duke shall know how *slack* thou art!
Shakespeare, *Rich. III.* I. 4.

Slack, *v. t.* and *i.* (Josh. x. 6). To slacken, relax; A.-S. *slǽcan* from the adjective *slǽc:* used also intransitively, to delay (Deut. xxiii. 21).

What a remorse of conscience shall ye have, when ye remember how ye have *slacked* your duty! Latimer, *Serm.* p. 231.

Say that they *slack* their duties,
And pour our treasures into foreign laps.
Shakespeare, *Oth.* IV. 3.

But afterwards when charitie waxed colde, all their studie and trauaile in religion *slacked*, and then came the destruction of the inhabitantes. Stow, *Annals*, p. 133.

Slackness, *sb.* (2 Pet. iii. 9). Negligence.

A good rebuke,
Which might have well becomed the best of men,
To taunt at *slackness*.
Shakespeare, *Ant. and Cl.* III. 7.

Slaughtermen, *sb.* (Gen. xxxvii. 36 *m*). 'Chiefe of the *slaughtermen*, or executioners,' is the marginal rendering of what stands in the text, 'captain of the guard.' It is the literal rendering of the Hebrew.

Slaughter weapon, *sb.* (Ez. ix. 2).

Sleep, on (Acts xiii. 36). Asleep.

þo he hadde hys bone y do, he fel *on slepe* riȝt pere.
Robert of Gloucester, p. 14.

The stiward perceyvid it, and went in, and fond alle *on slepe*. *Gesta Romanorum*, c. 69, p. 254, ed. Madden.

They went in to his chamber to rayse him, and comming to his beds side, found him fast *on sleepe*. Gascoigne, *Works*, p. 224.

Sleight, *sb.* (Eph. iv. 14). Artifice; possibly connected with G. *schleichen*, to creep, and E. *sly*.

Thus may we see, that wisdom and riches,
Beaute ne *sleight*, strengthe ne hardynes,
Ne may with Venus holde champartye.
Chaucer, *Knight's Tale*, 1950.

As Ulysses and stout Diomede
With *sleight* and manhood stole to Rhesus' tents,
And brought from thence the Thracian fatal steeds.
Shakespeare, 3 *Hen. VI.* iv. 2.

My good honest servant,
I know thou wilt swear any thing to dash
This cunning *sleight*.
Massinger, *New Way to pay old Debts*, v. 1.

Slice, *sb.* (Lev. ii. 5 *m*). A frying pan; and, generally, a flat iron shovel.

Paletta, any kind of fire shoouell, *slice*, trowell, scoope or batledar to play at tenis with.

Paletta da fuoco, a fire shoouell or *slice*.

Paletta di spetiale, a lingell, a spoone, a tenon, a spattle or *slice* as Apothecaries vse. Florio, *Worlde of Wordes*.

Friquet: m. A little *slice*, or scummer, to turne fish in a frying-pan. Cotgrave, *Fr. Dict.* s. v.

Slime, *sb.* (Gen. xi. 1, xiv. 10; Ex. ii. 3). The rendering of the Heb. word *chêmâr*, which unquestionably denotes what is now called bitumen. The following passages justify our translators in their use of the word.

The nature of bitumen approcheth neere vnto brimstone: where it is to be noted in the first place, that the bitumen whereof I speake, is in some places in manner of a muddy *slime;* in others, very earth or minerall. Holland's *Pliny*, xxxv. 15.

The very clammy *slime* bitumen, which at certaine times of the yere floteth and swimmeth vpon the lake of Sodom, called Asphaltites in Iury. Id. VII. 15.

Smoke, on a (Ex. xix. 18). Smoking. We say still 'on fire.'

Smooth, *sb.* (Gen. xxvii. 16). The smooth part: adjective used as substantive.

Snatch, used as a substantive, in the preface of *The Translators to the Reader*.

Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selues to euery ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the *snatch* of them it is impossible.

Sober, *adj.* (2 Cor. v. 13; 1 Tim. iii. 2). In its original sense as derived from Fr. *sobre*, Lat. *sobrius*, it signified, as it does still, 'not drunk;' hence 'temperate, regular,' and as applied to the deportment or character, 'grave, discreet, sedate.'

Your long experience of her wisdom,
Her *sober* virtue, years and modesty,
Plead on her part some cause to you unknown.
Shakespeare, *Com. of Err.* III. 1.

Soberly, *adv.* (Rom. xii. 3; Tit. ii. 12). From the preceding; gravely, seriously.

Let any prince, or state, thinke *soberly* of his forces, except his militia, of natives, be of good and valiant soldiers. Bacon, *Ess.* XXIX. p. 121.

Sod (Gen. xxv. 29; 2 Chr. xxxv. 13) and **Sodden** (Ex. xii. 9), the præterite and past participle of seethe, corresponding to the A.-S. *seáð*, *soden*, respectively.

Ich makede me fur wel faste,
And *seoth* me fisch a Godes name that threo dayes i-laste.
Leg. of St. Brandan, 643.

Hi makede fur, and *soden* hem fisch in a caudroun faste;
Er this fish were *i-sode*, somdel hi were agaste.
Id. 158, 159.

Sodering, *sb.* (Is. xli. 7). The old spelling of 'soldering.'

The decoction of Veronica dronken, doth *soder* and heale all fresh and old wounds, and clenseth the blood from all euill corruptions, and from all rotten and aduste humors. Lyte's *Herbal*, p. 31.

As if the world should cleaue, and that slaine men
Should *soader* vp the rift.
Shakespeare, *Ant. and Cl.* III. 4 (ed. 1623).

So far forth. So far.

Also S. Augustine was of an other minde: for he lighting vpon certaine rules made by Tychonius a Donatist, for the better vnderstanding of the word, was not ashamed to make vse of them, yea, to insert them into his owne booke, with giuing commendation to them *so farre foorth* as they were worthy to be commended. *The Translators to the Reader.*

In sutes of favour, the first comming ought to take little place: *so farre forth* consideration may bee had of his trust, that if intelligence of the matter, could not otherwise have beene had, but by him, advantage bee not taken of the note, but the partie left to his other meanes; and, in some sort, recompenced for his discoverie. Bacon, *Ess.* XLIX. p. 202.

Softly, *adv.* (Gen. xxxiii. 14; Is. viii. 6). Gently A.-S. *seftlic.*

He commaunded certaine captaines to stay behinde, and to rowe *softely* after him. North's Plutarch, *Alcib.* p. 227.

For where a man cannot choose, or vary in particulars, there it is good to take the safest and wariest way in generall; like the going *softly* by one that cannot well see. Bacon, *Ess.* VI. p. 19.

Sojourn, *v. i.* (Gen. xii. 10, xix. 9, &c.). To dwell for a time, literally to stay the day; from Fr. *séjourner*, It.

soggiornare, which are both from the Med. Lat. *jornus* = *diurnus*, whence It. *giorno*, Fr. *jour*. The word is especially applied to denote residence away from home.

> The advantage of his absence took the king,
> And in the meantime *sojourn'd* at my father's.
> Shakespeare, *K. John*, I. 1.

Sojourner, *sb.* (Lev. xxv. 23). A temporary resident; from the preceding.

> Report what a *sojourner* we have; you'll lose nothing by custom. Shakespeare, *Per.* IV. 2.

Some, *pron.* (Rom. v. 7; Ecclus. vi. 8, 10). One, some one: obsolete in the singular as applied to persons. In the first of the three passages quoted it is the rendering of the Greek τις.

> *Som* man desireth for to have richesse,
> That cause is of his morthre or gret seeknesse.
> And *som* man wolde out of his prisoun fayn,
> That in his hous is of his mayne slayn.
> Chaucer, *Knight's Tale*, 1257—60.

For of other affections, there is occasion given, but now and then: and therefore, it was well said, Invidia festos dies non agit. For it is ever working upon *some*, or other. Bacon, *Ess.* IX. p. 35.

Sometime, *adv.* (Col. i. 21, iii. 7; 1 Pet. iii. 20). Once, once upon a time; with reference to time past.

> And fortherover, it [contricioun] makith him that *somtyme* was sone of ire, to be the sone of grace.
> Chaucer, *Persones Tale.*

> After the destruction of Pictland, it [Scotland] did extende even to the ryver Twede, yea *sumetyme* unto Tine, the uncerteyne chaunce of battayle shewinge like mutabilitie in that pointe as it dothe in all other thinges. Pol. Verg. I. 5.

As 'By the sword of God and Gideon' was *sometime* the cry of the people of Israel, so it might deservedly be at this day the joyful song of innumerable multitudes.

Hooker, *Eccl. Pol.* ep. ded.

Chaucer also uses 'sometime' for 'sometimes.'

Sometimes, *adv.* (Eph. ii. 13). Once; like *sometime.* Compare *beside, besides, toward, towards,* &c.

Farewell, old Gaunt: thy *sometimes* brother's wife
With her companion grief must end her life.

Shakespeare, *Rich. II.* I. 2.

Soothsayer, *sb.* (Josh. xiii. 22; Is. ii. 6; Dan. ii. 27, &c.). Literally, 'a truth-sayer,' from A.-S. *sóð* truth, like G. *Wahrsager;* hence foreteller, diviner. From the same root are 'for*sooth*,' 'in *sooth*,' &c. The origin of the word is alluded to by Gower (*Conf. Am.* I. p. 305);

That for he wiste he saide soth,
A *soth-saier* he was for ever.

The wise *southsayer* seeing so sad sight,
Th' amazed vulgar tels of warres and mortall fight.

Spenser, *F. Q.* I. 5. § 8.

A *soothsayer* bids you beware the Ides of March.

Shakespeare, *Jul. Cæs.* I. 2.

Soothsaying, *sb.* (Acts xvi. 16). Divination, prognostication of future events.

Sope, *sb.* (Jer. ii. 22; Mal. iii. 2). The old form of 'soap' (A.-S. *sápe,* Lat. *sapo*), as in Piers Ploughman (*Vis.* 8911),

With the *sope* of siknesse,
That seketh wonder depe.

Compare *cloke, flote.*

Sorcerer, *sb.* (Ex. vii. 11; Jer. xxvii. 9; Acts xiii. 6, 8). From Fr. *sorcier,* Sp. *sortero,* Lat. *sortiarius;* literally one who predicts the future by casting lots (Lat. *sors,* Fr. *sort,* a lot); hence, a fortune-teller, or conjurer generally.

A *sorcerer* that by his cunning hath cheated me of the island.
Shakespeare, *Temp.* III. 2.

Sorcerers are too common; cunning men, wizards, and white-witches (as they call them), in every village, which, if they be sought unto, will help almost all infirmities of body and mind—*servatores* in Latine. Burton, *Anat. of Mel,* pt. II. sec. 1. mem. 1. subs. 1.

Sorceress, *sb.* (Is. lvii. 3). A female fortune-teller; from the preceding.

Pucelle, that witch, that damned *sorceress,*
Hath wrought this hellish mischief unawares.
Shakespeare, 1 *Hen. VI.* III. 2.

Sorcery, *sb.* (Is. xlvii. 9; Acts viii. 9). The art or practice of fortune-telling.; from O. Fr. *sorcerie.*

I fear me there be a great many in England which *use* such *sorceries,* to the dishonour of God and their own damnation.
Latimer, *Serm.* p. 349.

The magitians say, that the gall of a blacke dog...is a singular countercharme and preseruatiue against all *sorceries,* inchantments, and poisons.
Holland's *Pliny,* xxx. 10.

This word of *sorcerie* is a Latine word, which is taken from casting of the lot, and therefore he that vseth it, is called *sortiarius à sorte.*
King James I. *Dæmonologie,* II. 2.

Sore, *adj.* (2 Chr. xxi. 19; Job ii. 7; Ps. ii. 5, &c.). Literally, heavy, severe; A.-S. *sár, swǽr,* G. *schwer,* Sc. *sair.*

I will persevere in my course of loyalty, though the conflict be *sore* between that and my blood.
Shakespeare, *K. Lear,* III. 5.

Sore, *adv.* (Gen. xix. 9, &c.) From A.-S. *sár,* sore, heavy, painful, whence A.-S. *sáre,* G. *sehr;* connected with the preceding. As an adverb it is used as an intensive, 'grievously, severely,' as *sorely* in Gen. xlix. 23; Is. xxiii. 5.

Ther is no wight parfytly trewe to him that he to *sore* dredeth.
Chaucer, *Tale of Melibeus.*

Sorer, *adj.* (Heb. x. 29). Comparative of 'sore.'

Then cometh in St Paul, who saith, *Magis autem laboret ut det indigentibus;* 'Let him labour the *sorer*, that he may have wherewith to help the poor.'
Latimer, *Serm.* p. 408.

Sort, *sb.* (Acts xvii. 5; 2 Cor. vii. 11; 3 John 6). Kind, manner; Fr. *sorte*, from Lat. *sors* a lot; hence, a lot or condition of life; and so, degree or manner generally.

So forth they marchen in this goodly *sort*,
To take the solace of the open aire.
Spenser, *F. Q.* I. 4. § 37.

The meaner *sort* are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose.
Burton, *Anat. of Mel.* pt. 3. sec. 4, mem. 1, subs. 2.

But whosoeuer knoweth any forme knoweth the vtmost possibilitie of superinducing that nature vpon any varietie of matter, and so is lesse restrained in operation, either to the basis of the matter, or the condition of the efficient: which kinde of knowledge Salomon likewise, though in a more diuine *sort* elegantly describeth, *Non arctabuntur gressus tui, & currens non habebis offendiculum.*
Bacon, *Adv. of L.* II. 7, § 7.

Sottish, *adj.* (Jer. iv. 22). Foolish; A.-S. *sot*, Fr. *sot* a fool, Sp. *zote*, Med. Lat. *sottus*, to which Diez following Junius assigns a Hebrew origin, but without much probability.

All's but naught,
Patience is *sottish*, and impatience does
Become a dog that's mad.
Shakespeare, *Ant. and Cl.* IV. 15.

See example from Burton under 'Sort.'

Sound forth, *v.t.* To proclaim.

Therefore the word of God being set foorth in Greeke, becommeth hereby like a candle set vpon a candlesticke, which giueth light to all that are in the house, or like a proclamation *sounded foorth* in the market place.

The Translators to the Reader.

Sowen (Ex. xxiii. 16). The old form of 'sown' in the ed. of 1611.

Space, *sb.* (Ezr. ix. 8; Acts v. 34; Rev. ii. 21, xvii. 10). An interval of time; Lat. *spatium* in the same sense.

He hath to hem declared his entent,
And seyd hem certeyn, but he might have grace
To have Constance withinne a litel *space*,
He was but deed.

Chaucer, *Man of Law's Tale*, 4628.

Thus they continued a long *space*, the one crying, the other listning, yet could they not understand one an other.

North's Plutarch, *Pyrrus*, p. 423.

Plutarch (in the life of Artaxerxes) hath such a like story of one Chamus a souldier, that wounded King Cyrus in battel, and grew thereupon so arrogant, that in a short *space* after, he lost his wits.

Burton, *Anat. of Mel.* pt. 1. sec. 2. mem. 3. subs. 15.

Spearman, *sb.* (Ps. lxviii. 30; Acts xxiii. 23). A man armed with a spear; a lancer. "*Speare men.* Milites hastarii." Baret, *Alvearie*, s. v.

The expert *spear-men*, every Myrmidon,
Led by the brave heir of the mighty soul'd
Unpeer'd Achilles, safe of home got hold.

Chapman's Homer, *Odys.* III. 250.

Specially, *adv.* (Deut. iv. 10; Acts xxv. 26; 1 Tim. iv. 10, v. 8; Tit. i. 10; Philem. 16). Especially.

Wherewith they were maruellous angry, & *specially* when he receiued an ambassador from Philip, and gaue eare vnto a treatie of peace which he offred. North's Plutarch, *Flaminius*, p. 411.

Sped, *pp.* (Judg. v. 30). Succeeded; A.-S. *spédan*, to prosper.

But els neither in behauiour, nor action, accusing in himselfe any great trouble in mind, whether he *sped* or no.
Sidney, *Arcadia*, p. 57, l. 22.

Howbeit they brake and ouerthrew the left wing where Cassius was, by reason of the great disorder among them, and also because they had no intelligence how the right wing had *sped*. North's Plutarch, *Brutus*, p. 1072.

Speed, *sb.* (Gen. xxiv. 12). Fortune.

The prince your son, with mere conceit and fear
Of the queen's *speed*, is gone.
Shakespeare, *Wint. Tale*, III. 2.

Spend up, *v.t.* (Prov. xxi. 20). To use up, consume.

Many instances may be given of the use of 'up' to add intensity to an expression which is already complete without it.

Why, universal plodding *poisons up*
The nimble spirits in the arteries.
Shakespeare, *Love's L. Lost*, IV. 3.

Put but a little water in a spoon,
And it shall be as all the ocean,
Enough to *stifle* such a villain *up*.
Id. *K. John*, IV. 3.

For I knew the young count to be a dangerous and lascivious boy, who is a whale to virginity and *devours up* all the fry it finds. Id. *All's Well*, IV. 2.

To fright the animals and *kill* them *up*
In their assign'd and native dwelling-place.
Id. *As You Like It*, II. 1.

Forty times five, five times forty, two hundred days *kills* them all *up* by computation. B. Jonson, *Every Man in his Humour*, IV. 5.

Whereas a wholesome and penurious dearth
Purges the soil of such vile excrements,
And *kills* the vipers *up*.
Id. *Every Man out of his Humour*, I. 1.

Spent, *pp.* (Gen. xxi. 15; 1 Sam. ix. 7; 2 Cor. xii. 15). Consumed; A.-S. *spendan.*

Whyche by reson that their vitaill is cōsumed & *spent,* are by daily famyn sore wekened, consumed & almost without spirites. Hall, *Hen. V.* fol. 15*b.*

For the phrase 'far spent' see under 'FAR.'

Spewing, *sb.* (Hab. ii. 16). Vomiting.

For ye trespassen so ofte tyme, as doth the hound that torneth to ete his *spewyng.* Chaucer, *Parson's Tale.*

Spicery, *sb.* (Gen. xxxvii. 25). Spices, aromatics; G. *spezerei,* Fr. *épicerie,* formerly *espicerie,* which are both from Lat. *species,* in its medieval usage of 'aromatics of different *kinds.*'

In Surrie dwelled whilom a companye
Of chapmen riche, and therto sad and trewe,
That wyde where sent her *spycerie.*
Chaucer, *Man of Law's Tale,* 4556.

Spikenard, *sb.* (Cant. i. 12, iv. 13, 14; Mark xiv. 3; John xii. 3). Lat. *spica nardi;* the *Nardostachys jatamansi* of Decandolle, "a highly aromatic plant growing in the East Indies" (*Imp. Dict.*).

There is an herbe growing euery where called Pseudonardus, or bastard Nard, which is obtruded vnto us and sold for the true *Spikenard*...But the good, sincere, & true Nard is known by the lightnes, red colour, sweet smell and the taste especially; for it drieth the tongue, and leaueth a pleasant rellish behind it. The Spike carrieth the price of an 100 Roman deniers a pound.
Holland's *Pliny,* XII. 12.

In the same chapter it is said,

The head of nardus spreads into certain *spikes* (*aristæ*) or eares, whereby it hath a twofold vse, both of *spike* (*spica*) and also of leaf.

Spitted, *pp.* (Luke xviii. 32). Past participle of 'spit.'

To be *spetted* vpon. Vbi nunc conspui religio est. Baret, *Alvearie.*

Spoil, *v.t.* (Gen. xxxiv. 27, 29; Ex. iii. 22, &c.). To plunder; Lat. *spoliare.*

So they chased them, beating them into their campe the which they *spoyled*, none of both the chieftaines being present there. North's Plutarch, *Brutus*, p. 1072.

Spoken for, *pp.* (Cant. viii. 8). Asked in marriage.

Sport, (Is. lvii. 4; 2 Pet. ii. 13). Used as a reflexive verb in a sense in which 'disport' is now employed.

So many hours must I *sport myself.*
Shakespeare, 3 *Hen. VI.* II. 5.

These are they that dance on heaths and greens, as Lavater thinks with Trithemius, and, as Olaus Magnus adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a meteor falling, or some accidental rankness of the ground; so nature *sports herself.*
Burton, *Anat. of Mel.* pt. I. sec. 2, mem. I, subs. 2.

Spring, *v.i.* (Judg. xix. 25). To rise, as the sun: applied to the day, to dawn; A.-S. *springan.* Thus in Chaucer;

A morwe whan that the day bigan to *sprynge*
Up roos oure ost.
Prol. to *C. T.* 824.

But thus I lete him in his jolité
This Cambinskan his lordes festeyng,
Til wel neigh the day bigan to *spryng.*
Squire's Tale, 10660.

Spring, *sb.* (1 Sam. ix. 26). The dawn.

As sudden
As flaws congealed in the *spring* of day.
Shakespeare, 2 *Hen. IV.* IV. 4.

See DAY-SPRING.

Spue, *v.t.* (Lev. xviii. 28; Rev. iii. 16). To spit, vomit; metaphorically, to reject with loathing as nauseous food: A.-S. *spiwan.* Now become a vulgarism.

Adde thereto Contentious Suits, which ought to be *spewed* out, as the Surfet of Courts. Bacon, *Ess.* LVI. p. 223.

Spy, *v.t.* (Ex. ii. 11; 2 K. ix. 17, xiii. 21, xxiii. 16, 24). To see, behold; contracted from *espy* or *aspy*, which is the Lat. *aspicere*. [See ESPY.]

In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde sweetnesse theryn, & *spye* wōderous thynges. Coverdale's *Prologe.*

Wherefore lift up your heads, brethren, and look about with your eyes, and *spy* what things are to be reformed in the church of England. Latimer, *Serm.* p. 52.

Stableness, *sb.* Stability, firmness.

The effects [of the study of Scripture are], light of vnderstanding, *stablenesse* of perswasion, repentance from dead workes, newnesse of life, holinesse, peace, ioy in the holy Ghost.
The Translators to the Reader.

Stablish, *v.t.* (2 Sam. vii. 13; 1 Chron. xvii. 12). The shortened form of *establish*, to make stable, or firm; as *state* of *estate*; from O. Fr. *establir*, Sp. *establecer*, Lat. and It. *stabilire*, as *banish* from *banir*.

They go about more prudently to *stablish* men's dreams, than these do to hold up God's commandments.
Latimer, *Serm.* p. 38.

To stop effusion of our Christian blood
And *stablish* quietness on every side.
Shakespeare, 1 *Hen. VI.* v. 1.

A great state left to an heire, is as a lure to all the birds of prey, round about, to seize on him, if he be not the better *stablished* in yeares and iudgement. Bacon, *Ess.* XXXIV. p. 148.

Stagger, *v.i.* (Rom. iv. 20). To stumble, hesitate; Du. *staggeren*, connected with *stick*.

To *stagger*, as dronkerds do, and sicke men: to faile in speaking, as when the tongue doubleth, to stammer, to stumble. Titubo. Baret, *Alvearie*, s. v.

To stut: to *stagger* in speaking, or going: to stumble. Titubo. Id. s. v. *Stut.*

> For Hippolyta,
> And fair-ey'd Emily, upon their knees
> Begg'd with such handsome pity, that the duke
> Methought stood *staggering* whether he should follow
> His rash oath, or the sweet compassion
> Of those two ladies.
>
> Beaumont & Fletcher, *The two Noble Kinsmen*, IV. 1.

It was formerly written '*stacker*,' as in Tyndale's, Cranmer's and the Bishops' Bibles.

After that, saith he, 'Abraham fainted not in faith, nor *stackered* at the promise of God through unbelief, but was strong in faith.' There are two kinds of *stackering* in mankind; the one is that, which, being overcome by evil temptations, doth bend to desperation, and the despising of God's promises. Such was the *stackering* of those ten spies of the holy land, of whom mention is made in the thirteenth and fourteenth chapters of Numbers. The other *stackering* is rather to be called a weak infirmity of faith, which also is tempted itself.

Bullinger, *Decades*, I. 88.

Stanch, *v. i.* (Luke viii. 44). To stop, cease to flow, as blood: obsolete as an intransitive verb. Fr. *estancher.*

Stand, *v. i.* (1 Cor. ii. 5; Jud. ix. 11). To consist.

And this [verray penitence] *stondith* in thre thinges, contricioun of hert, confessioun of mouth, and satisfaccioun.

Chaucer, *Parson's Tale.*

Our verye righteousnesse it selfe is so great in this life that it *standeth* rather in forgiuenesse of our sinnes, than in perfection of righteousnesse.

Northbrooke, *Poore Man's Garden*, 1573, fol. 46 rev.

Luke xii. 15 is quoted by Latimer (*Serm.* p. 277) as follows;

For no man's life *standeth* in the abundance of the things which he possesseth.

Stand to, *v.t.* (Deut. xxv. 8; 2 K. xxiii. 3; 2 Chr. xxxiv. 32). To agree to, abide by.

That all men ought to *stand to* mine act, and defend it as good. Ea conditione gesseram, ut meum factum semper omnes præstare et tueri deberent. Cic. Baret, *Alvearie*, s. v.

Stand upon, *v.t.* (2 Sam. i. 9, 10). To attack: a Hebraism. The Geneva version has 'come upon.'

Stay, *v.t.* (2 Sam. xxiv. 16; Job xxxvii. 4, xxxviii. 37; Cant. ii. 5). From O. Fr. *estayer*, Sp. *estiar*, which are from the Lat. *statuere*. 1. To stop.

> Wee *staide* vs strait, and with a rufull feare,
> Beheld this heauy sight.
> Sackville, *Induction*, fol. 213 *a*.

> We *stay'd* her for your sake,
> Else had she with her father ranged along.
> Shakespeare, *As You Like It*, I. 3.

2. To support.

> Who (for his skill of things superior) *stays*
> The two steep columns that prop earth and heaven.
> Chapman's Homer, *Od.* I. 92.

And like as good husbandmen and gardeners are woont to pitch props & stakes close unto their yong plants, to *stay* them up and keepe them streight: even so, discreete and wise teachers plant good precepts and holesome instructions round about their yoong schollers.
Holland's Plutarch, *Morals*, p. 5.

Stay, *sb.* 1. A stead, state, fixed condition; that in which one stays or stops. Thus in the *Burial Service*, 'never continueth in one *stay*.'

Amonge the Utopians, where all thinges bee sett in a good ordre, and the common wealthe in a good *staye*, it very seldom chaunceth that they cheuse a newe plotte to buyld an house vpon.
Sir T. More, *Utopia*, fol. 57 b.

2. A support (Is. iii. 1; Ps. xviii. 18, &c.). Still used as a nautical term, like A.-S. *stæg*, G. *stag*.

3. A stand-still, in the phrase 'to be *at a stay*' (Lev. xiii. 5, 37); i.e. to stop.

He that standeth at a *stay*, when others rise, can hardly avoid motions of envy. Bacon, *Ess.* XIV. p. 52.

The minde of man is more cheared, and refreshed, by profiting in small things, then by standing at a *stay* in great. Id. *Ess.* XIX. p. 76.

Stead, *sb.* (1 K. i. 30; 1 Chr. v. 22). Literally, a place, standing-place; A.-S. *stede*, G. *statt*.

So doe they looke from euery loftie *sted*,
Which with the surges tumbled too and fro,
Seeme (euen) to bend, as trees are seene to doe.
Drayton, *Battle of Agincourt*, 638.

The souldier may not moue from watchfull *sted*,
Nor leaue his stand, vntill his captaine bed.
Spenser, *F. Q.* I. 9, § 41.

Fly therefore, fly this fearefull *stead* anon,
Least thy foolhardize worke thy sad confusion.
Ibid. II. 4, § 42.

Stick, *v. i.* (1 Esd. iv. 21). To hesitate.

But for the ladders, Euphranor that was a carpenter and maker of engines, did not *sticke* to make them openly.
North's Plutarch, *Aratus*, p. 1083.

Else will it be like the authority, claimed by the Church of Rome; which under pretext of exposition of Scripture, doth not *sticke* to adde and alter. Bacon, *Ess.* LVI. p. 222.

Stir, *sb.* (Is. xxii. 2; Acts xii. 18, xix. 23). Commotion, tumult; from A.-S. *styrian*, to stir, move.

He should seeke to winne the barbarous people by gentle meanes, that had rebelled against him, and wisely to remedy these new *sturres*.
North's Plutarch, *Alex.* p. 722.

Stomach, *sb.* (Ps. ci. 7, Pr. Bk.; 2 Macc. vii. 21). Pride, courage.

For mannes bolde *stomacke* is good for nothyng els of it selfe, but to make the synner more oultragiously to offend.

Udal's Erasmus, *Mark*, fol. 88*a*.

He was a man
Of an unbounded *stomach*, ever ranking
Himself with princes.

Shakespeare, *Hen. VIII.* IV. 2.

Stomacher, *sb.* (Is. iii. 24). An article of women's dress, worn over the bosom. It was once worn by men also.

"The 'Stomachers' were coverings for the breast, of cloth, velvet, or silk over which the doublet was laced" (Fairholt, *Costume in England*, 2nd ed. p. 182).

Stay, Ursula; have you those suits of ruffs,
Those *stomachers*, and that fine piece of lawn,
Mark'd with the double letters C and S?

Heywood, *Fair Maid of the Exchange*, I. 1.

To conceal such real ornaments as these, and shadow their glory, as a milliner's wife does her wrought *stomacher*, with a smoaky lawn, or a black cyprus!

B. Jonson, *Every Man in His Humour*, I. 2.

Stonebow, *sb.* (Wisd. v. 22). A bow for throwing stones, as the name indicates.

O, for a *stonebow*, to hit him in the eye!

Shakespeare, *Twelfth Night*, II. 5.

The drawer, for female privatenes sake, is nodded out, who knowing that whosoever will hit the mark of profit must, like those that shoot in *stone-bowes*, winke with one eye, growes blind a the right side and departs.

Marston's *Dutch Courtezan*, I. 1.

Stony, *adj.* (Ps. cxli. 6; Ez. xi. 19, xxxvi. 26; Matt. xiii. 5, 20). Rocky.

He was driuen to disperse his army into diuers companies, in a *stony* and ill fauored country, ill for horsemen to trauell.

North's Plutarch, *Alex.* p. 727.

The maine banks being for the most part *stonie* and high.

Ralegh, *Guiana*, p. 69.

Store, *sb.* (Gen. xxvi. 14). Plenty, abundance; A.-S. *stór*, great, vast. The phrase rendered 'a great *store* of servants' is in Job i. 3, 'a very great household.'

Store, or plentie of monie & riches. Nūmorum facultas.
Baret, *Alvearie,* s. v. *Plentie.*

All wallowd in his owne fowle bloudy gore,
Which flowed from his wounds in wondrous *store.*
Spenser, *F. Q.* I. 8. § 24.

Pitch and tarre, where *store* of firres and pines are, will not faile. Bacon, *Ess.* XXXIII. p. 141.

Story, *sb.* (2 Chr. xiii. 22; xxiv. 27; Deut. ii. iii. *c*, &c.). In its original sense of 'history,' of which it is merely a contraction like the It. *storia.*

And sevene ȝere he was fully thore
With hungre, and thriste, and bones sore,
In *storye* thus als we rede.
Sir Isumbras, 514.

It is sayd also he [Crassus] was very well studied in *stories,* and indifferently seene in philosophy.
North's Plutarch, *Crassus,* p. 597.

This will easily be granted by as many as know *story,* or haue any experience. *The Translators to the Reader.*

Storywriter, *sb.* (1 Esd. ii. 17). A historian, chronicler.

Stout, *adj.* (Job iv. 11; Is. x. 12; Mal. iii. 13). Strong; metaphorically, stubborn.

I knew once a great rich man, and a covetous fellow; he had purchased about an hundred pound: that same *stout* man came once to London, where he fell sick, as *stout* as he was.
Latimer, *Serm.* p. 541.

Commonly it is seen, that they that be rich are lofty and *stout.* Ibid. p. 545.

Aratus wrote vnto him, & wished him in any wise not to meddle with that iorney, because he would not haue the Achaians

to deale with Cleomenes king of Lacedæmon, that was a courageous and *stout* young prince, and maruellously growen in short time. North's Plutarch, *Aratus*, p. 1097.

Stoutness, *sb.* (Is. ix. 9). Stubbornness.

He that will be a Christian man, that intendeth to come to heaven, must be a saucy fellow; he must be well powdered with the sauce of affliction, and tribulation; not with proudness and *stoutness*, but with miseries and calamities.

Latimer, *Serm.* p. 464.

Straightway, *adv.* (1 Sam. ix. 13, xxviii. 20; Prov. vii. 22, &c.). Directly, immediately.

Blood will I draw on thee, thou art a witch,
And *straightway* give thy soul to him thou servest.

Shakespeare, 1 *Hen. VI.* I. 5.

'Straightways' was always used in the same sense:

None of the three, could win a palme of ground, but the other two, would *straightwaies* balance it. Bacon, *Ess.* XIX. p. 78.

Another suddenly came behind him, and called him by his true name, whereat *straightwaies* he looked backe. Ibid. *Ess.* XXII. p. 95.

Strait, *sb.* (Jud. xiv. 11). A pass.

The barbarous people lay in waite for him in his way, in the *straight* of Thermopyles. North's Plutarch, *Sylla*, p. 506.

Strait, *adj.* (2 K. vi. 1; Is. xlix. 20: Matt. vii. 13). Literally, narrow, from Lat. *strictus*, close drawn; and so used metaphorically, like the modern 'strict,' in the sense of rigid, severe. The entrance of the temple of Mars is described by Chaucer (*Knight's Tale*, 1986) as

Long and *streyt*, and gastly for to see.

To leaue that lodging for them, because it was to *streighte* for bothe coumpanies. Sir T. More, *Rich. III. Works*, p. 42 *c.*

They shall give a *strait* account for all that perisheth through their negligence. Latimer, *Serm.* p. 193.

Straitly, *adv.* (Gen. xliii. 7; Josh. vi. 1). Strictly, closely; from the preceding.

> His majesty hath *straitly* given in charge
> That no man shall have private conference,
> Of what degree soever, with his brother.
> Shakespeare, *Rich. III.* I. 3.

Fyrste he sent menne of warre to all the next portes and passages to kepe *streyghtly* the sea coast. Hall, *Rich. III.* fol. 15 *b*.

Then they commaunded him *straightly* to leade them against these tyraunts, who had vsurped the libertie of the people of Athens. North's Plutarch, *Alcibiades*, p. 226.

Straitness, *sb.* (Deut. xxviii. 53, 55, 57; Job xxxvi. 16; Jer. xix. 9). Literally, narrowness; hence, distress or difficulty.

Strake (Acts xxvii. 17). The past tense of 'strike.'

Yet whē the tother answered him that there was in euery mans mouth spokē of him much shame, it so *strake* him to y^e^ heart that w^t^in fewe daies after he withered & consumed away. Sir T. More, *Rich. III. Works*, p. 61 *f*.

But he would not attend his words, but still *strake* so fiercely at Amphialus, that in the end (nature preuailing aboue determination) he was faine to defend himselfe. Sidney, *Arcadia*, p. 40, l. 16.

Strake, *sb.* 1. (Ez. i. 18 *m*). The felloe of a wheel.

The *strake* of a cart, the iron wherwith the cart wheeles are bound. Canthus. Baret, *Alvearie*, s. v.

2. (Gen. xxx. 37; Lev. xiv. 37). A streak.

Each floure being of three diuers colours, whereof the highest leaues for the most part are of a violet and purple colour, the others are blewish or yellow, with blacke and yellow *strakes* alongst the same, and the middle hairie. Lyte's *Herbal*, p. 166.

Strange, *adj.* (Gen. xlii. 7; Ex. xxi. 8; Ps. cxiv. 1, &c.). Foreign; Fr. *étrange,* formerly written *estrange,* which is from Lat. *extraneus.* The Hebrew word rendered 'made himself strange' in Gen. xlii. 7 might with more force be translated 'played the foreigner,' or 'pretended to be a foreigner,' in consequence of which Joseph's brethren were still less likely to recognize him.

> Thanne longen folk to gon on pilgrimages,
> And palmers for to seeken *straunge* strondes.
> Chaucer, *C. T,* prol. 13.

> For amongst other honours that he [Ptolemy] did him [Lucullus], he lodged him in his courte, and defraied his ordinarie diet, where neuer *strange* captaine was lodged before.
> North's Plutarch, *Lucullus,* p. 541.

Strawed (Ex. xxxii. 20; Matt. xxi. 8, xxv. 24, 26). The præterite and past participle of the verb 'to *straw,*' the old form of '*strew.*' The forms of the A.-S. verb vary between *streawian, strewian* and *streowian,* which correspond to *straw, strew* and *strow* respectively.

> Bryght helmes he fonde *strawed* wyde,
> As men of armys had loste ther pryde.
> *Sir Eglamour,* 376.

It is difficult to say which is the older form. Wiclif (Matt. xxi. 8 ed. Lewis) uses *strewiden;*

> And fulle myche peple spredden her clothis in the wey, other kitteden braunchis of trees and *strewiden* in the weye.

Stricken, *pp.* (Is. liii. 4). Part participle of 'strike.'

> We have drawn our swords of God's word, and *stricken* at the roots of all evil to have them cut down.
> Latimer, *Serm.* p. 249.

Stricken in years (Luke i. 7). Advanced in years.

> He being already well *striken in yeares,* maried a young Princesse named Gynecia. Sidney, *Arcadia,* p. 9, l. 48.

Compare Ben Jonson, *Sejanus*, III. 1;

Our mother, great Augusta, *struck* with time.

We say the king
Is wise and virtuous, and his noble queen
Well *struck in years*, fair, and not jealous.
Skakespeare, *Rich. III.* I. 1.

Compare the phrase 'stepped in years:'

Againe being *stepped in yeares*, and at later age, and past marriage: he stole awaye Helen in hir minoritie. North's Plutarch, *Theseus and Romulus*, p. 43.

Strike, *v.t.* (2 K. v. 11). To stroke.

Strike hands (Job xvii. 3; Prov. xvii. 18, xxii. 26). To become surety for any one. A Hebraism: the ceremony of striking hands indicating the conclusion of a compact. The English phrase 'to *strike* a bargain,' and the Lat. *fœdus ferire* or *icere* have a different origin.

Stripe, *sb.* (Ex. xxi. 25; Deut. xxv. 3, &c.). A stroke, blow.

Euery one geue but one sure *stripe*, & surely y^e^ iorney is oures. Hall, *Rich. III.* fol. 31 *a*.

The decoction of wilde Tansie, cureth the vlcers, and sores of the mouth, the hot humors that are fallen downe into the eies, and the *stripes* that perish the sight, if they be washed therewithall. Lyte's *Herbal*, p. 94.

Stripling, *sb.* (1 Sam. xvii. 56). The diminutive of *strip;* used, like *slip*, *scion*, &c. to denote a youth.

There was among the twelue, a certayne young *stryplyng* that loued Jesus more then the reste, & folowed hym.
Udal's Erasmus, *Mark*, fol. 88 *a*.

But the fame of Iulius Cæsar did set vp his friends againe after his death, and was of such force, that it raised a young *stripling*, Octauius Cæsar (that had no meanes nor power of himselfe) to be one the greatest men of Rome. North's Plutarch, *Dion and Brutus*, p. 1080.

Strowed (2 Chr. xxiv. 4). See STRAWED.

Stuff, *sb.* (Gen. xxxi. 37, xlv. 20; 1 Sam. x. 22, xxv. 13, &c.). Furniture, baggage of an army or traveller.

The Frenchemen whiche by all symilitude had knowledge of the kynges passage entered amongest the kynges nauie and toke fowre vesselles nexte to the kynges shippe, and in one of them Sir Thomas Rampston knight the kynges vicechamberlain with all his chamber *stuffe* and apparell.

Hall, *Hen. IV.* fol. 26 *b.*

Baggage, is borrowed of the french, and signifieth all such *stuffe* as may hinder or trouble vs in warre or traueling, beyng not woorth cariage. Impedimenta. Baret, *Alvearie,* s. v. *Baggage.*

Therefore away, to get our *stuff* aboard.

Shakespeare, *Com. of Errors,* IV. 4.

Submissly, *adv.* (Ecclus. xxix. 5). Submissively. Richardson quotes the following:

Some time he spent in speech; and then began
Submissely prayer to the name of Pan.

Browne, *Britannia's Pastorals,* B. II. Song 5, l. 652.

Submit, *v. refl.* (Gen. xvi. 9; 2 Sam. xxii. 45, &c.). Like 'repent' and other words, 'submit' was once used reflexively, and is so found throughout the A. V., like Lat. *se submittere.*

They for very remorce and dread of the diuine plage wil either shamefully flie or humbly *submitte themselfes* to our grace and mercye. Hall, *Rich. III.* fol. 31 *a.*

So long as they [the Achaians] could *submit them selues* to be ruled by the wisdome and vertue of their captaine, and not enuy and malice his prosperity and souerainty: they did not onely maintaine them selues as free men...but did also deliuer many other people of Greece from their tyrants.

North's Plutarch, *Aratus,* p. 1085.

Success, *sb.* (Josh. i. 8; 1 Sam. xviii. *c*). Issue, result, whether good or bad, and therefore used formerly

always with a qualifying adjective; Fr. *succès* from Lat. *successus*.

But the Frenche kyng that mariage vtterly refused, saiyng he wolde neuer ioyne affinytie after with the Englishe nacion, because that the aliance had so vnfortunate *successe*.
Hall, *Hen. IV.* fol. 16 *a*.

He neuer answerd me, but pale & quaking, went straight away; and straight my heart misgaue me some euil *successe*.
Sidney, *Arcadia*, p. 39, l. 41.

So his enterprise had so good *successe*, that there was none of his owne company slaine he brought with him.
North's Plutarch, *Aratus*, p. 1085.

Succour, *v.t.* (2 Sam. viii. 5, xxi. 17; 2 Cor. vi. 2; Heb. ii. 18). Literally, to run up to for the purpose of assisting; hence, to help, assist; from Lat. *succurrere*, Fr. *secourir*. Not much used now.

God, our hope, will *succour us*.
Shakespeare, 2 *Hen. VI.* iv. 4.

Succour, *v.t.* (Catechism). To support.

This order he must obserue the first fifteene daies, except hee haue some notable weaknesse, and in such case hee must bee *succoured* with giuing him to eat of a young Chicken, iointly, with the rest of the diet.
Frampton, *Joyfull Newes out of the Newfound Worlde*, fol. 12 *b*.

Succourer, *sb.* (Rom. xvi. 2). A helper.

Such like (Ez. xviii. 14; Mark vii. 8, 13; Gal. v. 21). A reduplication used in phrases where we should now employ 'such' alone, or 'the like.'

Sucking child, (Is. xi. 8, xlix. 15). An infant at the breast: A.-S. *súcenge*.

For it was Icetes that caused Arete, the wife of Dion, to be cast into the sea, his sister Aristomache, and his son that was yet a *sucking child*. North's Plutarch, *Timoleon*, p. 299.

Suckling, *sb.* (Deut. xxxii. 25; 1 Sam. xv. 3, &c.). An infant at the breast; G. *säugling.*

The nurceis sitte seuerall alone with theyr younge *suckelinges* in a certaine parloure appointed & deputed to the same purpose.
Sir T. More, *Utopia,* fol. 64 *a.*

Androclides and Angelus in the meane time stole away Pyrrus, being yet but a *suckling* babe.
North's Plutarch, *Pyrrus,* p. 422.

Suddenly, *adv.* (1 Tim. v. 22). Hastily, rashly.

Sweryng *sodeynly* without avysement is eek a gret synne.
Chaucer, *Parson's Tale.*

Suffer hunger (Ps. xxxiv. 10).

For you must vnderstand, y^t^ kepe an Englishmā one moneth from hys warme bed, fat befe and stale drynke, and let him that season tast colde and *suffre hunger,* you then shall se his courage abated, hys bodye waxe leane and bare, and euer desirous to returne into hys own countrey.
Hall, *Hen. V.* fol. 16 *a.*

Suffice, *v.t.* (Num. xi. 22; Ruth ii. 14, 18; John xiv. 8). To satisfy, be sufficient for; Fr. *suffire,* Lat. *sufficere.*

I do no fors the whether of the two,
For as yow likith, it *suffisith* me.
Chaucer, *Wife of Bath's Tale,* 6817.

Now when the hungry knights *sufficed* are
With meat, with drink, with spices of the best.
Fairfax, *Tasso,* XI. 17.

Sufficiency, *sb.* (Job xx. 22; 2 Cor. iii. 5, ix. 8). Power, ability, capacity.

The wisest princes, need not thinke it any diminution to their greatnesse, or derogation to their *sufficiency,* to rely upon counsell. Bacon, *Ess.* XX. p. 82.

The fourth, negotiis pares; such as have great places under princes, and execute their places with *sufficiency.* Id. *Ess.* LV. p. 221.

Summer, *v.i.* (Is. xviii. 6). To pass the summer; G. *sommern.*

Estivare, to *sommer* in some coole place. Florio, *Worlde of Wordes.*

Estiver, to *Summer*, to passe the Summer in; to rest in Summer. Cotgrave, *Fr. Dict.*

Aestivate, to *Summer* in a place. Cockeram, *English Dict.*

Sunder, *v.t.* (Job xli. 17). To sever; A.-S. *syndrian* or *sundrian.*

> No, God forbid that I should wish them sever'd
> Whom God hath join'd together; ay, and 't were pity
> To *sunder* them that yoke so well together.
> Shakespeare, 3 *Hen. VI.* IV. 1.

Sunder in (Ps. xlvi. 9, cvii. 14, 16, &c.). Asunder. Compare 'on sleep,' 'asleep,' 'on board,' 'aboard,' 'on foot,' 'afoot,' &c.

In like manner, faith is not therefore changed or cut *in sunder*, because one is called general faith, and another particular faith. Bullinger, *Decades*, I. 99.

Sundry, *adj.* (Heb. i. 1). Separate, different; A.-S. *sundrig.*

It was neuer better with the congregacion of god, then whan euery church allmost had y^e^ Byble of a *sondrye* trāslacion. Coverdale's *Prologe.*

Sunrising, *sb.* (Josh. xix. 12, 27, 34). Sunrise.

And y^e^ earle at the *sonne rysyng* remoued to harfford west, beyng distant from dalle not fully ten myle. Hall, *Rich. III.* fol. 27 *a.*

They entred into the hole, and were closed in at the sunne set, and abode there all the night, and the next morning issued out againe at the *sunne rising*. Stow, *Annals*, p. 499.

Sup, *v.t.* (Hab. i. 9). To sip; A.-S. *supan.* Compare *snuff* and *sniff.*

To *suppe*, as one suppeth potage. Sorbeo...To *suppe* up all. Obsorbeo. Baret, *Alvearie*, s. v.

Supple, *v.t.* (Ez. xvi. 4). To make supple or pliant.

To haue a full and cleare voice, much heat is requisit to enlarge the passages, and measurable moisture which may *supple* and soften them.

Huarte, *Examen de Ingenios*, Eng. tr. p. 137 (ed. 1594).

Touching the bitter almond tree, the decoction of the roots thereof, doth *supple* the skin and lay it euen and smooth without wrinckles; it imbelisheth the visage with a fresh, liuely, and cheerfull colour. Holland's *Pliny*, XXIII. 18.

I'le drink down flames, but if so be
Nothing but love can *supple* me;
I'le rather keepe this frost, and snow,
Then to be thaw'd, or heated so.

Herrick, *Hesperides*, I. p. 6.

Suppose, *v.i.* (Wisd. xvii. 3). The construction in this passage is unusual;

For while they *supposed* to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness.

The Geneva version has 'And while they thought to be hid,' &c.

Supputation, *sb.* Reckoning, computation; Lat. *supputatio.*

The first Romane Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true *supputation;* then when he corrected the calender. *The Translators to the Reader.*

At the end of the Geneva Bible of 1579 is a chronological table with the following title:

A perfite *supputation* of the yeeres and times from the creation of the world, vnto this present yeere of our Lord God 1579 proued by the scriptures, after the collection of diuers authors.

Surcease, *v. i.* (Office for Ordering Priests). To cease; from Fr. *sur* and *cesser*.

And thus I *surceasse* with my vain talke any longer to deteine your highnesse from the fruictefull reading of Erasmus.
Udal's Pref. to Erasmus, *Luke* [fol. 6 *b*].

For thei haue now alreadie *surceassed* any longer to bee carnal, and to bee subiect to the incommoditees of this worlde.
Udal's Erasmus, *Luke*, fol. 153 *b*.

I perswaded with my selfe to haue *surceased* from this kinde of trauel wherein another hath vsed to repe the fruits of my labours. Stowe, Pref. to his *Summarie*.

The Trojans instantly *surcease*, the Greeks Atrides stay'd.
Chapman's Homer, *Il.* VII. 45.

Sure, *adj.* (1 Sam. ii. 35; Prov. xi. 15; Is. xxii. 23). Secure; Fr. *sûr*, the old form of which was *segur*, from Lat. *securus*.

Whose loue of hys people and theyr entiere affeccion towarde him, hadde bene to hys noble chiidren...a meruailouse forteresse and *sure* armoure. Sir T. More, *Rich. III. Works*, p. 36 *e*.

For thies wysefooles and verye archedoltes thought the wealthe of the whole coūtrey herin to consist, if there were euer in a redinesse a stronge and a *sure* garrison, specially of old practised souldiours, for they put no trust at all in men vnexercised. Id. *Utopia*, fol. 13 *b*.

As negromācers put their trust in their cercles, within which thei thinke them self *sure* against all y^e^ deuils in hel.
Ibid. p. 120 *b*.

Surely, *adv.* (Prov. x. 9). Securely; from the preceding.

For by this knot thou shalt so *surely* tie
Thy now unsured assurance to the crown.
Shakespeare, *K. John*, II. 1.

Suretiship, *sb.* (Prov. xi. 15). The office of a surety, or security.

As a man desperately swimming drowns him that comes to help him, by *suretiship* and borrowing they will willingly undo all their associates and allies. Burton, *Anat. of Mel.* Part 1. sec. 2. mem. 3. subs. 13.

Surety, *sb.* (Gen. xliii. 9, xliv. 32). Security in the legal sense. The two words are of the same origin, but the latter is more generally used.

One that confirmeth an other mans promise, a *suretie.* Apromissor. Baret, *Alvearie,* s. v. *Sure.*

Fideiussor...A *surctie,* or borrowe. Ibid.

In the ordinary sense of 'security' *surety* is also found:

They desired that if there were not roome enough for them in the towne, that yet they might encampe vnder the walles, and for *surety* haue their prisoners (who were such men as were euer able to make their peace) kept within the towne. Sidney, *Arcadia,* p. 22, l. 18.

Surety, of a (Gen. xv. 13, xviii. 13, xxvi. 9; Acts xii. 11). Surely, certainly, for certain.

But if it were requisite, and necessarie, that the matter shoulde also haue bene wrytten eloquentlie, and not alone truelye: *of a sueretie* that thynge coulde I haue perfourmed by no tyme nor studye. Sir T. More, *Utopia,* The Epistle, sig. A. iiij. verso.

Surfeiting, *sb.* (Luke xxi. 34). Gluttony, and also the loathing produced by it.

Colewortes taken before meate keepe awaie dronkennesse, and after meate also driue awaie *surfetting.* Baret, *Alv.* s. v.

We are all diseased,
And with our *surfeiting* and wanton hours
Have brought ourselves into a burning fever.
Shakespeare, 2 *Hen. IV.* iv. 1.

Surplusage, *sb.* (Ex. xxvi. 13 *m*). Surplus.

If then thee list my offred grace to use,
Take what thou please of all this *surplusage.*
Spenser, *F. Q.* ii. 7, § 18.

Swaddle, *v. t.* (Lam. ii. 22; Ez. xvi. 4). To swathe, bandage; from A.-S. *swe*ð*el* or *swe*ð*il* a bandage, especially a swaddling band. With the custom of bandaging the limbs of new-born infants the word also has gone out of use. One old form of the word was *swedle,* as in Coverdale's Version of Ez. xvi. 4.

The nurces also of Sparta vse a certaine manner to bring vp their children, without *swadling,* or binding them vp in clothes with swadling bandes, or hauing on their heads any crosse clothes. North's Plutarch, *Lycurgus,* p. 55.

Swaddlingband, *sb.* (Job xxxviii. 9). A bandage used for infants.

For many times it falleth out that very infants even from their cradle, inherite the realmes and seignories of their fathers; like as Charillus did, whom Lycurgus his uncle broght in his *swadling bands* into the common hall Phiditium, where the lords of Sparta were wont to dine together, set him in the roiall throne, and in the stead of himselfe, declared and proclaimed him king of Lacedæmon. Holland's Plutarch, *Morals,* p. 1277.

Swaddling-clothes, *sb.* (Luke ii. 7, 12). The bandages used in swaddling infants, called also 'swaddling-bands' (Job xxxviii. 9), and 'swaddling-clouts,' as in Shakespeare (*Ham.* II. 2);

That great baby, that you see there, is not yet out of his *swaddling-clouts.*

Sware, past tense of *swear.*

Swear, *v. t.* (Ex. xiii. 19). To make to swear, adjure.

If study's gain be thus and this be so,
Study knows that which yet it doth not know:
Swear me to this, and I will ne'er say no.
Shakespeare, *Love's L. Lost,* I. 1.

Ask him his name and orderly proceed
To *swear* him in the justice of his cause.
Id. *Rich. II.* I. 3.

Swear priests and cowards and men cautelous,
Old feeble carrions and such suffering souls
That welcome wrongs; unto bad causes *swear*
Such creatures as men doubt.

Id. *Jul. Cæs.* II. 1.

Now, by Apollo, king,
Thou *swear'st* thy gods in vain.

Id. *Lear*, I. 1.

Whom after under the confession's seal
He solemnly had *sworn*.

Id. *Hen. VIII.* I. 2.

Sweat, *sb.* (Rubr. for Comm. of the Sick). The sweating sickness.

For sodeynely a deadely burnyng *sweate* so assayled theyr bodies, and distempered their bloud wyth a moste ardent heat, that scarse one amongst an hundred that sickned did escape with life: for all in maner as soone as the *sweat* tooke them, or within a short tyme after yelded vp the ghost. Holinshed, *Chron.* p. 1426 *b*.

If a man on the daye tyme were taken with the *sweate*, then should he streight lye downe with al his clothes and garments, and continue in his sweat .xxiiij. houres, after so moderate a sort as might bee. Ibid. p. 1427 *a*.

Swelling, *adj.* (2 Pet. ii. 18; Jude 16). Inflated, proud, haughty.

Orgueilleux: m. euse: f. Proud, surlie, *swelling;* puft vp with a conceit of his owne worth; statelie, hautie, loftie-minded; scornefull, disdainefull. Cotgrave, *Fr. Dict.*

'Tis not unknown to you, Antonio,
How much I have disabled mine estate,
By something showing a more *swelling* port
Than my faint means would grant continuance.

Shakespeare, *Mer. of Ven.* I. 1.

There shall your swords and lances arbitrate
The *swelling* difference of your settled hate.

Id. *Rich. II.* I. 1.

Beside, I fear me, if thy thoughts were sifted,
The king, thy sovereign, is not quite exempt
From envious malice of thy *swelling* heart.
Id. 1 *Hen. VI.* III. 1.

Swelling, *sb.* (2 Cor. xii. 20). Inflation by pride. In Wiclif's version the original is rendered 'bolnyngis bi pride.' Among the twigs of pride enumerated in Chaucer's *Parson's Tale*,

Ther is inobedience, avauntyng, ypocrisye, despit, arragaunce, impudence, *swellyng* of hert, insolence, elacioun, impatience, strif, contumacie, presumpcion, irreverence, pertinacie, veinglorie, and many another twigge that I can not tell ne declare.....*Swellyng* of hert, is whan a man rejoysith him of harm that he hath don.

Swine, *sb.* (Lev. xi. 7; Prov. xi. 22). A pig; A.-S. *swín*: obsolete in the singular.

For like as when we heare the grunting of a *swine*, the creaking of a cart wheele, the whistling noise of the winde, or the roaring of the sea, we take no pleasure therein, but are troubled and discontented: but contrariwise, if a merie fellow or jester can pretily counterfeit the same, as one Parmeno could grunt like a *swine*, and Theodorus creake like the said wheeles, we are delighted therewith. Holland's Plutarch, *Morals*, p. 23.

Sworn, *pp.* (Ps. cii. 8). Bound by an oath.

Were you *sworn* to the duke, or to the deputy?
Shakespeare, *Meas. for Meas.* IV. 2.

T.

Taber, *v.i.* (Nah. ii. 7). To beat as a taber or tabret.

Ich can nat *tabre* ne trompe. ne telle faire gestes.
Piers Ploughman's *Vis.*, p. 253 (ed. Whitaker).

For in your court is many a losengeour...
That *tabouren* in your eares many a soun.
Chaucer, *Legend of Good Women*, 354.

Shakespeare (*Winter's Tale*, I. 1) uses *virginalling* in a similar way;

Still *virginalling*
Upon his palm!

The taber and pipe were once common in England, but used only in rustic dances. They are associated by Drayton (*Polyolbion*, IV. 368):

The *taber* and the pipe, some take delight to sound.

Tabernacle, *sb.* (Num. xxiv. 5; Job xi. 14; Matt. xvii. 4). A tent or moveable dwelling; Lat. *tabernaculum*. Our language is indebted for this word to the Vulgate, and in most instances the force of the original is destroyed and an unnecessary obscurity introduced by the substitution of 'tabernacle' for the simple and more expressive 'tent.' The word used to denote 'the tabernacle' or sacred tent which sheltered the ark of the covenant, is literally, 'a dwelling,' 'the *habitation* of Jehovah,' as it is rendered in 2 Chr. xxix. 6, where his honour dwelt (Ps. xxvi. 8 marg.). Coverdale uses 'habitacion' constantly in this sense; see Ex. xxvi. 1, &c. The word translated 'tabernacle' in Ps. lxxvi. 2 is 'den' in Ps. x. 9, 'pavilion' Ps. xxvii. 5, and 'covert' Jer. xxv. 38. 'The feast of *tabernacles* was simply the feast of *booths*,' when all Israelites dwelt in booths seven days (Lev. xxii. 42, 43).

Table, *sb.* (Hab. ii. 2; Luke i. 63; 2 Cor. iii. 3) A writing tablet.

Zacharie as soone as he vnderstoode the matier made signes to haue wrytyng *tables*, to thentente he might by dum letters, in wrytyng signifie vnto theim, the thyng, whiche he had as yet no power with liuely voice to expresse. Udal's Erasmus, *Luke*, fol. 14 *a*.

After Cleopatra had dined, she sent a certaine *table* written and sealed vnto Cæsar. North's Plutarch, *Antonius*, p. 1008.

Yea, from the *table* of my memory
I'll wipe away all trivial fond records.
Shakespeare, *Haml.* I. 5.

Tabret, *sb.* (Gen. xxxi. 27; Job xvii. 6). A small drum, perhaps like the tambourine; Fr. *tabouret.* The *taber* was the same instrument and derived its name from the Prov. *tabor,* which is the Fr. *tambour.* Diez traces it in the Persian and Arabic: it is probably an imitative word.

And then gonnes and skuybes, and trompets and bagespypes, and drousselars and flutes...and then the mores danse dansyng with a *tabret.* Machyn's *Diary,* p. 13.

Tache, *sb.* (Ex. xxvi. 6, 11, &c.). A fastening or catch. The word is the same as *tack,* and connected with *attach;* Fr. *attacher,* It. *attaccare.* In Old English the *k* and soft *ch* sounds were often interchanged; thus we find *beseke* and *beseech,* and in Chaucer 'seche' rhymes with 'beseche' and 'churche' with 'werche.' The former characterizes the northern dialect; the latter the southern. 'Kirk' and 'church' are examples in point: compare also 'make,' 'mate,' and 'match;' 'nook' and 'notch;' 'wake' and 'watch.'

A buckle: a *tache*: a claspe. Fibula.
Baret, *Alvearie,* s.v. *Buckle.*

A claspe or *tache:* also a woodden pinne, or thing made to clench two peeces togither. Confibula.
Id. s.v. *Claspe.*

A *tache:* a buckle: a claspe: a bracelet. Spinter.
Ibid.

Take, *v.t.* (Prov. vi. 2, 25). To catch, entrap.

To the intent that my lord himself, or some other pertaining to him, were appointed to have been there, and to have *taken* me, if they could, in my sermon. Latimer, *Rem.* p. 324.

Taken, *pp.* (1 Macc. ix. 55). Seized: used of the attack of a disease.

Old John of Gaunt is grievous sick, my lord,
Suddenly *taken.*

Shakespeare, *Rich. II.* I. 4.

For, good youth, he went but forth to wash him in the Hellespont and being *taken* with the cramp was drowned.

Id. *As You Like It,* IV. 1.

'To take' is also used in Shakespeare for 'to infect.'

Then no planets strike,
No fairy *takes.*

Ham. I. 1.

And 'taking' occurs as an adjective in the sense of 'infectious,' and as a substantive in the sense of 'infection.'

Strike her young bones,
You *taking* airs, with lameness!

Lear, II. 4.

Bless thee from whirlwinds, star-blasting, and *taking!*

Ibid. III. 4.

Take order, to (2 Macc. iv. 27). To take measures.

For if they rise not with their service, they will *take order* to make their service fall with them. Bacon, *Ess.* XXXVI. p. 153.

Take wrong, to (1 Cor. vi. 7). To endure wrong.

Take one's journey, to (Deut. ii. 24). To travel.

Wherfore the Lantgraue standing in this perplexitie, whan he sawe no better remedy, trusting to the assuraūce of Duke Maurice and the Marques of Brandēburg, he *taketh his iourney,* and the xviii daye of June, he commeth to Hale in the euening.

Sleidan's *Commentaries,* trans. Daus, fol. 289 *a.*

Tale, *sb.* (Ex. v. 8, 18; 1 Sam. xviii. 27; 1 Chr. ix. 28). That which is told or counted, a number; A.-S. *tal,* G. *zahl.*

He hath euē the verai heares of your heades noumbred out by *tale.* Udal's Erasmus, *Luke,* fol. 103 *b.*

And every shepherd tells his *tale*,
Under the hawthorn in the dale.
Milton, *L'Allegro*, 67.

Target, *sb.* (1 Sam. xvii. 6; 1 K. x. 16). A shield; A.-S. *targe*, O. Norse *targa*, from O. H. G. *zarga* a weapon of defence; possibly connected with the same root as *tarry*. Speaking of the statue of Pallas made by Phidias, Pliny refers for proof of the artist's skill to

The shield or *targuet* that the said goddesse is portraied with; in the embossed and swelling compasse whereof he ingraued the battell wherin the Amasons were defeated.
Holland's trans., xxxvi. 5.

I made no more ado but took all their seven points in my *target*, thus. Shakespeare, 1 *Hen. IV.* II. 4.

Tarry, *v.i.* (Gen. xix. 2, xxvii, 44, &c.). To stay, wait; said to be derived from the W. *tarian*, to strike against anything, to stop, which again is probably connected with Lat. *tardare* to delay:

Studying, preaching, and *tarrying* the pleasure and leisure of God. Latimer, *Rem.* p. 332.

Now he went thither and sought him out, and fell in acquaintance with him, and *tarried* with him three or four days to see his conversation. Id. *Serm.* p. 392.

We'll rest us, Hermia, if you think it good,
And *tarry* for the comfort of the day.
Shakespeare, *Mid. N.'s Dr.* II. 2.

Our enemies have beat us to the pit:
It is more worthy to leap in ourselves,
Than *tarry* till they push us.
Id. *Jul. Cæs.* V. 5.

Tarrying, *sb.* (Ps. xl. 17, lxx. 5). Delay.

For al be it so, that alle *taryinge* is anoyful, algates it is no reproef in gevynge of juggement, ne of vengaunce takyng, whan it is suffisaunt and resonable. Chaucer, *Tale of Melibeus.*

Taste, *v.t.* (Ps. xxxiv. 8; Matt. xvi. 28; John viii. 52; Heb. ii. 9, vi. 4, 5). Used metaphorically for 'experience,' in a manner common to many languages.

Let parents and tutors do their duties to bring them up so, that as soon as their age serveth, they may *taste* and savour God.
Latimer, *Serm.* p. 391.

In every where or sword or fyer they *taste.*
Sackville, *Induction,* 460.

Cowards die many times before their deaths;
The valiant never *taste* of death but once.
Shakespeare, *Jul. Cæs.* II. 2.

Besides, we'll cut the throats of those we have,
And not a man of them that we shall take
Shall *taste* our mercy.
Id. *Hen. V.* IV. 7.

See quotation from Hall under SUFFER HUNGER.

Taverns, *sb.* (Acts xxviii. 15). Shops; Lat. *tabernæ.* The "Three Taverns" was a station on the Appian road, ten miles nearer Rome than the Appian market.

Tell, *v.t.* (Gen. xv. 5; Ps. xxii. 17, xlviii. 12; Jer. xv. 2). To count; A.-S. *tellan* in the same sense.

Compter. To count, account, reckon, *tell,* number.
Cotgrave, *Fr. Dict.*

When usurers *tell* their gold i' the field.
Shakespeare, *Lear,* III. 2.

While one with moderate haste might *tell* a hundred.
Id. *Haml.* I. 2.

And every shepherd *tells* his tale
Under the hawthorn in the dale.
Milton, *L'Allegro,* 67.

Temper, *v.t.* (Ex. xxix. 2, xxx. 35). To mix, compound; Lat. *temperare.*

The queen, sir, very oft importuned me
To *temper* poisons for her.
Shakespeare, *Cym.* V. 5.

This is altogether artificiall, and is made of Cyprian verdegris or rust of brasse, the vrin of a yong lad, and salnitre, *tempered* all together & incorporat in a brasen morter, stamped with a pestill of the same mettall. Holland's *Pliny*, XXXIII. 5.

Temperance, *sb.* (Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6). This word has lately assumed almost exclusively the meaning of moderation in the matter of drink: its original sense was that of self-restraint (Lat. *temperantia*) or moderation generally.

Doctor Barnes, I hear say, preached in London this day a very good sermon, with great moderation and *temperance* of himself. Latimer, *Rem.* p. 378.

He ghest his nature by his countenance,
And calmd his wrath with goodly *temperance*.
Spenser, *F. Q.* I. 8, § 34.

Be by, good madam, when we do awake him;
I doubt not of his *temperance*.
Shakespeare, *Lear*, IV. 7.

The vertue of prosperitie, is *temperance;* the vertue of adversity, is fortitude. Bacon, *Ess.* v. p. 17.

Chaucer (*Parson's Tale*) uses *attemperance* in the same sense;

The felawes of abstinence ben *attemperance*, that holdith the mene in alle thinges.

'Temperate' in the sense of 'moderate' is found in Bacon (*Ess.* XXXIII. p. 142) in 'temperate number.'

Tempt, *v.t.* (Gen. xxii. 1; Ex. xvii. 7; Num. xiv. 22, &c.). To try, put to the test; Lat. *tentare*. Thus in John vi. 6 Wiclif's earlier version has

Sotheli he seide this thing, *temptinge* him.

Who shall *tempt* with wandring feet
The dark unbottom'd infinite abyss.
Milton, *P. L.* II. 404.

The compound 'attempt' has preserved more of the original meaning.

Tender, *v. t.* (2 Macc. iv. 2). To care, be solicitous for.

If it bee the persone that ye esteeme, then ought ye more to *tendre* the preseruyng of one soleman, then of a right great noũbre of oxen or asses. Udal's Erasmus, *Luke*, fol. 115 *a*.

Tentation, *sb.* (Ex. xvii. 7 *m*). The old form of 'temptation' in the ed. of 1611.

Terribleness, *sb.* (Deut. xxvi. 8; 1 Chr. xvii. 21; Jer. xlix. 16). Terror, dread.

Tetrarch, *sb.* (Matt. xiv. 1; Luke iii. 1, 19; Acts xiii. 1). A ruler over a fourth part of the country; Gk. τετράρχης. The word has never become English, although 'heptarchy' has been naturalized.

Tetrarches, that is to saie in Englishe, the fower princes, or the fower head rewlers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who would haue no kynges. Udal's Erasmus, *Luke*, fol. 29 *a*.

Than both they (Eccl. iv. 3). An unusual construction.

Coverdale has 'thē they both,' and the Geneva version 'then thē both.'

Thank, *sb.* (Luke vi. 32, 33, 34). Thanks.

He that thus should haue sayed like Tindall, shoulde haue gotten lyttle *thanke*. Sir T. More, *Works*, p. 496 *d*.

Compare 'pain' for 'pains.'

Ye see by daily experience, what *pain* fishers and hunters take. Latimer, *Rem.* p. 24.

Thankworthy, *adj.* (1 Pet. ii. 19). Deserving thanks. A.-S. *þancweorðlic*, meritorious. We have still 'praiseworthy.'

That, *pron.* (Ruth ii. 17; Neh. v. 9). That which: it is either the A.-S. *pæt-te* which is compounded of *pæt* and the indeclinable *pe* used as a relative; or it is simply the demonstrative *pæt* used as a relative. It is of frequent occurrence.

> *That* laborers and lowe folk
> Taken of hire maistres,
> It is no manere mede,
> But a mesurable hire.
> Piers Ploughman's *Vis.* 1877.
>
> And wonnen *that* wastours
> With glotonye destruyeth.
> Ibid. 43.
>
> For he wold have *that* is not in his might.
> Chaucer, *Wife of Bath's Tale*, 6770.

No man when he hath rashely there spokē *that* commeth to his tonges ende, shall then afterwarde rather studye for reasons wherwith to defende and maintaine his first folissh sentence, than for the comoditie of y^e^ comonwealth. Sir T. More, *Utopia*, 55 *b*.

That you may do *that* God commandeth, and not *that* seemeth good in your own sight without the word of God. Latimer, *Rem.* p. 308.

If you dissemble sometimes your knowledge, of *that* you are thought to know; you shall be thought another time, to know *that*, you know not. Bacon, *Ess.* XXXII. p. 137.

The redundant.

The life = life (Ps. lxiii. 4, Pr.-Bk.) Compare the phrase 'die *the* death.'

> 'It nere,' quod he, 'to the no gret honour,
> For to be fals, ne for to be traytour
> To me, that am thy cosyn and thy brother,
> I-swore ful deepe, and ech of us to other,
> That never for to deyen in *the* payne,
> Til that deeth departe schal us twayne.'
> Chaucer, *Knight's Tale*, 1135.

The same redundancy occurs in the expressions 'at *the* least,' 'at *the* length' (see p. 44), 'in *the* which,' 'of *the* which,' 'at *the* least,' &c.

Now seeing the devil is both author and ruler of the darkness, in *the* which the children of this world walk, or to say better, wander; they mortally hate both the light, and also the children of light. Latimer, *Serm.* p. 41.

This alonely I can say grossly, and as in a sum, of *the* which all we (our hurt is the more) have experience, the devil to be a sentine of all vices. Ibid. p. 42.

Of *the* which two, if the one be not false, yet at *the* least it is ambiguous. Ibid. p. 37.

Then = than, in Ex. xxx. 15 and elsewhere in the ed. of 1611. See example from Herrick under SUPPLE.

Thereafter (Ps. xc. 11, cxi. 10, Pr.-Bk.). Accordingly; from A.-S. *þær-æfter.*

They may be good and fruitefull instruments to farther your service, (which if you finde) use them *therafter.*
Lord Grey of Wilton, p. 72.

The numerous combinations of *there* with a preposition are almost all antiquated; most of them however are to be found in our A. V. 'Thereabout' (Luke xxiv. 4), 'thereat' (Ex. xxx. 19; Matt. vii. 13), 'thereby' (Gen. xxiv. 14), 'therefrom' (Josh. xxiii. 6), 'thereinto' (Luke xxi. 21), 'thereout' (Lev. ii. 2; Judg. xv. 19), 'thereupon' (Ez. xvi. 16; Zeph. ii. 7; 1 Cor. iii. 10, 14), are instances, besides 'therefore,' 'therein,' 'thereof,' 'thereon,' 'thereto,' 'thereunto,' 'therewith,' which are of frequent occurrence.

Therefore (Rub. in Comm. of Sick). On that account.

This John Grene dyd his errand to Brakenbury, knelyng before oure lady in the Towre, who plainly answered that he woulde neuer put thē to deathe to dye *therefore.* Hall, *Rich. III.* fol. 3 *a.*

I think not the contrary, but that many have these two ways slain their own children unto their damnation; unless the great mercy of God be ready to help them when they repent *there-for.* Latimer, *Serm.* p. 15.

Think much. To reckon highly as an act of importance.

Neither did wee *thinke much* to consult the Translators or Commentators, *Chaldee, Hebrewe, Syrian, Greeke,* or *Latine. The Translators to the Reader.*

Thou *think'st* 'tis *much* that this contentious storm
Invades us to the skin.
Shakespeare, *Lear,* III. 4.

Thirst after (Matt. v. 6) in its metaphorical sense has passed into the language from the translations of the Bible.

He so sore *thirsted after* the croune and scepter royall that he cared litle though the kyng his brother, and his two sonnes had bene at Christes fote in heauen. Hall, *Hen. IV.* fol. 26 *b.*

So that from point to point now have you heard
The fundamental reasons of this war,
Whose great decision hath much blood let forth
And more *thirsts after.*
Shakespeare, *All's Well,* III. 1.

This, *pr.* (Gen. xxxi. 38). Used with a numeral where we should now employ the plural. In the passage quoted it happens to be the exact rendering of the Heb. idiom, but is nevertheless properly English.

This seven yeer hath seten Palamon.
Chaucer, *Knight's Tale,* 1453.

I have maintained that salamander of yours with fire any time *this* two and thirty years. Shakespeare, 1 *Hen. IV.* III. 3.

I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory.
Id. *Hen. VIII.* III. 2.

Thitherward, *adv.* (Jer. l. 5). In that direction; A.-S. *þiderweard.*

But in the baie *thitherward* it was shole and but six foote water. Ralegh, *Guiana*, p. 45.

Thorow, *prep.* (Ex. xiv. 16). The old form of 'through' in the ed. of 1611.

Lively describing Christian resolution; that saileth, in the fraile barke of the flesh, *thorow* the waves of the world. Bacon, *Ess.* v. p. 17.

Thorowout, *prep.* (Num. xxviii. 29). The old form of 'throughout' in the ed. of 1611.

Thought, *sb.* (1 Sam. ix. 5; Matt. vi. 25). Anxiety. melancholy: hence 'to take thought' is 'to be anxious, melancholy.'

Care *thought*—chagrin s, m.; soing z, m. Palsgrave.

He will die for sorrowe and *thought*. Morietur præ dolóre. Conficietur mœrore.

Take you no *thought*. Tu modò, anime mi, noli te macerare. Ter. Noli te solicitudine conficere. Baret, *Alvearie*, s.v.

'That I know well,' said Merlin, 'as well as thy selfe, and of all thy thoughts, but thou art but a foole to *take thought*, for it will not amend thee.' *King Arthur*, c. 18, 1. p. 45.

> If he love Cæsar, all that he can do
> Is to himself, *take thought* and die for Cæsar.
> Shakespeare, *Jul. Cæs.* II. 1.

> And thus the native hue of resolution
> Is sicklied o'er with the pale cast of *thought*.
> Id. *Ham.* III. 1.

Hawis, an alderman of London, was put in trouble, and dyed with *thought*, and anguish, before his businesse came to an end. Bacon, *Hen. VII.* p. 230.

'Think' is used by Shakespeare in the sense of giving way to moody reflection and despondency.

> *Cleo.* What shall we do, Enobarbus?
> *Eno.* . . . . . *Think*, and die.
> Shakespeare, *Ant. and Cl.* III. 13.

If swift *thought* break it not, a swifter mean
Shall outstrike *thought:* but *thought* will do't I feel.
Ibid. IV. 6.

Thought (Num. xxiv. 11; Judg. xx. 5; 1 Sam. xviii. 25; 2 Sam. xxi. 16). Intended.

Then when she saw Proculeius behind her as she came from the gate, she *thought* to have stabbed her selfe in with a short dagger she wore of purpose by her side. North's Plutarch, *Antonius*, p. 1005.

Throng, *v.t.* (Mark iii. 9; Luke viii. 45). To crowd; A.-S. *þringan*, G. *dringen*.

To fight hand to hand they were so pestered behind, that one *thronged* & ouerlaid an other. North's Plutarch, *Flaminius*, p. 410.

Here one being *throng'd* bears back, all boll'n and red.
Shakespeare, *Lucr.* 1417.

Throughaired, *adj.* (Jer. xxii. 14 *m*). Airy.

Throughly, *adv.* (Matt. iii. 12; Luke iii. 17). Thoroughly. The two words *through* and *thorough* or *thorow* are the same; A.-S. *þorh*, or *þurh*, G. *durch*. Thus in Shakespeare (*Mid. N.'s Dr.* II. 1):

Over hill, over dale,
Thorough bush, *thorough* briar,
Over park, over pale,
Thorough flood, *thorough* fire.

I humbly thank your highness;
And am right glad to catch this good occasion
Most *throughly* to be winnowed.
Hen. VIII. V. 1.

And the best time, to doe this, is, to looke backe upon anger, when the fitt is *throughly* over. Bacon, *Ess.* LVII. p. 228.

Thrown (Ex. xv. 1). The old form of 'thrown' in the ed. of 1611.

Thrum, *sb.* (Is. xxxviii. 12 *m*). This word is still in local use for the end of a weaver's web, the fringe of threads by which it is fastened to the loom, and from which the piece when woven has to be cut off. It seems to be the same as the Icel. *thraum,* G. *trum,* an end or fragment of a thing.

And tapestries all golden fring'd and curl'd with *thrumbs* behind.
Chapman, Hom. *Il.* xvi. 220.

O fates, come, come,
Cut thread and *thrum.*
Shakespeare, *Mid. N.'s Dr.* v. 1.

The '*thrum'd* hat' was part of the attire of the fat woman of Brentford (*Merry Wives,* iv. 2). According to Mr Fairholt (*Costume in England,* p. 597), silk *thrummed* hats "were made with a long nap like shaggy fur."

Till, *v.t.* (Gen. ii. 5, &c.). To cultivate; A.-S. *tilian,* to labour.

And the same Salomon saith, that he that travaileth and besieth him to *tilye* the lond schal ete breed. Chaucer, *Parson's Tale.*

To *till,* or husband the ground. Terram moliri. Baret, *Alvearie,* s. v.

Hereof comes it that Prince Harry is valiant; for the cold blood he did naturally inherit of his father, he hath, like lean, sterile and bare land, manured, husbanded and *tilled* with excellent endeavour of drinking good and good store of fertile sherris, that he is become very hot and valiant. Shakespeare, 2 *Hen. IV.* iv. 3.

Tiller, *sb.* (Gen. iv. 2). A cultivator. A.-S. *tilia.*

But ere he it in his sheves shere,
May fall a weather that shall it dere,
And make it to fade and fall,
The stalke, the graine, and floures all,
That to the *tiller* is fordone,
The hope that he had too soone.
Chaucer, *Rom. of the Rose,* 4339.

Tillers of the ground; free servants; & handy-crafts-men, of strong, & manly arts, as smiths, masons, carpenters, &c.; not reckoning professed souldiers. Bacon, *Ess.* XXIX. p. 125.

Timbrel, *sb.* (Ex. xv. 20; Judg. xi. 34). The Sp. *tamboril*, a small tambour or drum, approaches most nearly in form to this word which is from the same root as the Fr. *tambourin*, *tambour*, and our *taber*, *tabret*, which are all probably from an imitative root preserved in Gk. *τύπ-τω*. E. *tap*; *thump*.

Tympan, *m.*, a timpan, or *timbrell*; also a taber. Cotgrave, *Fr. Dict.*

Apion the famous grammarian, euen hee whom Tiberius Cæsar called the cymball of the world (whereas indeed hee deserued to bee named a *timbrill* or drum rather, for ringing and sounding publique fame) was so vain-glorious, that he supposed all those immortalized, vnto whom hee wrote or composed any pamphlet whatsoeuer. Pliny's *Epist. to T. Vespasian*, Holland's trans.

Tire, *sb.* (Is. iii. 18; Ez. xxiv. 17, 23; Jud. x. 3, xvi. 8). A head-dress. The Persian *tiara* from which this word is supposed to be derived appears in A.-S. in the form *tyr*. Milton spells it *tiar*;

> Of beaming sunnie raies, a golden *tiar*
> Circl'd his head.
>
> *P. L.* III. 635.

It may be doubted however whether it is not the same as the G. *zier*, an ornament. The word is of frequent occurrence.

> Ne other *tyre* she on her head did weare,
> But crowned with a garland of sweete rosiere.
>
> Spenser, *F. Q.* II. 9, § 19.

> I think,
> If I had such a *tire*, this face of mine
> Were full as lovely as is this of hers.
>
> Shakespeare, *Two Gent. of Ver.* IV. 4.

Tire, *v.t.* (2 K. ix. 30). To attire, deck, adorn with a tire; possibly connected with the G. *zieren.* See ATTIRE.

Attouré, *m.*, ée, *f.*, *tired*, dressed, attired, decked, trimmed, adorned. Cotgrave, *Fr. Dict.*

Tithe, *v.t.* (Deut. xiv. 22; Luke xvi. 17). To give the tithe or tenth of.

To *tith:* to take the tenth part. Decimo. Baret, *Alvearie.*

I *tythe*, I gyve, or pay the tythe of thinges. Je disme. Palsgrave.

Dismer, to *tythe*, or take the tenth of. Cotgrave, *Fr. Dict.*

Title, *sb.* (2 K. xxiii. 17; John xix. 19, 20). A sign, inscription, or inscribed tablet; such especially as used to be carried, according to the custom of the Romans, to whom we owe the word (Lat. *titulus*), before those who were condemned to death, or was affixed to the instrument of their punishment.

There was set vpon the toppe of the crosse the *tytle* of the cause wherfore he suffered. Udal's Erasmus, *Mark*, fol. 92 *a*.

Tittle, *sb.* (Matt. v. 18; Luke xvi. 17). Apparently a diminutive of *tit*, small. It is used to denote the tiniest thing possible, and in the passages quoted refers to the little points or corners by which some of the Hebrew letters are distinguished from each other.

For fear least some words should be either left out, or pronounced out of order, there is one appointed of purpose as a prompter to read the same before the priest, out of a written booke, that he misse not in a *tittle*. Holland's *Pliny*, XXVIII. 2.

To, *prep.* (Matt. iii. 9; Luke iii. 8, &c.). Like the A.-S. *to* this preposition is used where we should employ 'for.' In Anglo-Saxon the construction with two datives, the latter governed by *to*, corresponds to the Lat. double dative. For instance in the above-quoted passage, "we have Abraham *to* our father," is in the A.-S. version "we habbap Abraham us *to* fæder." The construction is common in Old English and in the northern dialects.

Thou mayst hire wynne *to* lady and *to* wyf.
Chaucer, *Knight's Tale*, 1291.

For he that hath the devil *to* his father, must needs have devilish children. Latimer, *Serm.* p. 41.

And in that prayer we pray for our cattle, that God will preserve them *to* our use from all diseases. Ibid. p. 397.

Tongue, *sb.* (Gen. x. 20, 31; Is. lxvi. 18, &c.). Language; by the figure metonymy.

Ye have condemned it [the Scripture] in all other common *tongues*. Latimer, *Rem.* p. 320.

Tormentor, *sb.* (Matt. xviii. 34). A torturer, executioner.

Thre strokes in the nek he smot hir tho
The *tormentour*, but for no maner chaunce
He might nought smyte hir faire necke a-tuo.
Chaucer, *Second Nun's Tale*, 12455.

Yet yf one should can so lyttle good, to shewe out of seasonne what acquaintance he hath with him, and calle him by his owne name whyle he standeth in his magestie, one of his *tormentors* might hap to breake his head, and worthy for marring of the play. Sir T. More, *Rich. III. Works*, p. 66 *g*.

There were but foure persons that could speake vpon knowledge, to the murther of the Duke of Yorke: Sir Iames Tirrel (the employed-man from King Richard) Iohn Dighton, and Miles Forrest, his seruants (the two butchers or *tormentors*) and the priest of the Tower, that buried them. Bacon, *Hen. VII.* p. 123.

Torn (Mal. i. 13). Stolen.

Touching (Num. viii. 26), **As touching** (Gen. xxvii. 42; Matt. xviii. 19). Concerning, with regard to.

As touching the words that our Saviour Christ spake to his disciples. Latimer, *Rem.* p. 302.

As touching the Falerne wine, it is not holesome for the bodie, either very new, or over old; a middle age is best, and that begins when it is fifteene yeares old, and not before. Holland's *Pliny*, XXIII. 1.

We will adde this, in generall, *touching* the affection of envy. Bacon, *Ess.* IX. p. 35.

Touch-stone, *sb.* "TOUCH, *sb.* was often used for any costly marble; but was properly the *basanites* of the Greeks, a very hard black granite, such as that on which the Adulitic inscription, and that from Rosetta, now in the British Museum, are inscribed.....It obtained the name from being used as a test for gold, thence called *touchstone.*" Nares, *Glossary.*

Sure we are, that it is not he that hath good gold, that is afraid to bring it to the *touch-stone*, but he that hath the counterfeit. *The Translators to the Reader.*

> The fifth, an hand environed with clouds,
> Holding out gold that's by the *touchstone* tried.
> Shakespeare, *Per.* II. 2.

Shakespeare also uses 'touch' in the same sense.

> O Buckingham, now do I play the *touch*,
> To try if thou be current gold indeed.
> *Rich. III.* IV. 2.

To-ward, *prep.* (A.-S. *to-weard*). The phrases 'to God-ward,' 'to us-ward,' in which the subject is placed between the two parts of the preposition are obsolete. [See WARD.]

> They taken here leve, and hom-ward they ryde
> *To* Thebes-*ward*, with olde walles wyde.
> Chaucer, *Knight's Tale*, 1882.

Christ is our Redeemer, Saviour, peace, atonement, and satisfaction; and hath made amends or satisfaction *to* God*ward* for all the sin which they that repent (consenting to the law and believing the promises) do, have done, or shall do. Tyndale, *Doctr. Treat.* p. 52.

Trace, *v.t.* (Ecclus. xiv. 22). To track out, follow a track; Fr. *tracer*, It. *tracciare*, from Lat. *tractus.*

> And bring him out that is but woman's son
> Can *trace* me in the tedious ways of art
> And hold me pace in deep experiments.
> Shakespeare, 1 *Hen. IV.* III. 1.

Chaucer uses it as a substantive for a track or path.

> This ilke monk lette olde thinges pace,
> And held after the newe world the *trace*.
> *Prol. to C. T.* 176 (ed. Tyrwhitt).

Trade, *v.t.* (Ez. xxvii. 13, 17). To traffic with; followed by the accusative of the object of traffic.

Now the Brytaines began first to paie tolles and tribute without grudging, for all wares which they *traded*. Stow, *Annals*, p. 23.

Traffickers, *sb.* (Is. xxiii. 8). Merchants.

> Your mind is tossing on the ocean;
> There, where your argosies with portly sail,
> Like signiors and rich burghers on the flood,
> Or, as it were, the pageants of the sea,
> Do overpeer the petty *traffickers*.
> Shakespeare, *Mer. of Ven.* I. 1.

Translate, *v.t.* (2 Sam. iii. 10; Heb. xi. 5). To remove, transfer from one place to another; now only applied to a bishop. 'Transfer' and 'translate' are from the same root, Lat. *transferre*, pp. *translatus*. We are indebted for the word to the Vulgate, "quia *transtulit* illum Deus." Coverdale has "because God had taken him awaye."

Consider how muche thy selfe art beholden to God, whiche hath illumined the sytting in the shadow of death, and *translating* the out of the company of them (which like drōken mē without a guide wandre hether and thether in obscure darkenes) hath associate the to the children of light. Sir T. More, *Works*, p. 16*d*.

Wherefore (partly out of courage, and partly out of policie) the king forthwith banished all Flemmings (as well their persons, as their wares) out of his kingdome; commanding his subiects likewise (and by name his merchants-aduenturers) which had a resiance in Antwerpe, to returne; *translating* the mart (which commonly followed the English cloth) vnto Calice, and embarred also all further trade for the future. Bacon, *Hen. VII.* p. 130.

Translation, *sb.* (Heb. xi. 5). Removal; the substantive from the preceding, also derived from the Vulgate "ante *translationem*," which Coverdale renders "afore he was taken awaye." So in the heading of Gen. v. we read "the godlinesse and *translation* of Enoch."

Travail, *sb.* (Gen. xxxviii. 27; Ps. xlviii. 6; Is. liii. 11). Labour, toil; applied especially to the 'labour' of a woman in childbirth. Dies connects the Fr. *travail*, It. *travaglio*, Sp. *trabajo*, with the Rom. *travar*, to hem in, stop, and traces from this the original sense of the word 'oppression.' In the general sense of 'labour' it was formerly common. Sackville thus describes Sleep;

> The bodies rest, the quiet of the hart,
> The *trauailes* ease, the still nights feere was hee.
> *Induction*, fol. 209*b*.

For you may be sure we shall never be without battle and *travail*. Latimer, *Serm.* p. 360.

Let all these abuses be counted as nothing, who is he that is not sorry, to see in so many holidays rich and wealthy persons to flow in delicates, and men that live by their *travail*, poor men, to lack necessary meat and drink for their wives and their children. Ibid. p. 53.

Generally, all warlike people, are a little idle; and love danger better then *travaile*. Bacon, *Ess.* XXIX. p. 125.

'Travel' is the modern form of the word, though that which was once labour has become pleasure.

Travail, *v. i.* (Gen. xxxv. 16; xxxviii. 28, &c.). To be in labour; from the preceding (Fr. *travailler*). Its original sense was 'to labour' generally. Thus Wiclif's earlier version of John iv. 38;

I sente ȝou for to repe, that that ȝe *traueliden* not; othere men *traueliden*, and ȝe entriden in to her *trauelis*.

In Chaucer's description of the statue of Diana (*Knight's Tale*, 2085) it is said;

> A womman *travailyng* was hire biforn.

In Gen. xxxv. *c*, we find in the ed. of 1611, "Rachel *traueileth* of Beniamin."

Travel, *sb.* (Num. xx. 14; Lam. iii. 5). Labour, toil.

Those that have ioyned with their honour, great *travels*, cares, or perills, are lesse subiect to enuy. Bacon, *Ess.* IX. p. 32.

The Latin translation has *labores*. [See TRAVAIL.]

Trespass, *v.i.* (1 K. viii. 31; 2 Chr. xix. 10, &c.). To transgress, with which it is analogous both in origin and signification. (Comp. G. *uebertreten;* A.-S. *ofer-stæppan.*) The O. Fr. *trespasser* is literally 'to pass beyond;' hence to trespass is to overstep a boundary, and in this sense it is still used. As applied to moral actions it is obsolete.

'I am right sorry and loth,' sayd Sir Tor, 'of that gift which I have graunted you; let him make you amends in that which he has *trespassed* against you.' *King Arthur*, c. 55, Vol. I. p. 10.

If e'er my will did *trespass* 'gainst his love.
Shakespeare, *Oth.* IV. 2.

Trespass, *sb.* (Gen. xxxi. 36, &c.). Transgression; from the preceding.

Not a party to
The anger of the king nor guilty of,
If any be, the *trespass* of the queen.
Shakespeare, *Wint. Tale*, II. 2.

Lay not that flattering unction to your soul,
That not your *trespass*, but my madness speaks.
Id. *Ham.* III. 4.

Troth, *sb.* (Marr. Serv.). Truth, good faith; A.-S. *treówð.*

It is a good shrewd proverbe of the Spaniard; Tell a lye, and finde a *troth*. Bacon, *Ess.* VI. p. 21.

Trow, *v.i.* (Luke xvii. 9). To think, believe, suppose; from A.-S. *treówian* to trust, G. *trauen.*

The kyng biholdez the vesage free,
And evermore *trowed* hee
That the childe scholde bee
Syr Percyvelle sonne.
Sir Perceval, 586.

The whych y *trowe* ys for thy love and no mo.
Sir Eglamour, 78.

Where lawe lacketh errour groweth,
He is nought wise who that ne *troweth*.
Gower, *Conf. Am.* I. p. 21.

The lady *trowid* the traitour, and went to the ship; and when she enterid the ship, the traytour seruaunt aboode withe-oute. *Gesta Romanorum*, c. 69, p. 256 (ed. Madden).

And, *trow* ye, we shall not find them asleep. Latimer, *Serm.* p. 228.

What became of his blood that fell down, *trow* ye? Id. p. 231.

True, *adj.* (Gen. xlii. 11). Honest; A.-S. *treówe;* connected with *trow*, to trust.

And 'twere not as good a deed as drink, to turn *true* man and to leave these rogues, I am the veriest varlet that ever chewed with a tooth. Shakespeare, 1 *Hen. IV.* II. 2.

The thieves have bound the *true* men. Ibid.

If the tag-rag people did not clap him and hiss him, according as he pleased and displeased them, as they use to do the players in the theatre, I am no *true* man. Id. *Jul. Cæs.* I. 2.

Trump, *sb.* (1 Cor. xv. 52; 1 Thess. iv. 16). Trumpet; Fr. *trompe*.

Whan that I hearde ferre off sodainely,
So great a noise of thundering *trumpes* blow,
As though it should have departed the skie.
Chaucer, *Flower and the Leaf*, 192.

Truth, of a (1 Sam. xxi. 5; Matt. xiv. 33, &c.). Truly, verily.

Try out (Ps. xxvi. 2, Pr.-Bk). To try thoroughly. Retained from Coverdale's Version.

But if it chaũce that any of their men in any other countrey be maimed or killed, whether it be done by a cõmen or a priuate counsel, knowyng & *trying out* the trueth of the matter by their ambassadours, onlesse the offenders be rendered vnto them in recompence of the iniurie, they will not be appeased. Sir T. More, *Utopia*, trans. Robynson, fol. 103 *a*.

Turtle, *sb.* (Cant. ii. 12). A turtle-dove.

There mighte men see many flockes
Of *turtles* and of laverockes.
Chaucer, *Rom. of the Rose*, 662.

Tourterelle, *f.*, a *turtle*, or turtle doue. Cotgrave, *Fr. Dict.*

Turks, *sb.* (Coll. for Good Friday). Mohammedans.

Now when we be shod, we must have a buckler; that is, faith; and this must be a right faith, a faith according to God's word: for the *Turks* have their faith, so likewise the Jews have their faith. Latimer, *Serm.* p. 504.

Peace shall go sleep with *Turks* and infidels.
Shakespeare, *Rich. II.* IV. 1.

Tush, *int.* (Ps. x. 6, xii. 14, Pr.-Bk.). An exclamation of scorn or impatience. It occurs frequently in Coverdale's Version. Thus in Ez. xx. 49,

Then sayde I: O Lorde, they wil saye of me: *Tush*, they are but fables, that he telleth.

Well, I looked on the gospel that is read this day: but it liked me not. I looked on the epistle: *tush*, I could not away with that neither. Latimer, *Serm.* p. 247.

The latter will be iudged to be the better horse, and the fourme as to say, *Tush*, the life of this horse is but in the spurre, will not serue as to a wise iudgemente. Bacon, *Colours of Good and Evil*, III. p. 250.

'Tushing' occurs as a substantive.

Now after a peruerse kynde of iudgemēt (as it wer, settyng the carte before y^e horses) y^u flaterest & pleasest thy self in thyne owne good qualitees, as though thei wer singular, & at another mānes thou makest muche *tushyng*, & many excepciōs. Udal's Erasmus, *Luke*, fol. 66 *a*.

Twain, *adj.* (1 Sam. xviii. 22; Ez. xxi. 19, &c.). Two; A.-S. *twégen*. Chaucer uses the forms *twayne*, *tweyne*, *tweye* (comp. G. *zwei*).

> And forth they yede togider, *twain* and *twain*.
> *Flower and the Leaf*, 295.
>
> Till that deeth departe schal us *twayne*.
> *Knight's Tale*, 1136.
>
> The batayl in the feeld betwix hem *tweyne*.
> Ibid. 1634.
>
> This Palamon gan knytte his browes *tweye*.
> Ibid. 1130.
>
> Gret was the stryf and long bytwixe hem *tweye*.
> Ibid. 1189.
>
> After his moder quene Eleine
> He sende, and so betwene hem *tweine*
> They treten.
> Gower, *Conf. Am.* I. p. 276.

With the expression 'both *twain*,' Ez. xxi. 19, compare Gower, *Conf. Am.* I. p. 275;

> He hath him clensed *bothe two*
> The body and the soule also.
>
> I behelde ryght well *bothe* the wayes *twayne*
> And mused oft whyche was best to take.
> Hawes, *Pastime of Pleasure*, cap. I.

Twinned, *pp.* (Ex. xxvi. 24 *m*; xxxvi. 29 *m*). The text of the A. V. has in both instances 'coupled,' and the reading of the margin is the literal rendering of the Hebrew. In modern editions it is misprinted 'twined.' This word must not be confounded with the Old English '*twinned*,' separated; from *twinne* to divide in two, part.

Hath nature given them eyes
To see this vaulted arch, and the rich crop
Of sea and land, which can distinguish 'twixt
The fiery orbs above and the *twinn'd* stones
Upon the number'd beach?

Shakespeare, *Cymb.* I. 6.

U.

Unadvisedly, *adv.* (Ps. cvi. 33; 1 Macc. v. 67). Inconsiderately, without forethought.

All thinges that seemeth to vaine and foolishe men, in all naturall thinges to be done *vnaduisedly* or by chaunse, are not done but by His worde and prouidence. Northbrooke, *Poore Mans Garden*, 1573, fol. 22 *r.*

Unawares, at (Num. xxxv. 11; Josh. xx. 9; Ps. xxxv. 8). Unexpectedly.

Like vassalage *at unawares* encountering
The eye of majesty.

Shakespeare, *Tr. and Cr.* III. 2.

So we, well cover'd with the night's black mantle,
At unawares may beat down Edward's guard.

Id. 3 *Hen. VI.* IV. 2.

Out of this conceit, Cato surnamed the censor, one of the wisest men indeed that euer liued, when Carneades the philosopher came in embassage to Rome, and that the young men of Rome began to flocke about him, being allured with the sweetnesse and maiestie of his eloquence and learning, gaue counsell in open senate, that they should giue him his dispatch with all speede, least hee should infect and inchaunt the mindes and affections of the youth, and *at vnawares* bring in an alteration of the manners and customes of the state. Bacon, *Adv. of L.* I. 2, § 1.

Uncapable, *adj.* (Ez. xliv. *c*). Incapable.

I am sorry for thee: thou art come to answer
A stony adversary, an inhuman wretch
Uncapable of pity.

Shakespeare, *Mer. of Ven.* IV. 1.

Uncomely, *adj.* (1 Cor. xii. 23). Unbecoming.

Besides (to say truth) nakednesse is *uncomely*, as well in minde, as body. Bacon, *Ess.* VI. p. 20.

Uncomely, *adv.* (1 Cor. vii. 36). In an unbecoming manner.

Uncorruptness, *sb.* (Tit. ii. 7). Soundness, purity.

Uncreate, *pp.* (Ath. Creed). Uncreated. On this form of the past participle see CONSECRATE.

Unction, *sb.* (1 John ii. 20). Literally, 'anointing,' as the word is rendered in 1 John ii. 27. It is applied to the spiritual influence of the Holy Ghost. The word still exists in its literal sense in the phrase "extreme *unction*," the ceremony of anointing with oil in cases of dangerous sickness, reckoned among the seven Romish sacraments.

Undersetters, *sb.* (1 K. vii. 30, 34). Props, supports. The verb is used by Sir T. More (*Works*, p. 38*g*), in describing the death of Edw. IV.;

When these lordes with diuerse other of bothe the parties were comme in presence, the kynge liftinge vppe himselfe and *vndersette* with pillowes, as it is reported on this wyse said vnto thē.

Understanded, *pp.* (Art. xxiv.). Understood. Many verbs which were formerly regular are now irregular and *vice versâ*.

Whan the Lorde had thus muche sayd, because he knewe that the woordes whiche he had spoken wer not perfeictely *vnderstāded* of euerie bodye...he cryed with a loude voice. Udal's Erasmus, *Luke*, fol. 78 *a*.

But this was sufficiently *vnderstonded* of the worde resurrection or risyng agayn that wēte nexte before. Erasmus, *On the Creed*, Eng. tr. fol. 25 *b*.

When these oracles were *vnderstanded*, the priestes prepared all things for diuine seruice, and the people went about the water of the lake to turne it againe. North's Plutarch, *Camillus*, p. 144.

Understanding, *adj.* (Deut. i. 13, iv. 6; 1 K. iii. 9, &c.). Used as an adjective in the sense of 'intelligent.'

Was this taken
By any *understanding* pate but thine?
Shakespeare, *Wint. Tale,* I. 2.

On the other side, an ancient clerke, skilfull in presidents, wary in proceeding, and *understanding* in the businesse of the court, is an excellent finger of a court. Bacon, *Ess.* LVI. p. 226.

Undertake, *v.i.* (Is. xxxviii. 14). To be surety.

To be suretie for, to *vndertake,* to will one to doe, or deliuer to a certaine man vpon the assurance of his vndertaking. Fideiubeo. Baret, *Alvearie,* s.v. *Sure.*

Undressed, *pp.* (Lev. xxv. 5, 11). Uncultivated. [See DRESS.]

Uneasy, *adj.* (2 Macc. xii. 21). Difficult.

Uneasie, damageable, hurtfull, noisome, vngainfull, vnhandsome. Incommodus.

Baret, *Alvearie,* s.v.

Ungracious, *adj.* (2 Macc. iv. 19, viii. 34, xv. 3). Graceless, wicked.

Whan he espyeth that, he gooeth his waie & taketh vnto hym seuē other spirites, more *vngracious* thā himself euer was. Udal's Erasmus, *Luke,* fol. 98 *b.*

Ungodlie, wicked, *vngratious.* Impius. Baret, *Alvearie.*

Wicked: *vngratious:* naughtie. Impius. Ibid.

Ungratious, mischiefous, vengeable, full of naughtinesse. Scelestus. Ibid.

Ungracious wretch,
Fit for the mountains and the barbarous caves,
Where manners ne'er were preach'd! out of my sight!
Shakespeare, *Tw. Night,* IV. 1.

I am no traitor's uncle; and that word 'grace'
In an *ungracious* mouth is but profane.
Id. *Rich. II.* II. 3.

But, good my brother,
Do not, as some *ungracious* pastors do,
Show me the steep and thorny way to heaven;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.

Id. *Haml.* I. 3.

Unicorn, *sb.* (Num. xxiii. 22, xxiv. 8, &c.). The 'reem' of the Hebrews, of which 'unicorn' is a translation, was probably a bison. The following passage explains what the unicorn was believed to be.

The Unicorne, as Lewes Vartinian testifieth, who saw two of them in the towne of Mecha, is of the height of a yoong horse or colt of 30. moneths old, which is two yeares and a halfe olde, hee hath the head of a Hart, and in his forehead he hath a sharpe pointed horne three cubites long, hee hath a long necke, and a mane hanging downe on the one side of his necke, his legges are slender, as the legges of a goat, and his feete are clouen much like to the goate, his hinder feete are hairy, and his haire in collour is like to a bay horse. This beast in countenance is cruell and wilde, and yet notwithstanding mixt with a certaine sweetnes or amiablenes. His horne is of a merueilous greate force and vertue against venome and poyson. The Unicorne is founde in Æthiopia, like as the Indian Asse is found in India, which hath likewise one onely horne in his forehead.

Blundevile's *Exercises*, fol. 260 *a*.

Unity, at (Ps. cxxii. 3, Pr.-Bk.). United; hence 'to set at unity' is 'to unite.'

I would wish they would endeavour themselves rather to be peacemakers; to counsel and help poor men; and, when they hear of any discord to be between neighbours and neighbours, to set them together *at unity*. Latimer, *Serm.* p. 486.

Unjust, *adj.* (Luke xvi. 8). Dishonest.

Such as indeed were never soldiers, but discarded *unjust* serving-men, younger sons to younger brothers, revolted tapsters and ostlers trade-fallen. Shakespeare, 1 *Hen. IV.* IV. 2.

Unlearned, *adj.* (Acts iv. 13; 1 Cor. xiv. 16). Untaught, illiterate.

And though the curate be *unlearned*, and not able to do his duty, yet we may not withdraw from him, of private authority, that thing which is appointed unto him by common authority. Latimer, *Serm.* p. 503.

Unlearned, without knowledge, or good letters. Illiteratus, Indoctus, Ineruditus.

Baret, *Alvearie*, s.v.

Unmeasurable, *adj.* (Bar. iii. 25; Prayer of Manasses). Immeasurable.

For that in one place, God himselfe saies, that it was hee which planted the pillers which support the earth: giving vs to vnderstand (as S. Ambrose doth well expound it) that the *vnmeasurable* weight of the whole earth is held vp by the hands of the divine power. Acosta, *Hist. of the Indies*, Eng. tr. p. 10.

Common mother, thou,
Whose womb *unmeasurable*, and infinite breast,
Teems, and feeds all.

Shakespeare, *Tim. of Ath.* IV. 3.

Unmoveable, *adj.* (Acts xxvii. 41; 1 Cor. xv. 58). Immoveable.

Owen Glendor a squire of Wales, perceiuyng the realme to be vnquieted, and the kyng not yet to be placed in a sure and *vnmouable* seate,...so enuegled entised and allured the wilde and vndiscrete Welshmen, that they toke hym as their prince. Hall, *Hen. IV.* fol. 16 *b*.

But Ptolomie, Aristotle, and all other olde writers affirme the earth to be in the middest, and to remaine *vnmooueable* and to be in the very center of the world. Blundevile, *Exercises*, fol. 181 *a*, ed. 1594.

Thus it alone resteth *vnmoueable*, whiles the whole frame of the world turneth about it: and as it is knit and vnited by all, so all rest and beare upon the same. Holland's *Pliny*, II. 5.

Unpassable, *adj.* (Esth. xvi. 24). Impassable.

Impassabile, that cannot be passed, *vnpassable*.

Florio, *Worlde of Wordes*.

Unperfect, *adj.* (Ps. cxxxix. 16). Imperfect.

But they consyder not what God is, and how great his diuine maiestie is, which is not divine in dede, if it be *vnperfect.* Musculus, *Common Places,* trans. Man (1563), fol. 5 *b.*

This is the true wisedome of a man, to knowe him selfe to be *vnperfect,* and as I might saye, the perfection of all just men lyuing in the fleshe is *vnperfect.* Northbrooke, *Poore Man's Garden,* p. 44.

Unprofitable, *adj.* (Matt. xxv. 30; Luke xvii. 10). Useless, good for nothing.

And for the moste parte it chaunceth, that this latter sorte is more worthye to enioye that state of wealth, then the other be: bycause the ryche men be couetous, craftye, and *vnprofitable.* Sir T. More, *Utopia,* trans. Robynson, fol. 42 *a.*

Thereupon, Philip being afrayed, commaunded them to cary him [Bucephalus] away as a wild beast, & altogether *vnprofitable.* North's Plutarch, *Alex.* p. 719.

Unrebukeable, *adj.* (1 Tim. vi. 14). That cannot be rebuked, blameless.

Unrepentance, *sb.* (Matt. xi. *c*). Impenitence.

Impenitenza, *vnrepentance.* Florio, *Ital. Dict.*

Unreproveable, *adj.* (Col. i. 22). Blameless.

And in my selfe this covenaunt made I tho,
That right such as ye felten wele or wo,
As ferforth as it in my power lay,
Unreprovable unto my wifehood aye,
The same would I felen, life or death.
Chaucer, *Legend of Good Women,* 691.

Furthermore, touching the warres: Dion alway shewed himselfe a captaine *vnreproueable,* hauing wisely and skilfully taken order for those things, which he had enterprised of his owne head and counsell. North's Plutarch, *Dion and Brutus,* p. 1079.

Irreprehensible: com. Irreprehensible, blamelesse, *vnreprouable.* Cotgrave, *Fr. Dict.*

Irreprouéuole, *vnreproueable.* Florio, *Ital. Dict.*

Unresistable, *adj.* (Is. viii. *c*). Irresistible.

If his golde now indaunger vs, hee will then be *vnresistable.* Ralegh, *Guiana,* p. 15.

Unright, *adj.* (Wisd. xii. 13). Unjust, unrighteous.

Unsavoury, *adj.* (2 Sam. xxii. 27). This word appears to have been forced upon our translators by the exigencies of the text, which is here corrupt. The true reading is preserved in Ps. xviii. 26, "with the froward thou wilt shew thyself froward." The following passage from Baret's *Alvearie* will shew the metaphorical meaning attached to the word at the end of the 16th century, by adopting which a certain sense is to be extracted from the clause in question.

Unsauourie, foolish, without smacke of salt, without wisedome, that hath no grace, that hath no pleasant fashion in wordes or gesture, that no man can take pleasure in. Insulsus... ἀγνώμος, ἀπειρόκαλος, ἀναίσθητος.

Unseemly, *adv.* (1 Cor. xiii. 5). In an unbecoming manner.

One will say, peradventure, you speek *unseemly* and inconveniently. Latimer, *Serm.* p. 185.

Unseemlie, after an vncomelie sort. ἀεικῶς. Messeamment, indecentement. Baret, *Alvearie,* s.v. *Unseeming.*

Unto, *prep.* (Num. xxxv. 25). Until.

> And now thou woldest falsly ben aboute
> To love my lady, whom I love and serve,
> And evere schal, *unto* myn herte sterve.
>
> Chaucer, *Knight's Tale,* 1145.

The Chaldees, Assyrians, Persians, Grecians and Romans, the mightiest princes on the earth, oft subdued the Jews, forsaking their God: but the Lord, their old Saviour, ever restored them again when they sought him, *unto* they utterly refused Christ their Saviour. Pilkington, *On Obadiah,* pref. (*Works,* p. 205, Park. Soc.).

Unto, *prep.* Used like 'for' in the phrase, "*Unto*

Adam also, and to his wife, did the Lord God make coates of skinnes, and cloathed them" (Gen. iii. 21). The idiom is common in the north.

Untoward, *adj.* (Acts ii. 40). Perverse, intractable; forward. 'Toward' is used in Suffolk of animals in the sense of 'tame, manageable.' Thus a colt is said to be 'toward.' Bacon uses 'towardness' for 'docility' (*Ess.* XIX. p. 79).

Thou shalt goe afore him, to prepaire mens hertes to the receiuyng of suche a great saluacion, leste if thesame commyng of the Lorde shoulde fynd the hertes of men slouthfully sluggyng, and vtterly *vntowarde*, the health that is now offred, might percase be turned into a manifold castyng awaie & perishyng of the solle. Udal's Erasmus, *Luke*, fol. 16 *a*.

Unwitting, *adv.* (1 Sam. xiv. *c*). Unknown.

Unwittingly, *adv.* (Lev. xxii. 14; Joel xx. 3). Without knowing.

> If I *unwittingly*, or in my rage,
> Have aught committed, that is hardly borne
> By any in this presence, I desire
> To reconcile me to his friendly peace.
> Shakespeare, *Rich. III.* II. 1.

Up (Ps. xii. 6, Pr.-Bk.). In the phrase 'I will *up*' the preposition is used without the verb of motion. Instances of this omission are common.

Thei plainly menyng good feith, *vp* & declare at large vnto Jesus the summe of all the wholle matier, as to a straūgier, and one that was ignoraunt of all that had been dooen. Udal's Erasmus, *Luke*, fol. 176 *b*.

> Tyburce answerde, and sayde, 'Brother dere,
> First tel me whider I *schal*, and to what man.'
> Chaucer, *Second Nun's Tale*, 12231.

So 'forth' and 'in' are used by Shakespeare with the same ellipsis.

So soon as dinner's done we'll *forth* again,
My Alcibiades.

Tim. of Ath. II. 2.

Nay, more,
Some parcels of their power are *forth* already,
And only hitherward.

Cor. I. 2.

Good nuncle, *in*, and ask thy daughter's blessing.

Lear, III. 2.

Upon, *prep.* (Gen. xxxi. *c*). In phrases where we should now use 'out of,' or 'in consequence of.'

It were good not to use men of ambitious natures, except it be *upon* necessitie. Bacon, *Ess.* XXXVI. p. 153.

Many examples of the same idiom will be found in Bacon's *Essays*.

Uprightnesses, *sb.* (Is. xxxiii. 15 *m*). "In uprightnesses" is the literal rendering of the Hebrew, for which our translators have more properly given in the text 'uprightly.'

Uprising, *sb.* (Ps. cxxxix. 2). Rising.

The Lordes and Princes of his campe comming to waite vpon him at his *vprising*, maruelled when they found him so sound a sleepe. North's Plutarch, *Alex.* p. 735.

Use, *v.i.* (Ex. xxi. 36). To be accustomed.

So that it is, in truth of operation upon a mans minde, of like vertue, as the alchymists *use* to attribute to their stone, for mans bodie; that it worketh all contrary effects, but still to the good, and benefit of nature. Bacon, *Ess.* XXVII. p. 111.

Besides, of her own nature she ever loved privacy and a sequestered life, being of the pelican's nature, which *use* not to fly in flocks. Fuller, *Holy State*, XI. (*Life of Paula*).

Use, *v.t.* (Lev. xix. 26; 2 K. xvii. 17). To practise; as in the phrases 'use divination,' 'use enchantments,' &c.

If I may escape this misadventure I shall destroy all where I may find these faire damosels that *use inchantments*. *King Arthur*, c. 67, Vol. I. p. 128.

Use of Sarum, &c. (Intr. to Pr.-Bk.) refers to the different Liturgies in existence before the Reformation. The offices according to the Use of Sarum (Salisbury) were used in the South; those of York in the north; those of Hereford in S. Wales; and in N. Wales those of Bangor. Osmund, Bp. of Salisbury, about A.D. 1070, is said to have compiled the Use of Sarum.

Usury, *sb.* (Ex. xxii. 25; Lev. xxv. 36; Matt. xxv. 27). From Lat. *usura*, Fr. *usure;* it formerly denoted 'interest,' or a sum of money paid for the *use* of money, but is now applied to excessive and illegal exactions of that kind. Thus Bentham (*Def. of Usury*, Let. II.) says,

I know of but two definitions that can possibly be given of usury. One is, the taking of a greater interest than the law allows of: this may be styled the political or legal definition. The other is, the taking of a greater interest than it is usual for men to give and take: this may be styled the moral one.

Since there must be borrowing and lending, and men are so hard of heart, as they will not lend freely, *usury* must be permitted. Bacon, *Ess.* XLI. p. 168.

Utmost, *adj.* (Num. xxii. 36, 41). Outermost.

Riccio, curled, crisped, frizled, shagged, bushie, hairie, rough, curled cipres, crispin, vnshorne veluet, the *vtmost* huske or prickles of a chesnut. Florio, *Worlde of Wordes*.

Now that part therof which is *vtmost* & next to the pill or rind, is called tow or *hurds*. Holland's *Pliny*, XIX. I.

Utter, *v.t.* (Lev. v. 1; 2 Macc. iii. *c*). To give out, disclose; "Simon *uttereth* what treasures are in the temple."

For their madnes shalbe *vttered* vnto all men as theirs was. 2 Tim. III. 9 (Tyndale).

God worketh not sins in us, but *uttereth* the sins which we have by the corruption of our nature, and which lie hidden in us, when and where and how it pleaseth God. Bradford, *Writings* (Park. Soc.), p. 321 marg.

This is the key that solveth all their arguments, and openeth the way to shew us all their false and abominable blasphemous lies upon Christ's words, and *uttereth* their sly juggling over the bread, to maintain antichrist's kingdom therewith. Tyndale, *Answer to More*, p. 240.

> I am glad to be constrained to *utter* that
> Which torments me to conceal.
>
> Shakespeare, *Cymb.* v. 5.

Utter, *adj.* (Ez. x. 5, xlii. 1). Outer; A.-S. *úter.*

The next daye he gaue a sore assaute againe, and with great force entered the *vtter* court of the castle. Hall, *Hen. IV.* fol. 23*b*.

> Achilles left that *utter* part where his zeal applied,
> And turn'd into his inner tent.
>
> Chapman's Homer, *Il.* xvi. 246.

Uttermost, *adj.* (Matt. v. 26). Utmost, last; A.-S. *útemest;* compare *nethermost* from A.-S. *niðemest.*

The Father of heaven will not suffer him to be tempted with this great horror of death and hell to the *uttermost.* Latimer, *Serm.* p. 233.

Therefore the lord called him, and cast him into prison, there to lie till he had paid the *uttermost* farthing. Id. p. 429.

It doth certainely belong vnto kings, yea, it doth specially belong vnto them, to haue care of Religion, yea, to know it aright, yea, to professe it zealously, yea to promote it to the *vttermost* of their power. *The Translators to the Reader.*

Though the Cornish-men were become like metall often fired and quenched, churlish, and that would sooner breake then bow; swearing and vowing not to leaue him, till the *vttermost* drop of their bloud were spilt. Bacon, *Hen. VII.* p. 183.

V.

Vagabond, *sb.* (Gen. iv. 12, 14; Ps. cix. 10). From Lat. *vagabundus*, a wanderer, fugitive. The word has acquired a disreputable sense from the character of those to whom it was originally applied.

For he did not thinke he should incontinently please and gratifie them in all things, though they had made him now their generall ouer all their ships, and so great an army, being before but a banished man, a *vacabond*, and a fugitiue. North's Plutarch, *Alcib.* p. 226.

Vain, *adj.* In its original sense of 'empty, worthless' (Lat. *vanus*); of frequent occurrence (Judg. ix. 4, xi. 3; Ex. v. 9, &c.

This Andrew, a worshipfull man, and an especiall frende of Picus, had by his letters geuē him counseill to leaue the study of philosophie, as a thing, in whiche he thought Picus to haue spent tyme enough: and which, but if it were applied to y^e^ vse of some actual besines, he iudged a thīg *vaine* & vnprofitable. Sir T. More, *Works*, p. 14 *a*.

> I trust I may not trust thee; for thy word
> Is but the *vain* breath of a common man.
> Shakespeare, *K. John*, III. 1.

> To laugh at gibing boys and stand the push
> Of every beardless *vain* comparative.
> Id. 1 *Hen. IV.* III. 2.

Valiantly, do (Num. xxiv. 18; Ps. lx. 12, cxviii. 15, 16). To behave gallantly.

Then ranne agayne the .ij. noble kynges, who *dyd* so *valiantly* that the beholders had great ioy. Hall, *Hen. VIII.* fol. 78 *b*.

Valiantness, *sb.* (Ecclus. xxxi. 25). Valour, courage.

Then sodainely, one of the chiefest knights he had in all his armie called Camulatius, and that was alway maruellously

esteemed of for his *valiantnesse*, vntill that time: he came hard by Brutus on horsebacke, and rode before his face to yeeld himselfe vnto his enemies. North's Plutarch, *Brutus*, p. 1076.

Valiants, *sb.* (2 Sam. xxi. *c*). Heroes, valiant men; originally 'strong men' from Lat. *valere*, to be strong, whence Fr. *valoir* and *vaillant*. 'Valiant' is still used in Northumberland in its literal sense of 'strong.'

Vanities, lying (Ps. xxxi. 6). Empty falsehoods.

Whateuer also is written as touching the vertues medicinable of Lyncurium, I take them to be no better than fables, namely, that if it be giuen in drink, it wil send out the stone of the bladder: if it be drunk in wine, it will cure the jaundise presently, or if it be but carried about one, it wil do the deed: but ynough of such fantasticall dreames and *lying vanities*. Holland's *Pliny*, XXXVII. 3.

Vaunt, *v.refl.* (Judg. vii. 2; 1 Cor. xiii. 4; 1 Macc. x. 70). To boast; from Fr. *vanter*, used reflexively *se vanter*, It. *vantare*, and these again from Lat. *vanitare* used by Augustine in the same sense. All are derived from the Lat. *vanus*, 'empty.'

The other syde was russet veluet poudered w^t^ gold or purpled with gold, enbrodered with a great rocke or mountayne, & a picture of an armed knyght on a courser barded, *vauntynge* himself vpon that hil. Hall, *Hen. VIII.* fol. 81 *a*.

Vaunting, *sb.* (Wisd. v. 8, xvii. 7). Boasting.

> You say you are a better soldier:
> Let it appear so; make your *vaunting* true,
> And it shall please me well.
>
> Shakespeare, *Jul. Cæs.* IV. 3.

Vehement, *adj.* (Cant. viii. 6; Jon. iv. 8). Violent, strong; Lat. *vehemens*. Used now with reference to the passions, but not to the elements.

For if the daye folowyng shall bee faire and drye, and that the bees maye issue out of their stalles, without pearyll of rayne,

or *vehement* wynde, in the mornynge erely he calleth them, makynge a noyse, as it were the sowne of a horne, or a trumpet. Elyot, *Governour*, fol. 6 *b*.

Vengeances, *sb.* (Ez. xxv. 17 *m*). The plural, in accordance with the Hebrew, not the English usage.

Venison, *sb.* (Gen. xxv. 28, xxvii. 3, 5, 7, &c.). Flesh of beasts taken in hunting, game; Fr. *venaison*, Lat. *venatio* in the same sense.

So, likewise, the hunter runneth hither and thither after his game; leapeth over hedges, and creepeth through rough bushes; and all this labour he esteemeth for nothing, because he is so desirous to obtain his prey, and catch his *venison*. Latimer, *Rem.* p. 24.

Venison. Ferina...Ferina caro....θηράγρα...& Aprugna caro. *Venison* of a wild bore. Baret, *Alvearie*, s. v.

Venture, at a (1 K. xxii. 34; 2 Chr. xviii. 33). At random. The phrase was originally and properly "at aventure, or adventure."

But *at aventure* the instrument I toke,
And blewe so loude that all the toure I shoke.
Hawes, *Pastime of Pleasure*, cap. 26.

Sence that tyme, they haue imagined caltrappes, harowes and other new trickes to defende the force of the horsmen, so that if the enemies *at auenture* runne against theyr engines, either sodeinly theyr horses be wounded wyth the stakes, or theyr feete hurt wyth the other engines. Hall, *Hen. V.* fol. 16*b*.

He was some hilding fellow that had stolen
The horse he rode on, and, upon my life,
Spoke *at a venture*.
Shakespeare, 2 *Hen. IV.* I. i.

In this passage the Quarto has 'at a venter;' the Folios, 'at adventure.'

Certes, I am not able to say, whether strange, forraine, and ineffable words hard to be pronounced, are more auailable to the

effecting of these incredible things, or our Latin words, coming out *at a venture* vnlooked for and spoken at random. Holland's *Pliny*, XXVIII. 2.

Verily, *adv.* (Catechism). Truly; from 'very' in its original sense. In the N. T. it is the rendering of the Heb. word 'Amen.'

And he that synneth, and *verraily* repenteth him in his last ende, holy chirche yit hopeth his savacioun. Chaucer, *Parson's Tale*.

Verity, *sb.* (Ps. cxi. 7; 1 Tim. ii. 7; Athan. Creed). Truth; Fr. *verité*, from Lat. *veritas*.

Very, *adj.* (Gen. xxvii. 21; John vii. 26). In the phrases "*very* and eternal God;" "*very* God of *very* God;" "art thou my *very* son Esau?" *very* has its original sense of 'true;' from Fr. *vrai*, O. Fr. *verai*, which again are referred by Diez to the Lat. *veracus*, not *verax*.

He that holdeth him in *verray* penitence, is blessed, after the sentence of Salomon. Chaucer, *Parson's Tale*.

Nor the flocke of cryst is not so folysshe as those heretyques bere them in hāde, that where as there is no dogge so madde, but he knoweth a *very* cony frō a cony carued & paynted, crystē peple y^{t} haue reason in theyr heddys, & therto the lyght of fayth in theyr soulys, shold wene that thymages of our lady were our lady her selfe. Sir T. More, *Dial.* fol. 14 *a*.

It could not be lost, but by the discorde of his *verye* frendes, or falshed of his fained frendes. Id. *Rich. III. Works*, p. 60 *e*.

We must be clothed or armed with the habergeon of *very* justice or righteousness. Latimer, *Serm.* p. 30.

He did such miracles which no man else could do but only he which was both *very* God and man. Id. *Rem.* p. 71.

> This gentleman, the prince's near ally,
> My *very* friend, hath got his mortal hurt
> In my behalf.
>
> Shakespeare, *Rom. and Jul.* III. 1.

Vesture, *sb.* (Gen. xli. 42; Ps. xxii. 18). Dress, clothing, garment; Lat. *vestis.*

The courser whiche hys grace roade on, was trapped in a marueilous *vesture* of a newe deuised fashion. Hall, *Hen. VIII.* fol. 76 *a.*

None of these are seene to weare any owches, or chaines of gold, but being clad with thin white *vestures*, they shewe the countenance of mourners. Stow, *Annals*, p. 41.

Vex, *v.t.* (Ex. xxii. 21; Num. xxv. 17; Matt. xv. 22, xvii. 15; Acts xii. 1). To torment, harass, oppress; from Lat. *vexare*, Fr. *vexer*. The word had formerly a stronger sense than at present; it now signifies to irritate by little provocations.

The yonger, which besides his infancie that also nedeth good loking to, hath a while ben so sore diseased *vexed* with sicknes. Sir T. More, *Rich. III.* (*Works*, p. 49 *b*).

This yeere master Iohn Wicliffe, sometime student in Canterbury Colledge in the Vniversitie of Oxford, parson of Lutterworth in Leicestershire, hauing beene *vexed* with a palsey by the space of two yeeres, died, on the last of December, and was buried at Lutterworth. Stow, *Annals*, p. 474.

Victual, *sb.* (Ex. xii. 39; 2 Chr. xi. 23). Victuals; Lat. *victualia.* Compare *thank* and *thanks.*

For thei cōstrued with themselfes that their *vitaile* would sone fayle because of the ayre of the sea and smell of the water. Hall, *Hen. V.* fol. 13 *a.*

In a country of plantation, first looke about, what kinde of *victuall*, the countrie yeelds of it selfe, to hand. Bacon, *Ess.* XXXIII. p. 140.

View, *v.t.* (Josh. vii. 2; Ezr. viii. 15). To review, survey.

Before whose arriuall the kyng was departed from Wyndsor to Winchester, entending to haue gone to Hampton and to haue *vewed* his nauie. Hall, *Hen. V.* fol. 10 *a.*

Therefore, I say 'tis meet we all go forth
To *view* the sick and feeble parts of France.
Shakespeare, *Hen. V.* II. 4.

Vigils, *sb.* (Pr.-Bk.). This word, which is derived from Lat. *vigiliæ*, 'night watches,' is used in the Pr.-Bk. to denote the eves of certain festivals which the church directs to be solemnly observed with fasting and prayer, in imitation probably of the whole nights which our Saviour used to spend in devout exercises; though some think they took their rise from the necessity the early Christians were under of meeting in the night during times of persecution, a practice which they continued when the necessity had ceased, before certain festivals, in order to prepare their minds for a due observation of them. The actual custom of watching or spending the night in religious exercises has long ceased to be usual, though the name is still retained.

Vile, *adj.* (Jer. xxix. 17; Phil. iii. 21; Jam. ii. 2). Literally, cheap, worthless, contemptible; Lat. *vilis*.

Edward the second...was faire of bodie, but vnstedfast of manners, and disposed to lightnes, haunting the company of *vile* persons, and giuen wholly to the pleasure of the bodie, not regarding to gouerne his common weale by discretion and iustice. Stow, *Annals*, p. 327.

Viol, *sb.* (Is. v. 12, xiv. 11; Am. v. 23, vi. 5). From Norm. *viele*, which is the same as A.-S. *fiðele*, and E. *fiddle*. A six-stringed guitar; Sp. *viguela*.

Viols had six strings, and the position of the fingers was marked on the fingerboard by frets, as in guitars of the present day. Chappell, *Pop. Mus.* I. 246.

Cleopatra's barge is described in North's Plutarch (*Antonius*, p. 980);

The poope whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke of flute, howboyes, cytherns, *vyolls*, and such other instruments as they played vpon in the barge.

Virtue, *sb.* (Mark v. 30; Luke vi. 19). Might, power; Lat. *virtus*, literally, manliness or that which is excellent in man; applied first to physical excellence, in the sense of courage, and then to moral excellence in the sense in which it is now commonly used. The following are examples of the former usage, which is not yet entirely obsolete.

> For so astonied and asweved
> Was every *vertue* in my heved.
> Chaucer, *House of Fame*, II. 42.

Be bold, and comforted 'by our Lord, and by the power of his *virtue*.' Latimer, *Serm.* p. 25.

The general end of God's external working is the exercise of his most glorious and most abundant *virtue*. Hooker, *Eccl. Pol.* I. ch. 2, § 4.

> Or have ye chos'n this place
> After the toyl of battel to repose
> Your wearied *vertue*.
> Milton, *Par. Lost*, I. 320.

Vocation, *sb.* (Matt. xxii. *c*; Eph. iv. 1). In its original sense of 'calling' (Lat. *vocatio*, from *vocare*), i. e. to the knowledge of salvation.

We should tarry our *vocation* till God call us; we should have a calling of God. Latimer, *Rem.* p. 26.

Void, *adj.* (Gen. i. 2; 1 K. xxii. 10). Empty; like Fr. *vide*. Thus in Wiclif's Version of Luke xx. 10 (ed. Lewis);

And in the tyme of gadering of grapis: he sente a servaunte to the tilieris: that they schulden gyue to hym of the fruyt of the vyneyerd, which beeten him, and letten him go *voyde*.

Their hosen, cappes, & cotes, were ful of poises & H. & K. of fine gold in bulliō, so that the groūd could scarce apere & yet was in euery *voyde* place spangels of gold. Hall, *Hen. VIII.* fol. 10 *b*.

> Here the street is narrow:
> The throng that follows Cæsar at the heels,

Of senators, of prætors, common suitors,
Will crowd a feeble man almost to death:
I'll get me to a place more *void*, and there
Speak to great Cæsar as he comes along.
Shakespeare, *Jul. Cæs.* II. 4.

So Nashe (*Lenten Stuffe*, p. 14) speaks of "*voide* ground in the towne."

Volume, *sb.* (Ps. xl. 7; Heb. x. 7). Literally, something rolled up, a roll (Lat. *volumen* from *volvere*), as the MSS. of the ancients usually were (compare Jer. xxxvi. 2).

Voyage, *sb.* (Jud. ii. 19; 2 Macc. v. 1). A journey, whether by sea or land; Med. Lat. *viagium* or *voiagium*, Fr. *voyage*. Now restricted to the former.

This is the poynt, to speken schort and playn,
That ech of yow to schorte with youre weie,
In this *viage*, shal telle tales tweye.
Chaucer, *Prol. to C. T.*, 784.

Yet were the greyhoundes left wyth me behynde,
Whyche did me comforte in my great *vyage*
To the toure of Doctrine, with their fawnynge courage.
Hawes, *Pastime of Pleasure*, cap. 2.

Vulgar, *adj.* (Baptismal Office, &c.). From Lat. *vulgaris*, that which is used by the *vulgus*, or great body of persons in the state; not necessarily carrying with it any depreciatory meaning. The 'vulgar' tongue is simply the common language of the country.

A noble lady...hath desired & required me to trāslate & reduce this said book out of frenssh into our *vulgar* Englissh, to thōde that it may the better be vnderstōde of al suche as shal rede or here it. Caxton, *Knyght of the Toure*, Prol. (Herbert's *Ames*, I. 51).

And in this blindenesse had England still cōtinued, had not God of his infinite goodnesse & botomelesse mercie reised vp vnto vs a newe Ezechias to confound all idolles, to destruie all hille altares of supersticion, to roote vp all countrefaict religions, & to restore (as muche as in so litell time maie bee) the true re-

ligion & wurship of God, y^e sincere preachyng of gods worde, & the booke of the lawe, that is to saie, of Christes holy Testamente to bee read of the people in their *vulgare toungue*. Udal, *Pref. to Luke*, sig. iiij. *b*.

> I wald prelatis, and doctouris of the law,
> With us lawid pepill wer nocht discontent;
> Thocht we in our *vulgare toung* did knaw,
> Of Christ Jesu the lyfe and testament.

Sir D. Lyndsay, *The Monarchie* (Works, II. p. 351, ed. Chalmers).

For souldiers, I finde the generalls commonly in their hortatives, put men in minde of their wives and children: and I thinke the despising of marriage, amongst the Turkes, maketh the *vulgar* souldier more base. Bacon, *Ess.* VIII. p. 27.

Vulgar, *sb.* The vulgar tongue, or common language of a country.

They prouided Translations into the *vulgar* for their Countreymen. *The Translators to the Reader.*

Therefore, you clown, abandon,—which is in the *vulgar* leave,—the society,—which in the boorish is company,—of this female,—which in the common is woman. Shakespeare, *As You Like It*, v. 1.

W.

Wait, *sb.* Ambush, watch; like Fr. *guet*. It occurs in the phrases 'laying of *wait*' (Num. xxxv. 20), 'lie in *wait*.'

That the spittle of a fasting man slayeth serpents and adders, and is venim to venomous beasts, as sayth Basilius super illud verbum in exameron: He shall bruse thyne head, and thou shalt lie in a *waite* vpon his heeles and steppes. Batman *vppon Bartholomew*, fol. 46 *b* (ed. 1582).

Wait upon, *v.t.* (Ps. cxxiii. 2). To watch, attend.

After his souldiers had heard his oration, they were all of them pretily cheared againe, wondering much at his great liberality, and *waited vpon* him with great cries when he went his way. North's Plutarch, *Brutus*, p. 1074.

Comets, out of question, have likewise power and effect, over the grosse and masse of things: but they are rather gazed upon, and *waited upon* in their iourney, then wisely observed in their effects; specially in their respective effects. Bacon, *Ess.* LVIII. p. 233.

It is a point of cunning; to *wait upon* him, with whom you speake, with your eye; as the Iesuites give it in precept; for there be many wise men, that have secret hearts, and transparant countenances. Id. *Ess.* XXII. p. 92.

Serv. There is a gentleman
At door would speak with you on private business.
Clarangè. With me?
Serv. He says so, and brings haste about him.
Clarangè. *Wait on* him in.
Beaumont and Fletcher, *The Lovers' Progress*, II. 1.

See quotation from Coverdale under WEALTH.

Wake, *v.i.* (Mal. ii. 12*m*). To watch.

Wanton, *sb.* (Prov. vii. *c*). One dissolute or licentious: etymology uncertain.

A man shall see, where there is a house full of children, one or two, of the eldest, respected, and the youngest made *wantons*. Id. *Ess.* VII. p. 24.

Wantonness, *sb.* (Rom. xiii. 13; 2 Pet. ii. 18). Licentiousness, dissolute living.

I rather will suspect the sun with cold
Than thee with *wantonness*.
Shakespeare, *Merry Wives*, IV. 4.

If he outlive the envy of this day,
England did never owe so sweet a hope,
So much misconstrued in his *wantonness*.
Id. 1 *Hen. IV.* V. 2.

Of Paracelsus Fuller says (*Holy State*, B. I. c. 3, p. 53, ed. 1652),

Guilty he was of all vices but *wantonness;* and I find an honest man his compurgatour, that he was not given to women.

War, *v. i.* (Josh. xxiv. 9). To make war.

Morgan, the eldest sonne of Dame Gonorilla, claimed Brytain, and *warred* on his nephewe Cunedagius, that was king of Camber (that nowe is Wales) & of Cornwall. Stow, *Annals*, p. 15.

Ward, *adv.* Used as a termination to denote motion towards a place; "to-*ward*," signifying "with re*gard* to," when used of an action, and "towards" when actual direction is indicated. Thus "to us-ward" (Ps. xl. 5; Eph. i. 19; 2 Pet. iii. 9), "to thee-ward" (1 Sam. xix. 4), "to you-ward" (2 Cor. xiii. 3; Eph. iii. 2), "to the mercy-seatward" (Ex. xxxvii. 9). It occurs frequently in Udal's Erasmus:

Whiche wheras vn*to* the world*warde* they were reputed for abiectes, yet neuerthelesse had a perfeict zele of godly deuocion in theyr brestes. *Luke*, fol. 33 *a*.

Jesus...begā to take his iourney *to* Jewry*ward*. Id. *Mark*, fol. 59 *b*.

Who so euer, saith he, putteth awaye his wife, and maryeth an other, committeth aduoutrye *to* her*ward*. Agayne if the wyfe forsake the husband, and marye an other, she committeth aduoutry *to* her former husband*ward*. Id. *Mark*, fol. 63 *b*.

Ward, *sb.* (Gen. xl. 3, 4, 7, xli. 10, &c.). Guard, prison; A.-S. *weard*.

To commit one to *ward*, or prison. In custodiam tradere. Baret, *Alvearie*, s. v.

> I know, ere they will have me go to *ward*,
> They'll pawn their swords for my enfranchisement.
> Shakespeare, 2 *Hen. VI*, v. 1.

Ware, *sb.* (Neh. x. 31, xiii. 16, &c.). Merchandise; A.-S. *wáru.*

The craftsman, or merchantman, teacheth his prentice to lie, and to utter his *wares* with lying and forswearing. Latimer, *Serm.* p. 500.

Ware, *adj.* (Acts xiv. 6; 2 Tim. iv. 15). Aware; literally wary, cautious; A.-S. *wár*, connected with G. *warten*, E. *ward, guard.*

And as I stood and cast aside mine eie,
I was *ware* of the fairest medler tree,
That ever yet in all my life I sie.
Chaucer, *Flower and Leaf*, 86.

The darke had dimd the day ere I was *ware.*
Sackville, *Induction*, fol. 206 *a.*

But rather he intendeth to spy such a time that no man shall be *ware* of him. Latimer, *Rem.* p. 60.

Ware (Luke viii. 27). Past tense of *wear.*

Warfare, go a (1 Cor. ix. 7). The 'a' in this phrase appears to be used as in the expressions 'a coming' (Luke ix. 42), &c.

In January followyng, the kyng came to Paris, and to appease Gods wrath, he goeth *a* pylgrymage to diuers sainctes, with an vncredible nombre and concourse of people. Sleidan's *Commentaries*, trans. Daus, fol. 120 *a.*

Nothing but to show you how a king may go *a* progress through the guts of a beggar. Shakespeare, *Haml.* iv. 3.

Warranty, *sb.* (Art. xxii.). Guarantee, security, confirmation; Du. *waarande*, Fr. *garantie*, the root of which is the same as that of the A.-S. *wárian*, and E. *ware.*

Washpot, *sb.* (Ps. lx. 8, cviii. 9). A vessel for washing in.

Wasteness, *sb.* (Zeph. i. 15). Devastation.

Waster, *sb.* (Prov. xviii. 9; Is. liv. 16). A spendthrift, destroyer.

> Some putten hem to the plough,
> Pleiden ful selde,
> In settynge and sowynge
> Swonken ful harde,
> And wonnen that *wastours*
> With glotonye destruyeth.
>
> Piers Ploughman's *Vis.* 43.

A destroier, a conqueror, or *waster* of a countrie. Populator. Baret, *Alvearie,* s. v. *Destroie.*

A *waster,* spoiler, or destroier. Vastator. Ibid.

Wasting, *sb.* (Is. lix. 7, lx. 18). Devastation.

A *wasting:* a destroying by cōquest: a pilling, or robbing of a countrie. Populatus. Baret, *Alvearie,* s. v. *Destroie.*

Watch, *sb.* Before the captivity the night was divided into three parts or watches; the *first* watch occurs in Lam. ii. 19; the *middle* watch Judg. vii. 19; and the *morning* watch Ex. xiv. 24. These probably varied in length according to the time of year. In Matt. xiv. 25 a *fourth* watch is mentioned, having been introduced among the Jews by the Romans. *Watch* and *wake* are the same word; hence a *watch* is the portion of time during which one watches or remains awake.

Neither may the citizens fortifie the towne, nor vse red waxe in their publike seales, nor winde a horne in their night *watches,* as other cities doe. Moryson, *Itinerary,* p. 7.

Watching, *pr. p.* (Luke xii. 37). Waking, awake. Of those who are struck by lightning Pliny says;

He that is stricken *watching,* is found dead with his eies winking and close shut; but whosoeuer is smitten sleeping, is found open eied. Holland's *Pliny,* II. 54.

Watching, *sb.* (2 Cor. vi. 5, xi. 27). Wakefulness, sleeplessness.

It is reported, that the Thasiens do make two kinds of wine of contrarie operations; the one procures sleep, the other *watching*. Holland's *Pliny*, XIV. 18.

Water brooks, *sb.* (Ps. xlii. 1), and **Water springs,** *sb.* (Ps. cvii. 33, 35). In these compounds, the word 'water,' which is apparently redundant, is literally from the Hebrew.

Waterflood, *sb.* (Ps. lxix. 15). A flood.

In the moneth of May, namely on the second day, came downe great *water flouds*, by reason of sodaine showres of haile and raine that had fallen, which bare downe houses, yron milles, the prouision of coales prepared for the said milles, it bare awaie cattell, &c. in Sussex and Surrey: to the great losse of manie. Stow, *Annals*, p. 1277.

Wax, *v.i.* (Ex. xxii. 24; Lev. xxv. 47; 1 Sam. iii. 2, &c.). To grow; A.-S. *weaxan*, G. *wachsen*, probably connected with the Gr. *αὔξειν*, *αὐξάνειν*, and Lat. *augere*.

Al so wroth as the wynd
Weex Mede in a while.
Piers Ploughman's *Vis.* 2033.

Biholde ye the lilies of the feeld hou thei *wexen*, thei traveilen not neither spynnen. Wiclif, Matt. vi. 28 (ed. Lewis).

And othere seedis felden among thornes, and thornes *wexen* up and strangliden hem. Id. Matt. xiii. 7.

Certainly, if a man will keep but of even hand, his ordinary expences ought to be, but the halfe of his receipts; and if he thinke to *waxe* rich, but to the third part. Bacon, *Ess.* XXVIII. p. 116.

Waxen, *pp.* (Gen. xix. 13; Lev. xxv. 39). Grown; A.-S. *weaxen:* the past participle of the preceding.

Way, *sb.* (Gen. xvi. 7; 1 Sam. vi. 12; Mark x. 32, &c.). Road. Mr Grove (Smith's *Dict. of the Bible*, Art. "Way") has pointed out that many passages would be made clearer by substituting 'road' for 'way.'

For thei would goe walkyng vp and down in their philacteries: thei would stãde praiyng in the open stretes where soondrie *waies* mete. Udal's Erasmus, *Luke*, fol. 115 *a*.

But all the *waies* he kept, by which his foe
Might to or from the citie, come or go.
Fairfax, *Tasso*, III. 65.

Neither is it ill aire onely, that maketh an ill seat, but ill *wayes*, ill markets; and, if you will consult with Momus, ill neighbours. Bacon, *Ess.* XLV. p. 180.

In Chaucer 'way' is opposed to 'street,' as a country road to the street of a town.

I schal him seeke by *way* and eek by strete.
Pardoner's Tale, 14109.

Way, *sb.* (Luke x. 3; John xi. 46). The phrases "go your ways," and "come your ways," are still common in Yorkshire; the former is used to a troublesome person whom you want to get rid of, the latter enticingly to one whom you wish to induce to come near. They were once of frequent occurrence.

Sche kyst hir sone, and hom sche *goth hir weye*.
Chaucer, *Man of Law's Tale*, 4805.

Come your waies (saieth he) for now are all thynges in a readinesse. Udal's Erasmus, *Luke*, fol. 117 *a*.

He declared to his friend that he was never guilty in the murdering of the man: so he *went his ways*. Latimer, *Serm.* p. 191.

When Aire to Caldor calls, and bids her *come her wayes*.
Drayton, *Polyolbion*, XXVIII. 76.

'*Ways*' in this case is probably the old genitive. Compare the Germ. 'er zog seines Weges,' 'he went his ways.'

'Went his way' (Gen. xviii. 33, xxiv. 61).

Theseus who would not liue idlely at home and doe nothing, but desirous therewithall to gratifie the people, *went his way* to fight with the bull of Marathon. North's Plutarch, *Theseus*, p. 7.

'By the way' = on the road (Gen. xlii. 38, xlv. 24; Josh. v. 4; Luke x. 4, &c.).

And trewely, thus moche I wol yow say,
My newe wif is comyng *by the way*.
Chaucer, *Clerk's Tale*, 8681.

For when a man rideth *by the way*, and cometh to his inn, and giveth unto the hostler his horse to walk, and so he himself sitteth at the table and maketh good cheer, and forgetteth his horse; the hostler cometh and saith, 'Sir, how much bread shall I give unto your horse?' He saith, 'Give him two penny-worth.' I warrant you, this horse shall never be fat. Latimer, *Serm.* p. 395.

Way, *sb.* (Acts xix. 9, 23). Used metaphorically for a course of life.

Hear me, Sir Thomas: you're a gentleman
Of mine own *way;* I know you wise, religious.
Shakespeare, *Hen. VIII.* v. 1.

Men of his *way* should be most liberal.
Ibid. 1. 3.

Have these my daughters reconciled themselves,
Abandoning for ever the Christian *way*,
To your opinion?
Massinger, *Virgin Martyr*, 1. 1.

Wayfaring, *adj.* (Judg. xix. 17; 2 Sam. xii. 4; Is. xxxiii. 8, xxxv. 8). Travelling; A.-S. *wegférende*, from *faran*, G. *fahren*, to fare, travel.

A traueller by the waie: a *waifaring* man. Viator...ὁδίτης. *Voiagier, viateur.* Baret, *Alvearie*, s. v. *Trauell.*

Moreover for the refreshing of *waifaring* men, he ordained cups of yron or brasse, to be fastned by such cleare wels and fountaines as did runne by the waies side. Stow, *Annals*, p. 91.

Waymark, *sb.* (Jer. xxxi. 21). A guide-post.

Ways, *sb.* (Lev. xx. 4; Num. xxx. 15; 2 Chr. xxxii. 13). The phrase "any *ways*" is equivalent to "any *wise*" (i.e. in any manner), of which it is possibly a corruption. Latimer uses 'other *ways*' for 'otherwise':

We may not put God to do any thing miraculously, when it may be done *other ways*. *Serm.* p. 505.

Bacon uses 'no wayes' for 'in no way' (*Ess.* x. p. 38, XXII. p. 95).

Wealth, *sb.* (2 Chr. i. 12; Ps. cxii. 3; Litany). Weal, or well-being generally, not as now applied exclusively to riches. In this sense it is used in the Litany, "In all time of our tribulation, in all time of our *wealth*;" and "common*wealth*" is "common weal," *bonum publicum*.

But, fye on that servant which for his maister's *wealth*
Will sticke for to hazarde both his lyfe and his health.
Udal, *Roister Doister*, IV. 1.

Somwhat (as menne demed) more faitly thē he y^t^ wer hartely minded to his *welth*. Sir T. More, *Rich. III.*; *Works*, p. 37 *g*.

What office soeuer thou hast, wayte vpon it, and execute it, to the mayntenance of peace, to the *welth* of thy people. Coverdale's *Prologe*.

Wealthy, *adj.* (Ps. lxvi. 12; cxxiii. 4, Pr.-Bk.). Prosperous, well to do. See WEALTH.

As for this same ryche and *welthie* citee of whiche the Jewes at this present take an high pryde, and in whiche thei thinke theimselues to bee kynges felowes: shall bee euen from the foundacion destruied by the Gentiles. Udal's Erasmus, *Luke*, fol. 158 *a*.

Wedlock, to break (Ecclus. xxiii. 18). To commit adultery; like Germ. *ehe brechen*.

And he sayeth vnto them: whosoeuer putteth away his wyfe, and marieth an other, *breaketh wedlock*, to herward. Udal's Erasmus, *Mark* x. 11.

Ween, *v.i.* (2 Macc. v. 21). To think, imagine. A.-S. *wénan*.

Ween you of better luck,
I mean in perjured witness, than your master,
Whose minister you are, whiles here he lived
Upon this naughty earth?
Shakespeare, *Hen. VIII.* v. 1.

Weening to redeem
And have install'd me in the diadem.

Id. 1 *Hen. VI.* II. 5.

Well, *adv.* in the phrase '*well*-nigh' (Ps. lxxiii. 2) for 'very near.'

O wicked, wicked world! One that is *well-nigh* worn to pieces with age to show himself a young gallant! Shakespeare, *Merry Wives,* II. 1.

'*Well* near' was also used in the same sense.

His pulse did scant beat, and his sences were *wel neare* taken from him. North's Plutarch, *Alex.* p. 727.

Well, *sb.* (Cant. iv. 15; John iv. 14). The force of these passages is greatly increased by remembering that 'well' (A.-S. *wyl, well*) originally signified a spring or fountain.

It springeth up as doth a *welle,*
Which may none of his stremes hide,
But renneth out on every side.

Gower, *Conf. Am.* I. 293.

Here from when scarce I could mine eyes withdrawe
That fylde with tears as doth the springing *well.*

Sackville, *Induction,* fol. 212 *b.*

Well, in the phrases 'well is him' (Ecclus. xxv. 8, 9), 'well is thee' (Ps. cxxviii. 2, Pr.-Bk.), for 'it is well with him or thee.'

He loved hir so, that *wel him was* therwith.

Chaucer, *Nun's Priest's Tale,* 16362.

And *wel was him,* that therto chosen was.

Id. *Knight's Tale,* 2111.

Well favoured, *adj.* (Gen. xxix. 17, xxxix. 6, xli. 2, &c.). Good-looking, handsome. Used generally of beauty of face. [See FAVOUR.]

Then to her yron wagon she betakes,
And with her beares the fowle *wel-fauoured* witch.
Through mirkesome aire her readie way she makes.

Spenser, *F. Q.* I. 5, § 28.

Well liking, *adj.* (Ps. xcii. 13, Pr.-Bk.). In good condition. See LIKING.

At that time, the poor was wonderfully preserved of God; for after man's reason they could not live, yet God preserved them, insomuch that their children were as fat and as *well-liking*, as if they had been gentlemen's children. Latimer, *Serm.* p. 527.

Moreover, this is obserued in perusing the inwards of beasts, that when they be *wel liking*, and do presage good, the heart hath a kind of fat in the vtmost tip thereof. Holland's *Pliny*, XI. 37.

Wellspring, *sb.* (Prov. xvi. 22, xviii. 4). A spring, or fountain; A.-S. *well-gespring*.

In the wilderness also there shall be *well-springs*. Is. xxxv. 6, quoted by Latimer, *Rem.* p. 72.

The word of God is truth: but God is the only *well-spring* of truth: therefore God is the beginning and cause of the word of God. Bullinger, *Decades*, I. 38.

Wench, *sb.* (2 Sam. xvii. 17). A girl; applied generally to one of low birth. Derived from a root of which A.-S. *wencle* is the diminutive (compare Sc. *muckle* and E. *much*).

Lord, lady, groome and *wenche*.
Chaucer, *House of Fame*, I. 98.

I am a gentil womman, and no *wenche*.
Id. *Merchant's Tale*, 10076.

Leontiscus, says Pliny (Holland's trans. XXXV. 11),

Painted also a minstrel *wench* playing vpon a Psaltry, and seeming to sing to it; which was thought to be a daintie piece of worke.

What, *pr.* used for 'why,' like Lat. *quid*.

But *what* mention wee three or foure vses of the Scripture, whereas whatsoeuer is to be beleeued or practised, or hoped for, is contained in them? *The Translators to the Reader.*

Bru. But since he hath
Served well for Rome,—
Cor. *What* do you prate of service?
Shakespeare, *Cor.* III. 3.

Alas, *what* need you be so boisterous-rough?
I will not struggle, I will stand stone-still.
Id. *K. John*, IV. 1.

But *what* should I speake of these painters, when as Apelles surmounted all that either were before, or came after. Holland's *Pliny*, XXXV. 10.

What, *pr.* (Num. xxvi. 10; Job vi. 17; Ps. lvi. 3). In the phrase 'what time'=at what time, for 'when.'

Therefore let our king, *what time* his grace shall be so minded to take a wife, choose him one which is of God; that is, which is of the household of faith. Latimer, *Serm.* p. 94.

What time the shepherd, blowing of his nails,
Can neither call it perfect day nor night.
Shakespeare, 3 *Hen. VI.* II. 5.

He shall conceal it
Whiles you are willing it shall come to note,
What time we will our celebration keep
According to my birth.
Id. *Tw. Night*, IV. 3.

Shakespeare uses 'which time' for 'at which time' in the same way:

Which time she chanted snatches of old tunes.
Haml. IV. 7.

What man (Ps. xxv. 12, xxxiv. 12). Who.

And *what man* is i-wounded with the strook
Schal never be hool, til that you lust of grace
To strok him with the plat in thilke place
Ther he is hurt.
Chaucer, *Squire's Tale*, 10474.

What time as (Ps. lxxxi. 7, cv. 13, Pr.-Bk.). When.

When as (Matt. i. 18). When.

But leaving all these reasons, it seemes that the Moone is sufficient in this case, as a faithfull witnesse of the heaven it selfe,

seeing that her eclypse happens, but *when as* the roundnesse of the earth opposeth it selfe diametrally betwixt her and the sunne, and by that meanes keepes the sunne-beames from shining on her. Acosta, *Hist. of the Indies*, Eng. tr. p. 6.

> And now by night, *when as* pale leaden sleepe
> Vpon their eye-lids heauily did dwell.
> Drayton, *Barons' Wars*, II. 4 (ed. 1619).

The first line was altered from the ed. of 1605, where it stood thus:

> Where now by night, euen when pale leaden sleepe.

See quotation from Holland's *Pliny* under WHAT.

Where, *sb.* Place.

As for example, if we translate the Hebrew or Greeke word once by Purpose, neuer to call it Intent; if one *where* Iourneying, neuer Traueiling; if one *where* Thinke, neuer Suppose; if one *where* Paine, neuer Ache &c. *The Translators to the Reader.*

> Bid them farewell, Cordelia, though unkind:
> Thou losest here, a better *where* to find.
> Shakespeare, *K. Lear*, I. 1.

See quotation from Sackville under TASTE.

Where-through, *adv.* Through which.

These are the two golden pipes, or rather conduits, *where-through* the oliue branches emptie themselues into the golde. *The Translators to the Reader.*

Whereunto, *adv.* (Acts v. 24; Priest's Exh.). Unto which; and so, for what purpose, to what end. As the compounds formed by prefixing *there-* to prepositions, *thereby, thereof*, &c. may generally be replaced in modern language, by *by it, of it*, &c.; those which are formed with *where-*, such as *whereby, whereof*, &c. may be replaced by *by which, of which*, &c.

Now when Andrew heard *whereunto* Christ was come, he forsook his master John, and came to Christ. Latimer, *Rem.* p. 25.

Whet, *pp.* (Ps. lxiv. 3, Pr.-Bk.). Sharpened.

Whether, *pr.* (Matt. xxi. 31). Which, of two; Mæso-Goth. *hvathar*, A.-S. *hwæðer*, used, like the Icel. *hvort* and Sans. *kataras*, when the question is of two things or persons. The following passages illustrate the usage.

> And *weþer* of hem al so lengore were alyue,
> Were oþer's eyr, bote he adde an eyr by hys wyue.
> *Robert of Gloucester*, p. 424.

> And thus byhote I yow withouten fayle
> Upon my trouthe, and as I am a knight,
> That *whethir* of yow bothe that hath might,
> This is to seyn, that whethir he or thou &c.
> Chaucer, *Knight's Tale*, 1858.

> Chesith yourself which may be most pleasunce
> And most honour to yow and me also,
> I do no fors the *whether* of the tuo.
> Id. *Wife of Bath's Tale*, 6816.

Whether of both he shall attempt I am ready to releue them, and if he doe nether, then doe I hope to sett these parts freer and in better securitie then theie were these vij yeres. Leycester Correspondence, p. 262.

> It shall be tried before we do depart,
> *Whether* accuseth other wrongfully.
> Heywood, 1 *Ed. IV.* II. 3.

Whetter, *sb.* (Gen. iv. 22 *m*). A sharpener; from A.-S. *hwettan*, G. *wetzen*, to sharpen. Richardson quotes from Beaumont and Fletcher (*Valentinian*, IV. 1);

> No more; I have too much on't,
> Too much by you, you *whetters* of my follies,
> Ye angel-formers of my sins, but devils!
> Where is your cunning now?

Which, *pr.* (Lord's Prayer). Commonly used for the relative *who*, applied to persons: A.-S. *hwilc*, O.H.G. *huëlîh*, Mæso-Goth. *hvêleiks*, literally *who-like*. The G. *welch* and Sc. *whilk* are other forms of the word.

And al alone, save oonly a squyer,
That knew his pryvyté and al his cas,
Which was disgysed povrely as he was.
Chaucer, *Knight's Tale*, 1414.

Whosoever loveth God, will love his neighbour, *which* is made after the image of God. Latimer, *Serm.* p. 338.

While, *sb.* Time; A.-S. *hwīl.* Of the Seventy, our Translators say,

They did many things well, as learned men; but yet as men they stumbled and fell, one *while* through ouersight, another *while* through ignorance. *The Translators to the Reader.*

All dinner-*while* he talked of these affaires: but I and diuers others marked with what appetite those that sate at the table dined. Philip de Commines, trans. Danett, p. 176.

Season your admiration for a *while*
With an attent ear.
Shakespeare, *Haml.* I. 2.

Whiles, *adv.* (Matt. v. 25). While. It is the genitive sing. of *while*, which was originally a substantive, used adverbially. Compare *needs* and others. In Gothic *-is* is a common adverbial termination, and in Icelandic also the genitive expresses an adverbial sense (Rask, *Icel. Gr.* p. 165, tr. Dasent). So also *-is* is the common termination of adverbs formed from nouns.

The wonded knyghte hym downe sett,
And for his wyfe full sare he grett,
Whils he thaire schipe might see.
Sir Isumbras, 357.

Look round about you, and *whiles* you quake at the plagues so natural to our neighbours, bless your own safety and our God for it. Adams, *Devil's Banquet*, p. 248.

Such men as he be never at heart's ease,
Whiles they behold a greater than themselves.
Shakespeare, *Jul. Cæs.* I. 2.

Whirlpool, *sb.* (Job xli. 1 *m*). Perhaps the cachalot or sperm-whale, which is distinguished from its congeners by its peculiar manner of blowing.

The fish also called Musculus Marinus, which goeth before the whale or *whirlpoole* as his guid, hath no teeth at all. Holland's *Pliny*, XI. 37.

The Indian sea breedeth the most and biggest fishes that are: among which, the whales and *whirlepooles* called Balænæ, take vp in length as much as foure acres or arpens of land. Id. IX. 3.

In the French ocean there is discouered a mighty fish called Physeter, [*i.* a *whirle-poole*] rising vp aloft out of the sea in manner of a columne or pillar. Id. IX. 4.

Tinet: m. The Whall tearmed a Horlepoole, or *whirlepoole*. Cotgrave, *Fr. Dict.*

Whisperer, *sb.* (Prov. xvi. 28; Rom. i. 29). A secret informer.

Now this Doeg being there at that time, what doeth he? Like a *whisperer*, or man-pleaser, goeth to Saul the king, and told him how the priest had refreshed David in his journey, and had given unto him the sword of Goliath. Latimer, *Serm.* p. 486.

But yet their trust towards them, hath rather beene as to good spialls, and good *whisperers;* then good magistrates, and officers. Bacon, *Ess.* XLIV. p. 179.

Whispering, *sb.* (2 Cor. xii. 20). Secret and malicious information.

Whit, *sb.* (1 Sam. iii. 18; John vii. 23, xiii. 10; 2 Cor. xi. 5). A.-S. *wiht*, literally, thing. The word enters into the composition of *aught* (O.H.G. *éowiht*, A.-S. *âwiht*) and *naught*, A.-S. *ná-wiht*. *What* in *somewhat* is the same, and is used by itself in Wiclif (John vi. 7); "that eche man take a litil *what*." Sir T. More (*Works*, p. 37 *f*) uses 'muche *what*.'

Frende and foo was *muche what* indifferēt.

One garmente wyl serue a man mooste commenlye ij. yeares. For whie shoulde he desyre moo? seinge yf he had thē, he should not be the better hapte or couered from colde, neither in his apparel anye *whitte* the comlyer. Sir T. More, *Utopia*, trans. Robynson, fol. 62 *b*.

Neither do I see or perceyue ony *whitte* at all, what laude or prayse I shall gete by this my laboure. Erasmus, *On the Creed*, Eng. tr., Pref.

Mahomet cald the hill to come to him, againe, and againe; and when the hill stood still, he was never a *whit* abashed, but said; If the hill will not come to Mahomet, Mahomet wil go to the hil. Bacon, *Ess.* XII. p. 45.

Whit is used adverbially like A.-S. *wihte*, at all.

White, *v. t.* (Matt. xxiii. 27; Mark ix. 3). To whiten. 'Whited' is the A.-S. *hwítod* from *hwítian*.

Whited: appareled in white. Albatus...λελευκωμένος. *Vestu de blanc.* Baret, *Alvearie*, s. v.

Blanchi: m. ie: f. Blanched, *whited*, whitened. Cotgrave, *Fr. Dict.*

Who, used as an indefinite pronoun, like the Latin *quis*.

So the first Christened Emperour...got for his labour the name *Pupillus*, as *who* would say, a wastefull Prince, that had neede of a Guardian, or ouerseer. *The Translators to the Reader.*

She hath hem in such wise daunted,
That they were, as *who* saith, enchaunted.
Gower, *Conf. Am.* I. p. 285.

As *who* should say, here no cost can be too great. Latimer, *Serm.* p. 37.

There is neither mean nor measure in making new holidays, as *who* should say, this one thing is serving of God, to make this law, that no man may work. *Ibid.* p. 52.

And speaking it, he wistly look'd on me;
As *who* should say, 'I would thou wert the man
That would divorce this terror from my heart.'
Shakespeare, *Rich. II.* v. 4.

Who (Acts xxi. 37). The construction in this passage is archaic. Compare the following:

The Lacedæmonians wished for him often when he was gone, and sent diuers and many a time to call him home: *who* thought

their kings had but the honour and title of kings, and not the vertue or maiestie of a prince, wherby they did excell the common people. North's Plutarch, *Lycurgus*, p. 46.

About this time Sir Iohn Froisart Chanon of Chimay in the Earledome of Heynault, as himselfe reporteth, came into England. he demaunded of Sir William Lisle (who had been with the King in Ireland) the manner of the hole that in Ireland is called Saint Patricks Purgatory, if it were true that was said of it, or not: *who* answered, that such a hole there was, and that himselfe and another knight had been there while the king lay at Dubline. Stow, *Annals*, p. 499.

Who. With the construction in the phrase 'I know thee *who* thou art' (Mark i. 24; Luke iv. 34), compare Shakespeare, *Lear*, I. 1.

> I know you *what* you are:
> And like a sister am most loath to call
> Your faults as they are named.

Whole, *adj.* (Josh. v. 8; Matt. ix. 12; Luke vii. 10). Hale, healthy, sound; A.-S. *hál*.

> Right so men gostly in this mayden free
> Seen of faith the magnanimité,
> And eek the clerness *hool* of sapience,
> And sondry werkes, bright of excellence.
> Chaucer, *Second Nun's Tale*, 12039.

And therfore, if ye wil truste to my counseil, I schal restore you youre doughter *hool* and sound. Id. *Tale of Melibeus*.

> I had else been perfect,
> *Whole* as the marble, founded as the rock.
> Shakespeare, *Macb.* III. 4.

Mass, 'twill be sore law, then; for he was thrust in the mouth with a spear, and 'tis not *whole* yet. Id. 2 *Hen. VI.* IV. 7.

> A piece of work that will make sick men *whole*.
> Id. *Jul. Cæs.* II. 1.

Wholesome, *adj.* (Ps. xx. 6, Pr. Bk.; Prov. xv. 4; 1 Tim. vi. 3). Healthy, healing, health-giving, salutary;

G. *heilsam*, Sc. *hailsome*. The root of course is the same as that of *heal, hale, hail.*

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was verai desirous to cure these mennes disease also, with y^e^ medicine of *holsome* woordes and doctrine. Udal's Erasmus, *Luke*, fol. 115 *a*.

In Chaucer's *Tale of Melibeus*, Prov. xvi. 24 is thus alluded to;

I se wel that the word of Salamon is soth; he seith, that the wordes that ben spoken discretly by ordinaunce, been hony-combes, for thay geven swetnes to the soule, and *holsomnes* to the body.

Whosesoever, *pr.* (John xx. 23). Of whomsoever.

Whoso, *pron.* (Prov. xxv. 14, &c.). Whoever.

> And that's the wavering commons: for their love
> Lies in their purses, and *whoso* empties them
> By so much fills their hearts with deadly hate.
> Shakespeare, *Rich. II.* II. 2.

And *who so* is out of hope to attaine anothers vertue, will seeke to come at even hand, by depressing an others fortune. Bacon, *Ess.* IX. p. 30.

Whot, *adj.* (Deut. ix. 19). Hot; so printed in the ed. of 1611.

> And heare ale of Halton I have,
> And *whotte* meate I hade to my hier.
> *Chester Plays*, I. p. 123.

Wiliness, *sb.* (Ps. x. 2, Pr. Bk.). Cunning, from A.-S. *wile*, wile, craft.

For whyle thei dooe with their subtile *wylynesse* striue against the purpose & weorkyng of God: thei haue bothe bewraied their owne foolishenesse, & also vnawares renoumed the sapience of God. Udal's Erasmus, *Luke*, fol. 12 *b*.

Will, *v. t.* (Mark vi. 25; Rom. ix. 16; Tit. iii. 8). To desire, wish, A.-S. *willan.*

Then he sent into the city to his friends, to *will* them to come vnto him. North's Plutarch, *Aratus*, p. 1084.

For in evill, the best condition is, not to *will*; the second, not to can. Bacon, *Ess.* XI. p. 40.

For it is common with princes, (saith Tacitus) to *will* contradictories. Id. *Ess.* XIX. p. 77.

Will-worship, *sb.* (Col. ii. 23). A literal rendering of the Greek *ἐθελοθρησκεία*. The Geneva version has "voluntarie religion," and in the margin "such as men haue chosen according to their own fantasie."

Wimple, *sb.* (Is. iii. 22). A covering for the neck; A.-S. *winpel*. It occurs in Chaucer's description of the Prioress (*Prol. to C. T.* 151);

Ful semely hire *wymple* i-pynched was.

And of the Wif of Bathe it is said;

Upon an amblere esely sche sat,
Wymplid ful wel, and on hire heed an hat.
Ibid. 472.

Gower (*Conf. Am.* I. p. 326) describes Thisbe's flight from the lion.

And she tho fledde away,
So as fortune shulde falle,
For fere and let her *wimpel* falle
Nigh to the wel upon therbage.

For she had layd her mournefull stole aside,
And widow-like sad *wimple* throwne away.
Spenser, *F. Q.* I. 12, § 22.

Win, *v. t.* (Prov. xi. 30; Phil. iii. 8). To gain, which is radically the same word. The A.-S. *winnan* is, originally, to contend, labour; hence, to gain by labour. Bacon (*Ess.* I. p. 204) says of books;

For they teach not their owne use; but that is a wisdome without them, and above them, *won* by observation.

Winebibber, *sb.* (Prov. xxiii. 20; Matt. xi. 19; Luke vii. 34). A drunkard.

Now who knoweth not, that short sleepes agree not to those that drinke meere wine, neither will they serve their turne: also when as he contested with Agamemnon, and reviled him, at the first word hee gave him the tearme *olvoβάρες, wine-bibber* or drunkard; as if drunkennesse and wine-bibbing were the vice which his heart abhorred most. Holland's Plutarch, *Morals*, p. 720.

See BIBBER.

Wine fat, *sb.* (Is. lxiii. 2; Mark xii. 1). The vat or vessel into which the liquor flows from a wine-press. See FAT.

By which meanes the Delphians had respite to lay for themselues, and manned the towne by the helpe of their neighbours, or euer the Frenchmen could be called from the *wine fat* to the standard. Stow, *Annals*, p. 17.

Wink, *v. i.* (Acts xvii. 30). To connive; A.-S. *wincian*, literally, to close the eyes.

Were it not better for us, more for estimation, more meeter for men in our places, to cut away a piece of this our profit, if we will not cut away all, than to *wink* at such ungodliness. Latimer, *Serm.* p. 53.

To *winke* with the eies, to make as though we did not see and perceive some thing: to beare patiently, to let it passe as though we knew nothing. Conniveo. Baret, *Alvearie*, s. v.

I know my envy were in vain, since thou art mightier far.
But we must give each other leave, and *wink* at either's war.
Chapman's Homer, *Il.* IV. 66.

Wise, *sb.* (Matt. i. 18). Manner, way, guise; the latter being the Norman form of the same word. It appears in the compounds like*wise*, other*wise*, cross*wise*, contrari*wise*. The termination *gates* in the obsolete an-other*gates* and the Somersetshire *gess* or *guess* are analogous. 'On this *wise*' is 'in this way.'

The nexte hour of Mars folwynge this,
Arcite to the temple walkyd is,
To fyry Mars to doon his sacrifise,
With al the rightes of his payen *wise*.
Chaucer, *Knight's Tale*, 2372.

He would in no *wise* retire his armie nor breake his iorney but would with all diligence entre into the realme of Fraunce & destroy the people. Hall, *Hen. V.* fol. 10 *a*.

Thou shalt well perceive how thou shalt make answer unto it, which must be made on this *wise*. Latimer, *Serm.* p. 4.

The priest or minister, call him what you will, hath powe given unto him from our Saviour to absolve in such *wise* as he is commanded by him. Ibid. p. 423.

Wish, *v.i.* (Acts xxvii. 29). To long; A.-S. *wiscan:* a stronger sense than now belongs to the word.

The Lacedæmonians *wished* for him often when he was gone, and sent diuers and many a time to call him home. North's Plutarch, *Lycurgus*, p. 46.

Wist, (Ex. xvi. 15; Mark ix. 6). Knew; *wiste* is the past tense of A.-S. *witan* to know (G. *wissen*), which remains in the phrase 'do to *wit;*' *i.e.* 'cause to know.'

Whanne sche hadde seid these thingis sche turnyde backward and sigh jhesus stondynge, and *wiste* not that it was iesus.
Wiclif, *John* xx. 14 (ed. Lewis).

Scho *wiste* never whare to wonne,
Whenne scho *wiste* her ȝonge sonne
Horse hame brynge!
Sir Perceval, 350.

See quotation from North's Plutarch in the next article.

Wit, *sb.* (Ps. cvii. 27; Intr. to Pr. Bk.). Knowledge, understanding; A.-S. *wit*, from *witan* to know.

But other again which knewe better the suttle *wit* of the protectour, deny that he euer opened his enterprise to the duke,

vntill he had brought to passe the thinges before rehersed. Sir T. More, *Rich. III.*; *Works*, p. 52 *a*.

The farmers hearing him say so, were at their *wittes* ende, and wiste not what to doe. North's Plutarch, *Alcibiades*, p. 212.

Wit, *v.i.* (Gen. xxiv. 21; Ex. ii. 4; 2 Cor. viii. 1). To know, from A.-S. *witan*. 'To do to wit' is 'to cause to know.' [See Do.]

> He *dothe* us somdele for *to wite*
> The cause of thilke prelacie.
>
> Gower, *Conf. Am.* I. p. 13.

The protector as hee was very gentle of hymselfe, and also lōged sore to *wit* what they mente, gaue hym leaue to purpose what hym lyked. Sir T. More, *Rich. III.*; *Works*, p. 65 *e*.

With, *sb.* (Judg. xvi. 7, 8, 9). A twisted branch of a tree, like the willow, used for a band; from A.-S. *wiðie* or *wiððe*.

> Brydille hase he righte nane;
> Seese he no better wane,
> Bot a *wythe* has he tane,
> And kenylles his stede.
>
> *Sir Perceval*, 421.

The Greek willow is red, and commonly is sliuen for to make *withs*. Holland's *Pliny*, XVI. 37.

An Irish rebell condemned, put up a petition to the deputie, that he might be hanged in a *with*, and not in an halter, because it had beene so used, with former rebels. Bacon, *Ess.* XXXIX. p. 163.

With, *prep.* (Wisd. xix. 11). Used in a construction in which we should now employ 'by.'

Alexander was bred and taught vnder Aristotle the great philosopher; who dedicated diuers of his bookes of philosophie vnto him; he was attended *with* Callisthenes, and diuers other learned persons, that followed him in campe, throughout his iourneyes and conquests. Bacon, *Adv. of L.* I. 2, § 11.

> He is attended *with* a desperate train.
>
> Shakespeare, *Lear*, II. 4.

Rounded in the ear
With that same purpose-changer.
Id. *K. John*, II. 1.

Withal, *adv.* (1 K. xix. 1; Ps. cxli. 10; Acts xxv. 27). Used adverbially in the sense of likewise, besides, at the same time; and also (Lev. xi. 21; Job ii. 8, &c.) where we should use *with* simply. The A.-S. *mid-calle* has the same senses.

A maydene scho tuke hir *withalle*,
That scho myȝt appone calle,
Whenne that hir nede stode.
Sir Perceval, 182.

When the religion formerly received, is rent by discords; and when the holinesse of the professours of religion is decayed, and full of scandall; and *withall* the times be stupid, ignorant, and barbarous; you may doubt the springing up of a new sect.
Bacon, *Ess.* LVIII. p. 234.

I'll tell you who time ambles *withal*, who time trots *withal*, who time gallops *withal* and who he stands still *withal*. Shakespeare, *As You Like It*, III. 2.

Withdrawen, *pp.* (Deut. xiii. 13). The old form of 'withdrawn' in the ed. of 1611.

Without, *prep.* (2 Cor. x. 13, 15). Beyond; as in the phrase '*without* our measure,' which in the Geneva version of 2 Cor. x. 15 is rendered 'withoute the compas of our measure.'

His mother was a witch, and one so strong
That could control the moon, and make flows and ebbs,
And deal in her command *without* her power.
Shakespeare, *Temp.* V. 1.

Our intent
Was to be gone from Athens, where we might,
Without the peril of the Athenian law.
Id. *Mid. N.'s Dr.* IV. 1.

Things *without* all remedy
Should be without regard: what's done is done.
Id. *Macb.* III. 2.

So in the culture and cure of the mynde of man, two thinges are *without* our commaund: poyntes of nature, and pointes of fortune. Bacon, *Adv. of L.* II. 22, § 3.

Witness, *v. i.* (Deut. iv. 26; Is. iii. 9; Matt. xxvi. 62; Rom. iii. 21). To testify, give evidence, attest; from A.-S. *witnes*, literally, knowledge.

All other tokens *witnessed* them to bee of the lowest calling.
Sidney, *Arcadia*, p. 22, l. 30.

The Scripture *witnesseth* that when the book of the Law of God had been sometime missing, and was after found, the king, which heard it but only read, tare his clothes. Hooker, *Eccl. Pol.* v. § 22.

When I came hither to transport the tidings,
Which I have heavily borne, there ran a rumour
Of many worthy fellows that were out;
Which was to my belief *witness'd* the rather,
For that I saw the tyrant's power a-foot.
Shakespeare, *Macb.* IV. 3.

Witness, *sb.* (Mark xiv. 55). Evidence, testimony.

An evil soul producing holy *witness*
Is like a villain with a smiling cheek,
A goodly apple rotten at the heart.
Shakespeare, *Mer. of Ven.* I. 3.

Ween you of better luck,
I mean in perjured *witness*, than your master,
Whose minister you are, whiles here he lived
Upon this naughty earth?
Id. *Hen. VIII.* V. 1.

Wittingly, *adv.* (Gen. xlviii. 14). Knowingly; A.-S. *witendlice.*

And yf it happen that the preest made the sacrement of wyn without watre· it shal be reputed veri sacrement but the prest shold synne moche greuously yf he left the watre *wetyngly.* And yf he made it of watre without wyn, that shold be noo sacrement. *Doctrinal of Sapience*, Caxton, 1487 (Herbert's *Ames*, p. 1768).

Nor yet do I account those judges well advised, which *wittingly* will give sentence after such witnesses. Latimer, *Rem.* p. 325.

Witty, *adj.* (Pr. viii. 12; Jud. xi. 23). Skilful, ingenious, clever: from A.-S. *witig*. Like *cunning* and *crafty*, this word has become degenerated.

He thought polecie more meter to be vsed thē force, and some *wittie* practise rather to be experymented then manyfest hostilitie or open warre. Hall, *Hen. IV.* fol. 11 *b*.

Contrariwise, certaine Laodiceans, and luke-warme persons, thinke they may accommodate points of religion, by middle waies, and taking part of both; and *witty* reconcilements; as if they would make an arbitrement, betweene God and man. Bacon, *Ess.* III. p. 10.

Woe worth (Ez. xxx 2). '*Woe worth* the day!' is simply 'woe be to the day!' *worth* being the A.-S. *weorðan*, G. *werden*, to be or become, imperative *weorð*.

But '*wo worthe* wykkyde armour!'
Percyvelle may say.
Sir Perceval, 139.

Go to Job, what saith he?...*Wo worth* the day that I was born in, my soul would be hanged. Latimer, *Serm.* p. 221.

Wo worth that such an abominable thing should be in a Christian realm! Ibid. p. 232.

In Piers Ploughman (*Vis.* 13823) we find *well worth;*

And *wel worthe* Piers the Plowman,
That pursueth God in doynge.

Womankind, *sb.* (Lev. xviii. 22). Women.

So easie is, t' appease the stormie wind
Of malice in the calme of pleasant *womankind*.
Spenser, *F. Q.* II. 6, § 8.

My passions are corrected, and I can
Look on her now, and *woman-kind*, without
Love in a thought.
Beaumont and Fletcher, *The Night Walker*, v. 2.

Wonderful, *adv.* (2 Chr. ii. 9). Wonderfully.

And this his coming shall be *wonderful* comfortable and joyful unto them which are prepared, or chosen to everlasting life. Latimer, *Rem.* p. 54.

Wonderfull like is the case of boldnesse, in civill businesse; what first? boldnesse; what second and third? boldnesse. Bacon, *Ess.* XII. p. 44.

Wont, *adj.* (Ex. xxi. 29; Mark x. 1). Accustomed. It is properly the participle of the old word 'to *won*,' A.-S. *wunian*, G. *wohnen*, 'to dwell,' whence A.-S. *wune*, habit, custom.

In which they whilom *woned* in rest and pees.
Chaucer, *Knight's Tale*, 2929.

And outher while he is *woned*
To wenden on pilgrymages.
Piers Ploughman's *Vis.* 9985.

There was the hert *y-wont* to have his flight.
Chaucer, *Knight's Tale*, 1694.

Chaucer (*Knight's Tale*, 1066) also uses the substantive *wone;*

And Palamon, this woful prisoner,
As was his *wone*, by leve of his gayler
Was risen.

Work, *v. t.* (Rom. iv. 15, v. 3; 2 Cor. vii. 10). To produce.

This communicating of a mans selfe to his frend, *works* two contrarie effects; for it redoubleth ioyes, and cutteth griefes in halfes. Bacon, *Ess.* XXVII. p. 110.

The lowest vertues draw praise from them; the middle vertues *worke* in them astonishment, or admiration; but of the highest vertues, they have no sense, or perceiving at all. Id. *Ess.* LIII. p. 213.

Worship, *v. t.* (Marr. Serv.). To honour, without regard to the object; now only used with reference to God, except in metaphor. The original form of the substantive 'worship' was 'worthship' (A.-S. *weorð-scipe*), which clearly shews its derivation from *weorð*, worth, honour. Abp. Trench has a note upon this word in his *English Past and Present*. The following examples will illustrate its use, both as a verb and as a substantive.

Whanne thou doist almes, nyle thou trumpe bifore thee as ypocrites don in synagogis and stretis, that they be *worschipid* of men. Wiclif, *Matt.* vi. 2 (ed. Lewis).

A profete is not withouten *worschip* but in his owne cuntre. Ibid. xiii. 57.

Worschipe thi fadir and thi modir. Ibid. xix. 19.

If ony man serue me, my fadir schal *worschipe* him. Id. *John* xii. 26.

'To do *worship*' (Josh. v. 14) is to show honour and reverence by an outward act: the Heb. is simply 'to bow down,' and is elsewhere rendered 'to do obeisance.'

Worthy, *adj.* (Deut. xxv. 2; Luke xii. 48; Rom. i. 32; 2 Macc. iv. 25). Like the A.-S. *wyrðe* or *weorðe* it is used simply in the sense of 'deserving' whether of good or ill. Compare 'success' and other words. The construction 'worthy the high priesthood' in 2 Macc. iv. 25 is illustrated by the following passage from Sir T. More (*Works*, p. 12 *e*);

Which whan they dayly see the iustice of God, yet vnderstande they not, that such as these thinges committe are *woorthy* death.

Certainly my lorde if they haue so heinously done, thei be *worthy* heinouse punishement. Id. p. 54 *e*.

He that steleth any part of a mans substaunce, is *worthy* to lose his lyfe. Sir J. Cheke, *Hurt of Sedition*, sig. E.iij *b*.

And if the besetting of one house to robbe it, be iustly deemed *worthy* death, what shall we thinke of them that besiege whole cities for desire of spoile? Id. sig. F.i *a*.

Having already declared vnto you such things *worthy* memorie as we could collect, and gather of the life of Pericles; it is now good time we should proceede to write also of the life of Fabius Maximus. North's Plutarch, *Fabius*, p. 190.

Worthy, *sb.* (Nah. ii. 5). An honourable man, a hero. The 'nine *worthies*' were famous characters in the old plays.

> There to the Lord his welfare they commended,
> And with him left the *worthies* of the crew.
> Fairfax, *Tasso*, XI. 16.

The senate house [at Hamburg] is very beautifull,' and is adorned with carued statuaes of the nine *worthies*. Moryson, *Itinerary*, p. 3.

Worthily, *adv.* (Coll. for Ash. Wed.). Deservedly.

They would not leave their sins, they had a pleasure in the same, they would follow their old traditions, refusing the word of God: therefore their destruction came *worthily* upon them. Latimer, *Rem.* p. 51.

Wot, Wotteth (Gen. xxi. 26, xxxix. 8, xliv. 15, &c.). The present tense of *wit*, A.-S. *witan* to know, of which the 1st and 3rd persons sing. are *wât*.

Wel I *woot* he wepte faste. Piers Ploughman's *Vis.* 3433.

We *wote* nevere what thing we prayen heere. Chaucer, *Knight's Tale*, 1262.

Because, sayeth he ye perceiue not what maner a thyng the kyngdome of God is, therefore ye *wotte* not what ye desyre. Udal's Erasmus, *Mark*, fol. 67 *b*.

He that hath not this faith, is but an unprofitable babbler of faith and works; and *wotteth* neither what he babbleth, nor what he meaneth. Tyndale, *Doctr. Tr.* p. 55.

Ye noblemen, ye great men, I *wot* not what rule ye keep. Latimer, *Serm.* p. 255.

Would God! (Num. xi. 29; Deut. xxviii. 67; 2 K. v. 3). An exclamation, purely English; it has no existence in the original. 'Would to God' (Ex. xvi. 3; Josh. vii. 7; Acts xxvi. 29) is similarly used.

While I am here, whiche as yet intende not to come forthe and iubarde my selfe after other of my frendes: which *woulde god* wer rather in suertie with me, then I wer there in iubardy with thē. Sir T. More, *Rich. III.*; *Works*, p. 49*f*.

> *Would God* that any in this noble presence
> Were enough noble to be upright judge
> Of noble Richard.
>
> Shakespeare, *Rich II.* IV. 1.

> I *would to God*, my lords, he might be found.
>
> Ibid. V. 3.

> I *would to God* some scholar would conjure her.
>
> Id. *Much Ado*, II. 1.

Wreathen. *pp.* (Ex. xxviii. 14, 22. 24, 25; 2 K. xxv. 17). Twisted; A.-S. *wriðen.*

> The hegge also that yede in compas,
> And closed in all the greene herbere,
> With sicamour was set and eglatere;
> *Wrethen* in fere so well and cunningly,
> That every branch and leafe grew by mesure.
>
> Chaucer, *The Flower and the Leaf*, 57.

We have in Scripture express mention *de tortis crinibus*, of *wreathen* hair; that is, for the nonce forced to curl. Latimer, *Serm.* p. 254.

Wrest, *v. t.* (Ex. xxiii. 2, 6: Deut. xvi. 19; Ps. lvi. 5; 2 Pet. iii. 16). To twist, pervert; A.-S. *wræstan.*

Lest thou be a knower of personnes in iudgmēt, and *wrest* the righte of the straunger. Coverdale's *Prologe.*

Wretchlessness, *sb.* (Art. XVII.). Recklessness, carelessness; A.-S. *recceleasnes.* The Latin Articles of 1562 have 'securitatem.' *Recheless, wretchless* and *reckless* are forms of the same word, which is the A.-S. *recceleas* from *réc* or *recc*, reck, care.

And this is fruytful penitence agayn tho thre thinges, in whiche we wraththe oure Lord Jhesu Crist; this is to sayn, by delit in thinking, by *rechelesnes* in speking, and by wicked synful werkyng. Chaucer, *Parson's Tale.*

Some lesing cometh of *rechelesnes* withoute avisement, and semblable thinges. Ibid.

The form *retcheles* occurs in Erasmus, *On the Commandments,* Eng. trans. fol. 155 *b.*

Such maner persones (as thou doste saye) eyther do not beleue that god is, or els they do beleue that he is dull and foolyshe, that he dothe not knowe what men done, or els they beleuen, that he is slepy and *retcheles.*

Where Death, when hee the mortall corps hath slayne,
With *retchlesse* hand in graue doth couer it.
Sackville, *Induction,* fol. 210 *a.*

For the interchange of the sounds of *k* and soft *ch* compare *wake, watch,* O. E. *make* and *match,* O. E. *biseke* and *beseech* and many others.

Wringed (Judg. vi. 38). Wrung.

Writ (Judg. viii. 14 *m*). Wrote.

For some, verily, *writ* an history of the words and deeds of Christ, and some of the words and deeds of the apostles. Bullinger, *Decades,* I. 53.

Yet, for I loved thee,
Take this along; I *writ* it for thy sake,
And would have sent it.
Shakespeare, *Cor.* V. 2.

But that *self* hand,
Which *writ* his honour in the acts it did,
Hath, with the courage which the heart did lend it,
Splitted the heart.

Id. *Ant. and Cl.* v. 1.

Wroth, *adj.* (Gen. iv. 5; Ps. lxxxix. 38). Wrathful, angry; A.-S. *wráð*.

For he was nether *wroth*, nor murmured against Christ, but went his waye wyth mournyng chere and silence. Udal's Erasmus, *Mark*, fol. 65 *a*.

Whereat Cadwallin *wroth*, shall forth issew,
And an huge hoste in Northumber lead.

Spenser, *F. Q.* III. 3, § 39.

Wryed, *pp.* (Ps. xxxviii. 6 *m*). Twisted.

But preachers slie & wilie men followynge youre counsel (as I suppose) bicause they saw men euel willing to frame theyr manners to Christes rule, they haue wrested and *wriede* his doctryne, and like a rule of leade haue applyed it to mens manners. Sir T. More, *Utopia*, trans. Robynson, fol. 39 *a*.

At such tyme as the croune was set vpon the protectours hed, his eye could neuer abyde the sight therof, but *wryed* his hed another way. Hall, *Rich. III.* fol. 6 *b*.

Y.

Yea and **Nay** were originally the answers to questions framed in the affirmative; Yes and No the answers to questions framed in the negative, according to the famous passage of Sir T. More (*Works*, p. 448, ed. 1557), in which there is an odd misprint, repeated from the edition of 1532.

No aunswereth the question framed by the affirmatiue. As for ensample, if a manne should aske Tindall hymselfe: ys an

heretike mete to translate holy scripture into englishe. Lo to thys question if he will aunswere trew englishe, he muste aunswere *nay* and not *no*. But and if the question be asked hym thus lo: Is not an heretyque mete to translate holy scripture into english. To this questiō lo if he wil aūswer true english, he must aūswere *no* & not *nay*. And a lyke difference is there betwene these two aduerbes *ye*, and *yes*. For if the questeion bee framed vnto Tindall by thaffirmatiue in thys fashion. If an heretique falsely translate the newe testament into englishe, to make hys false heresyes seeme y^e^ worde of Godde, be hys bookes worthy to be burned? To this question asked in thys wyse yf he wil aunswere true englishe he must aunswere *ye*, and not *yes*. But nowe if the question be asked hym thus lo by the negatiue: If an heretike falsely translate the newe testament in to englishe, to make hys false heresyes seme the word of God, be not his bokes well worthy to be burned? To thys question in thys fashion framed if he wyll aunswere trew englyshe, he maye not aunswere *ye*, but he must aunswere *yes*, and say *yes* mary be they, bothe the translation and the translatour, and al that wyll holde wyth them.

As the passage in Tyndale's version upon which this is a criticism, is "Arte thou a prophete. And he answered *no*," it is evident that in the first line we must read 'Nay' for 'No.'

Yearn, *v.i.* (Gen. xliii. 30; 1 K. iii. 26). To stir with emotion; A.-S. *girnan*, literally to long for, desire eagerly; connected with G. *gier, gern.*

> No; for my manly heart doth *yearn*.
> Shakespeare, *Hen. V.* II. 3.

Used also transitively;

> Oh! how it *yearn'd* my heart when I beheld
> In London streets, that coronation day,
> When Bolingbroke rode on roan Barbary.
> Id. *Rich. II.* v. 5.

Yer, *adv.* (Num. xi. 33, xiv. 11). Ere; in the ed. of 1611.

Yer Eurus blew, *yer* moon did wax or wain,
Yer sea had fish, *yer* earth had grass or grain,
God was not void of sacred exercise;
He did admire his glorie's mysteries.
Sylvester's *Du Bartas*, p. 3 (ed. 1611).

Sylvester also uses 'yerst' for 'erst.' Compare the forms 'ean' and 'yean.'

Yesternight, *sb.* (Gen. xix. 34, xxxi. 29, 42). We retain 'yesterday' though *yesternight* has become obsolete. In old English many other such compounds are found; *yestermorn*, *yestereʒen*, *yestereve*, *&c.* and Holinshed uses *yesterfang*. The first part of the word is the A.-S. *gystran*, or *gyrstan*, G. *gestern*, Lat. *hesternus;* whence *gystran-night*.

My lord, I think I saw him *yesternight*.
Shakespeare, *Haml.* I. 2.

'Since Martius hath begunne to refine that, which was *yesternight* resolued; I may the better haue leaue (especially in the mending of a proposition, which was mine owne,) to remember an omission, which is more than a misplacing. Bacon, *Of an Holy War*, p. 112, ed. 1629.

Yokefellow, *sb.* (Phil. iv. 3). Comrade.

Yoke-fellows in arms,
Let us to France!
Shakespeare, *Hen. V.* II. 3.

Thou robed man of justice, take thy place;
And thou, his *yoke-fellow* of equity,
Bench by his side.
Id. *Lear*, III. 6.

ADDENDA.

Abhor.

He condemneth the Cardinall of vntroth, accuseth hym of dissimulation, *abhorreth* his practises, as by y^e^ whiche he lost the fruition of the K. of Englande his friendship, and might no longer enioy it. Holinshed, *Chron.* p. 1517 *b*.

Acceptable.

It [Anime] is of a very *acceptable* and pleasaunt smell. Frampton, *Joyful News out of the New-found Worlde*, fol. 2 *b*.

Adventures, at all.

Although these thynges seme in apparence to bee dooen by chaunce & *at all aduentures*, yet shall there nothyng chaunce vnto you, but by the permission of your father who careth for all thynges belongyng vnto you. Udal's Erasmus, *Luke*, fol. 103 *b*.

Affectioned.

The dedication of Drayton's *Battle of Agincourt*, &c. (ed. 1627) is signed

By your truly *affectioned*
Seruant,
Michaell Drayton.

'Evil *affectioned*' is found in the Geneva Version of 2 Macc. iv. 21, where the Auth. Vers. has 'not well affected.'

Aliant, *sb.* (Job xix. 15; Ps. lxix. 8; Lam. v. 2) and **Alient** (Is. lxi. 5), the old forms of 'alien' in the ed. of 1611. Compare 'tyrant' from *τύραννος*.

Appoint. The following is an example of the phrase 'appoint out.'

But if the inhabitauntes of that lande wyl not dwell with them to be ordered by their lawes, thē they dryue them out of those boundes which they haue limited, and *apointed out* for them selues. Sir T. More, *Utopia*, trans. Robynson, fol. 62 *a* [64 *a*].

Are not (Matt. ii. 18). Do not exist.

Men create oppositions, which *are not*. Bacon, *Ess.* III. p. 11.

So Bacon uses 'were not' in the same way:

All which may be guides to an outward morall vertue, though religion *were not*. *Ess.* XVII. p. 68.

At one.

þis kyng & þe Brut were *at on*, þat to wyf he tok
Hys doȝter Innogen, ac hys lond he for sok.
Robert of Gloucester, p. 13.

The following are good instances of the early use of the word 'atonement:'

For it is more honestee for suche an one before battaille bee ioyned to make treactie of *atonemente*, then after the receiuyng of a great plague to bee glad to take peace. Udal's Erasmus, *Luke*, fol. 118 *a*.

And finally in suche wyse qualifiyng and appeasyng all the troubleous affeccions of the mynde, that euery man maie be at a perfeict staigh of quietnesse, and of *atonement* within himself.
Ibid. fol. 16 *b*.

Attire, *sb.*

Also noblewomen vsed high *attire* on their heads, piked like hornes, with long trained gownes, and rode on side saddles, after

the example of the Queene who first brought that fashion into this land, for before, women were vsed to ride astride like men. Stow, *Annals*, p. 471.

And Goldcliff of his ore in plentious sort allowes,
To spangle their *attyers*, and deck their amorous browes.
Drayton, *Polyolbion*, IV. 200.

Attire, *v.t.*

But when they had opened the doores, they found Cleopatra starke dead, layed vpon a bed of gold, *attired* & arayed in her royall robes, and one of her two women, which was called Iras, dead at her feete: and her other woman Charmian halfe dead, and trembling, trimming the diademe which Cleopatra ware vpon her head. North's Plutarch, *Antonius*, p. 1008.

Boast, to make.

That man, how dearly ever parted,
How much in having, or without or in,
Cannot *make boast* to have that which he hath,
Nor feels not what he owes, but by reflection.
Shakespeare, *Tr. and Cr.* III. 3.

Bondservant.

We maie now serue no mo maisters but hym alone, (to whom onely we are boundē debtours for all the goodnesse that euer we haue) where in tymes paste we had been *bondeseruauntes* to ambicion. Udal's Erasmus, *Luke*, fol. 16 *a*.

Break up.

But where as his audience encreased daylye, requeste made, that the churche myght be open for hym, or els should the dores be *broken vp*. Sleidan's *Commentaries*, trans. Daus, fol. 127 *b*.

In Ez. xviii. 10 *m* we find 'the *breaker up* of an house.'

Brickle.

For, the iron they occupied for their coyne, they cast vinegar vpon it while it was red hoate out of the fire, to kill the strength and working of it to any other vse: for thereby it was so eger & *brickle*, that it would bide no hammer, nor could be made, beaten, or forged to any other fashion. North's Plutarch, *Lycurgus*, p. 49.

Brim is used by Shakespeare for the edge of a cliff.

Bring me but to the very *brim* of it.

Lear, IV. 1.

Carriage.

Belike he had charged them with some leuies, and troubled them with some *cariages*. *The Translators to the Reader.*

Certify. For Ps. xxxiv. *read* Ps. xxxix.

Chanel-bone.

Huesso de la garganta, the *channell* bone. Minsheu, *Sp. Dict.*

In Chaucer it is written '*canel* bone:'

It was white, smooth, streight, and pure flatte,
Without hole or *canel bone*,
And by seming, she had none.

Book of the Duchess, 943.

Charet.

By that same way the direfull dames doe drive
Their mournefull *charet*, fild with rusty blood.

Spenser, *F. Q.* I. 5, § 32.

Charmer, *sb.* (Deut. xviii. 11; Ps. lviii. 5; Is. xix. 3). An enchanter, a worker by spells and charms (*carmina*).

That handkerchief
Did an Egyptian to my mother give;
She was a *charmer*, and could almost read
The thoughts of people.

Shakespeare, *Oth.* III. 4.

Chimney.

And thei schulen sende hem into the *chymney* of fier, there schal be wepyng and gryntyng of teeth. Wiclif, *Matt.* xiii. 50 (ed. Lewis).

Cithern.

For when he was but a yong man, and scantly knowen, he earnestly intreated one Epicles borne at Hermionna, an excellent player of the *citherne*, & counted at that time the cunningest man in all Athens at that instrument, that he would come and teach his art at his house. North's Plutarch, *Themist.* p. 125.

Close, *adj.* (2 Sam. xxii. 46; Ps. xviii. 45; Luke ix. 36). Secret, concealed; Lat. *clausus* from *claudere* to shut. It occurs in Shakespeare both in an active and a passive sense.

> And I, the mistress of your charms,
> The *close* contriver of all harms,
> Was never call'd to bear my part,
> Or show the glory of our art.
>
> Shakespeare, *Macb.* III. 5.

> That *close* aspect of his
> Doth show the mood of a much troubled breast.
>
> Id. *K. John,* IV. 2.

> Not all so much for love
> As for another secret *close* intent,
> By marrying her which I must reach unto.
>
> Id. *Rich. III.* I. 1.

> Know'st thou not any whom corrupting gold
> Would tempt unto a *close* exploit of death?
>
> Ibid. IV. 2.

> I will take order for her keeping *close.*
>
> Ibid. IV. 2.

> Will you do this, keep *close* within your chamber.
>
> Id. *Haml.* IV. 7.

A servant, or a favorite, if hee be inward, and no other apparant cause of esteeme, is commonly thought but a by-way, to *close* corruption. Bacon, *Ess.* XI. p. 42.

Commune. For 'Sir T. More' *read* 'Hall.'

Comprehend, *v.t.* (Is. xl. 12). In its literal sense, to take in, include; Lat. *comprehendere.*

Moses, who, at God's commandment, did in writing *comprehend* the history and traditions of the holy fathers. Bullinger, *Decades,* I. p. 56.

Conceit.

There was one Sebastian Gabato, a Venetian, dwelling in Bristow, a man seene and expert in cosmographie and nauigation. This man seeing the successe; and emulating perhaps the enterprise of Christopherus Columbus in that fortunate discouerie towards the southwest, which had beene by him made some sixe

yeares before; *conceited* with himselfe, that lands might likewise bee discouered towards the northwest. Bacon, *Hen. VII.* p. 187.

Concupiscence.

Who so euer not regardynge god, doth obaye his *concupiscence* and luste, doth he not after a certaine maner forsake god & i his place set vp his owne *concupiscence*. Erasmus, *On the Creed*, Eng. tr. fol. 45 *a*.

Consecrate.

Add reference, Judg. xviii. *c*.

Conversant.

All the conspiratours, but Brutus, determining vpon this matter, thought it good also to kill Antonius, because he was a wicked man, and that in nature fauoured tyranny: besides also, for that he was in great estimation with souldiers, hauing bene *conuersant* of long time amongest them. North's Plutarch, *Brutus*, p. 1061.

Conversation.

Octavia is of a holy, cold, and still *conversation*.
Shakespeare, *Ant. and Cl.* II. 6.

Crudle.

A singular counterpoison is new wine in the lees, against al serpents... it helpeth those who are in danger of *crudled* milk within the body. Holland's *Pliny*, XXIII. 1.

Curious arts.

At this time the king began againe to be haunted with sprites, by the magicke and *curious arts* of the Lady Margaret: who raysed vp the ghost of Richard, Duke of Yorke, second sonne to king Edward the Fourth, to walke and vex the king. Bacon, *Hen. VII.* p. 112.

Delicates.

It will one daie peraduenture repente theim, whan thei shall see the *delicates*, with the goodly furniture and seruice of the feast, and thei shall haue enuie at suche persones, to whom their skornefull lothyng of it, hath made roume to sitte in their stedes.
Udal's Erasmus, *Luke*, fol. 117 *b*.

Denounce.

In the kingdom of Ternates, among those nations, which wee

so full-mouthed, call Barbarous, the custome beareth, that they never vndertake a warre, before the same be *denounced*. Montaigne's *Essays*, trans. Florio, p. 11.

Deputy.

I remember in the beginning of Queene Elizabeths time of England, an Irish rebell condemned, put up a petition to the *deputie*, that he might be hanged in a with, and not in an halter, because it had beene so used, with former rebels. Bacon, *Ess.* XXXIX. p. 163.

In Udal's Erasmus, *Matt.* xxvii. Pilate is called 'the *debitie*,' and Tyndale (*Matt.* xxvii. 2) has 'Poncius Pylate, the *debyte*.'

Describe.

Hauing therefore first with a staffe set out and *described* (as it were) the modell and forme of a Temple, vpon the ground which lay before him; hee came about the Roman embassadors beforesaid, and questioned with them in this wilie manner: Is it so, Romans, as you say? and are these your words indeed? Holland's *Pliny*, XXVIII. 2.

Descry, *v.t.* (Judg. i. 23). To observe, in a military sense, to reconnoitre.

> Who hath *descried* the number of the foe?
> Shakespeare, *Rich. III.* v. 3.

> Edmund, I think, is gone,
> In pity of his misery, to dispatch
> His nighted life; moreover, to *descry*
> The strength o' the enemy.
> Id. *Lear*, IV. 5.

Discern, *v.t.* (Gen. xxvii. 23). To recognize; applied formerly to recognition by any of the senses, and not as now restricted to vision bodily and mental.

End.

But Jesus by meane of a parable whiche he propouned vnto theim, taught theim that in dede the Jewes wer called in y^e^ first place, *to y^e^ ende* thei might not cõplaine or fynde fault y^t^ thei wer naught sette by. Udal's Erasmus, *Luke*, fol. 116 *b*.

Envy. Shakespeare uses 'envious' in the sense of 'malicious.'

> The ruthless flint doth cut my tender feet,
> And when I start, the *envious* people laugh
> And bid me be advised how I tread.
>
> 2 *Hen. VI.* II. 4.

Err. Telemachus, addressing Menelaus, says of Ulysses,

> To thy knees therefore I am come, t'attend
> Relation of the sad and wretched end
> My *erring* father felt.
>
> Chapman's Homer, *Od.* IV. 435.
>
> *Erring* Grecians, we
> From Troy were turning homewards.
>
> Ibid. IX. 362.
>
> The extravagant and *erring* spirit hies
> To his confine.
>
> Shakespeare, *Haml.* I. 1.

Fervent, *adj.* (2 Pet. iii. 10, 12). In its literal sense of 'burning.'

> Ire, after the philosofer, is the *fervent* blood of man i-quiked in his hert, thurgh which he wolde harm to him that him hatith.
>
> Chaucer, *Parson's Tale.*
>
> Like him that with the *feruent* feuer striues
> When sicknesse seekes his castell* health to skale.
>
> Sackville, *Induction,* fol. 207 *b.*

Fervent: m. ente: f. *Feruent,* hot, ardent, scaulding, scorching, burning; chafed; eager, angrie, fierce; vehement, earnest.

Cotgrave, *Fr. Dict.*

Frenchmen.

The sarce made of horse haire, was a deuise of the *Frenchmen.* Holland's *Pliny,* XVIII. 11.

'French' for 'Gauls' also occurs:

In adoring the gods and doing reuerence to their images, wee

* So in the editions of 1563, 1610. Misprinted 'calstell' in the editions of 1571, 1587.

vse to kisse our right hand and turne about with our whole body: in which gesture the *French* obserue to turne toward the left hand; and they beleeve that they shew more deuotion in so doing. Holland's *Pliny*, XXVIII. 2.

Full, *adv.* (John vii. 8). Fully.

The first suit is hot and hasty, like a Scotch jig, and *full* as fantastical. Shakespeare, *Much Ado*, II. 1.

Glorious, *adj.* (Esth. xvi. 4). Boastful.

Sought they to diminishe his authoritie, or to bridle him that he should not vse the authoritie of a king? I thinke no, and to say the truth how could they? though diuers *glorious* fooles said they might. Philip de Commines, *trans.* Danett, p. 198.

Go it up. The following are other instances of the same construction:

Notwithstanding, when they came to the hilles, they sought forcibly to *clime them vp*.

North's Plutarch, *Pelopidas*, p. 324.

In the second quarto of Shakespeare's *Lear*, IV. 6, the reading is,

You do *climbe it vp* now.

Goodliness.

I coulde nothyng beholde the *goodlines*
Of that palaice where as Doctrine did wonne.

Hawes, *Pastime of Pleasure*, cap. 3.

Halt, *adj.*

Now if they were not at libertie, and had not void space enough, but should beat against some hard thing in their way, they would soone be lame and *halt* withall.

Holland's *Pliny*, VIII. 43.

Hastily, *adv.* (Gen. xli. 14; Judg. ii. 23). Quickly; not of necessity hurriedly, which is the modern meaning of the word.

The other condicioun of verray confessioun is, that it *hastily* be done. Chaucer, *Parson's Tale*.

Health, *sb.* (Ps. cxix. 123, Pr.-Bk.). In the A. V. of this passage the Hebrew is rendered 'salvation,' and in a spiritual sense the two words were once synonymous.

Now no man can geue euerlastyng *helthe* and saluation: saue onelye god. Erasmus, *On the Creed*, fol. 51 *b*, Eng. tr.

Nowe bothe these tytles or names are agreynge to Christe, whiche is called a preste accordynge to the ordre of Melchisedech, and whiche as a preste dyd offre hym selfe a very vnspotted lambe, vpon the aultare of the crosse, for the *helthe* and saluation of the worlde. Ibid. fol. 52 *a*.

See also the quotation from Erasmus under 'UNTOWARD.'

Her.

For I wol aske if it hir wille be
To be my wyf, and reule *hir* after me.
Chaucer, *Clerk's Tale*, 8203.

It. In the first quarto of *Lear*, IV. 2 (1608), we find,

That nature which contemnes *it* origin,
Cannot be bordered certaine in it selfe.

Justify, *v.t.* (Prov. xvii. 15). To acquit: a legal term.

I cannot *justify* whom the law condemns.
Shakespeare, 2 *Hen. VI.* II. 3.

Last end (Num. xxiii. 10). A redundant expression.

And he that synneth, and verraily repentith him in his *last ende*, holy chirche yit hopeth his savacioun.
Chaucer, *Parson's Tale.*

Like, *v.t.* (1 Chr. xxviii. 4). To prefer, approve of.

Liked.

The citizens *liked* not *of* this forme of proceeding in the Dukes matter, bycause the K. was yong, and coulde not giue order therein, but by substitutes. Holinshed, p. 1004, col. 2.

Make him away (1 Macc. xvi. 22). To make away with him.

In former time, some countreys have been so chary in this

behalf, so stern, that, if a child were crooked or deformed in body or mind, they *made him away*.

Burton, *Anat. of Mel.* Pt. I. sec. 2. mem. 1. subs. 6.

Matter, *sb.* (Jam. iii. 5). Fuel; like the Lat. *materia*.

But for youre synne ye be woxe thral, and foul, and membres of the feend, hate of aungels, sclaunder of holy chirche, and foode of the fals serpent, perpetuel *matier* of the fuyr of helle.

Chaucer, *Parson's Tale.*

Might.

What *might* be toward, that this sweaty haste
Doth make the night joint-labourer with the day:
Who is't that can inform me?

Shakespeare, *Haml.* I. 1.

Mured.

To the number of two and thirtie of those rebels entred a seller of the Sauoy, where they dranke so much of sweet wines, that they were not able to come out in time, but were shut in with wood and stones that *mured* vp the doore, where they were heard crying and calling seuen daies after, but none came to helpe them out till they were dead.

Stow, *Annals*, p. 455.

Neither—neither.

For *neither* circumcision *neither* uncircumcision is any thing at all, but the keeping of the commandments is altogether.

Tyndale, *Doct. Tr.* p. 219.

Negligences, *sb.* (Litany). Acts of negligence.

As some froward and peevish persons are woont to take holde of such oversights and *negligences* of their friends.

Holland's Plutarch, *Morals*, p. 753.

Of, in the phrase 'of a child' (Mark ix. 21).

I entreat you both,
That, being *of* so young days brought up with him
And sith so neighbour'd to his youth and haviour,
That you vouchsafe your rest here in our court
Some little time.

Shakespeare, *Haml.* II. 2.

On, *prep.* (Tob. x. 7). In the phrase '*on* the daytime' for '*in* the daytime.'

On a day (2 K. iv. 8). Upon a certain day. Compare 'on a time.'

On a time the king had him out a hunting with him, he made him see his mother, with whom he grew familiar.

North's Plutarch, *Themist.* p. 139.

Other some, *adj.* (2 Esd. xiii. 13). Some others; still in use as a provincialism.

For he [Lycurgus] saw so great a disorder & vnequality among the inhabitants, aswell of the countrie, as of the citie Lacedæmon, by reason some (and the greatest number of them) were so poore, that they had not a handfull of ground, and *other some* being least in number were very riche, that had all.

North's Plutarch, *Lycurgus,* p. 49.

Her distraction is more at some time of the moon than at *other some,* is it not? Beaumont & Fletcher, *The Two Noble Kinsmen,* IV. 3.

Ought. The old form of 'owed' in the A. V. of 1611 (Matt. xviii. 24, 28; Luke vii. 41).

Pastor.

Lady reserued by the h[e]au'ns to do *pastors* company honor, Ioyning your sweet voice to the rurall muse of a deserte.

Sidney, *Arcadia,* p. 79, l. 36.

Pick.

For who would robbe, steale, *picke,* take away, hyde, procure, or whorde vp any thing, that he had no great occasion to desire nor any profit to possesse, nor would be any pleasure to vse or imploy. North's Plutarch, *Lycurgus,* p. 49.

Question, *v.i.* (Mark viii. 11, ix. 16). To argue, dispute.

Disarm them, and let them *question:* let them keep their limbs whole and hack our English. Shakespeare, *Merry Wives,* III. 1.

I pray you, think you *question* with the Jew.

Id. *Mer. of Ven.* III. 5.

Question, *sb.* (2 Tim. ii. 23). Discussion.

I met the duke yesterday and had much *question* with him.

Shakespeare, *As You Like It,* III. 4.

Where meeting with an old religious man,
After some *question* with him, was converted
Both from his enterprise and from the world.
Ibid. v. 4.

Quick. 'Wick' is still used in Yorkshire in the sense of 'alive.' See *Cornhill Mag.* IX. 95.

Ray, *sb.* (1 Sam. xvii. 20 *m*). Array. See quotation from North's Plutarch under RAIMENT.

Resolution.

To take,
For the *resolution* of his fears, a course
That is by holy writ denied a Christian.
Massinger, *The Picture*, v. 2.

Rhinocerots. This appears to have been the usual form of the plural of 'rhinoceros,' and no instance of a singular 'rhinocerot' has yet been met with. The following are instances of both plural and singular from the same book.

In Bengala are found great numbers of Abadas or *Rhinocerotes*, whose horne, (growing vp from his snowt) teeth, flesh, bloud, clawes, and whatsoeuer he hath without and within his body, is good against poyson, and is much accounted of throughout all India. Purchas his Pilgrimage, p. 472 (ed. 1614).

Of the *Rhinoceros* is spoken before: the best are in Bengala. Ibid. p. 503.

Sith occurs as an adverb of time in Shakespeare.

That, being of so young days brought up with him,
And *sith* so neighbour'd to his youth and haviour.
Shakespeare, *Haml.* II. 2.

'Sith' is the reading of the Quartos, 'since' of the Folios.

Smooth. Compare Shakespeare, *Lover's Complaint*, 95;

Like unshorn velvet on that termless skin
Whose *bare* out-bragg'd the web it seem'd to wear.

Threescore and ten (Ps. xc. 10, &c.). Seventy. On this time-honoured and as he calls it 'patriarchal' phrase, Mr Thomas Watts has remarked:

"It is to the pen of Coverdale, the early English translator of the Bible, that we appear to have been indebted for an expression so happy. In the original it does not occur...Coverdale has been accused of making too much use in his English of the German translation of Luther, which preceded his; but in that version also, nothing but the ordinary 'siebenzig' appears. It has not been supposed that he consulted the French translation, but in that language the turn of phrase which in ours is a beauty or a blemish, is a strict necessity, and the ungraceful 'soixante-dix' may possibly have suggested the fortunate paraphrase" (*Proc. of the Philological Society*, VI. p. 7).

Euery one of these parts was such, as might yeeld vnto the owner yeerely, *three score and ten* bushels of barley for a man, and twelue bushels for the woman, and of wine and other liquide fruites, much like in proportion. North's Plutarch, *Lycurgus*, p. 49.

Threescore and ten I can remember well.
Shakespeare, *Macb.* II. 4.

Eight yards of uneven ground is *threescore and ten* miles afoot with me. Id. 1 *Hen. IV.* II. 2.

Turn again (Judg. xi. 8; Ruth i. 11; 1 Sam. xv. 25, &c.). To return.

O holde the fro me, let me alone, that I maye ease myself a litle: afore I go thyther, from whence I shal not *turne agayne*. Coverdale, *Job* x. 21.

Though a body might pleate with God, as one man doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not *turne agayne*. Ibid. xvi. 22.

Wicked, *sb.* (2 Thess. ii. 8). A wicked person.

There lay his body vnburied all that Friday, and the morrow till afternoone, none daring to deliuer his body to the sepulture, his head these *wicked* tooke, and nayling thereon his hoode, they fixe it on a pole, and set it on London Bridge. Stow, *Ann.* p. 458.

INDEX OF EDITIONS QUOTED.

Acosta, *The naturall and morall Historie of the Indies*, Eng. tr. 1604.
Ames, *Typographical Antiquities*, ed. Herbert, 1785.
Ammianus Marcellinus, trans. Holland, 1609.
Anturs of Arthur, ed. Robson (Three early Eng. Metr. Rom. Camden Society).
Arthur (King), ed. T. Wright.
Ascham, *The Scholemaster*, ed. Mayor, 1863.
Audelay, *Poems*, (Percy Society).
Bacon, *Advancement of Learning*, 1605.
——— *History of Hen. VII.* 1622.
——— *Advertisement touching an Holy Warre*, 1629.
——— *Essays and Colours of Good and Evil*, ed. W. Aldis Wright, 1862.
Baret, *Alvearie*, 1580.
Beaumont and Fletcher, ed. Dyce.
Beket (Thomas), *Life of*, (Percy Society).
Blundevile, *Exercises*, 1594.
Body and Soul, Dialogue of the, (Camden Society).
Bramston, Sir J. *Autobiography*, (Camden Society).
Brandan, (St) *Legend of*, (Percy Soc.).
Bullinger, *Decades*, (Parker Society).
Burton, *Anatomy of Melancholy*, 2 voll. 8vo. 1813.
Camden, *Remaines*, 1605.
Chaucer, *Canterbury Tales*, ed. T. Wright, (Percy Society).
——— *Minor Poems*, ed. Singer, (Pickering, 1846).
Cheke (Sir J.), *Hurt of Sedition*, 1569.
Chester Plays, (Shakespeare Society).
Chronicle of Calais, (Camden Society).
Commines (Philip de), trans. Danett, 1596.
Cotgrave, *French Dictionary*, 1611.
Coventry Mysteries, (Shakespeare Society).
Coverdale, *Trans. of Bible*, (Bagster's reprint).
Cranmer, *Remains and Letters*, (Parker Society).
Croke, *Version of the Psalms*, (Percy Society).
Douglas (Gawin), *Pallice of Honour*, 1788.
Drayton, *Polyolbion*, Books I—XVIII. 1613. The other books are quoted from the edition of 1622.
——— *Battle of Agincourt, Nymphidia*, &c. 1627.
——— *England's Heroical Epistles*, 1605.
Dunbar, *Poems*, ed. Laing.
Elyot, *The Governour*, 1565.
Erasmus, *Paraphrase*, Vol. I. trans. Udal, 1548.
——— *On the Creed and the x. Commandments*, Eng. tr. London, Redman, n. d.
Florio, *A Worlde of Wordes*, 1598.
——— *Italian Dictionary*, 1611.
Frampton, *Ioyfull Newes out of the new-found Worlde*, 1596.
Fuller, *Holy and Profane State*, (Pickering's ed. 1840).
Gascoigne, *Works*, 1587.
Gesta Romanorum, ed. Madden.
Gower, *Confessio Amantis*, ed. Pauli.
Greene, *Works*, ed. Dyce.
——— *Mourning Garment*, 1590.
Grey (Lord) of Wilton, *Life of*, (Camden Society).
Grindal, *Remains*, (Parker Society).
Hall, *Chronicle*, 1550.
Hall, *Satires*, (Anderson's Brit. Poets).
Hawes, *Pastime of Pleasure*, (Percy Society).
Herrick, *Hesperides*, (Pickering's ed.)
Heywood, *Dramatic Works*, ed. Field, (Shakespeare Society).
Holinshed, *Chronicle*, 1577.
Homer, trans. Chapman, ed. Hooper, 1857-8.
Hooker, *Ecclesiastical Polity*, ed. Keble.

James I. *Works*, 1616.
Jonson, Ben, ed. Gifford.
King (Bp.), *Vitis Palatina*, 1614.
Latimer, *Sermons and Remains*, (Parker Society).
Leycester Correspondence, (Camden Society).
Linschoten's *Voyages*, Eng. tr. 1598.
Livy, trans. Holland, 1600.
Lyte, *Herbal*, 1595.
Machyn's *Diary*, (Camden Society).
Marlowe, ed. Dyce.
Marston, ed. Halliwell.
Massinger, ed. Gifford.
Milton, *Poetical Works*, ed. Todd, 1809.
——— *Paradise Lost*, 1669.
Minsheu, *Spanish Dictionary*, 1623.
Mirror for Magistrates, 1587.
Montaigne, *Essays*, trans. Florio, 1603.
More (Sir T.), *Works*, 1557.
——————— *Dialogue*, 1530.
——————— *Supplication of Souls*, fol. n.d.
——————— *Utopia*, trans. Robynson, 2nd ed. Lond. Vele, n.d.
Moryson, *Itinerary*, 1617.
Nash, *Quaternio*, 1633.
Nashe, *Lenten Stuffe*, 1599.
Overbury (Sir T.), *Works*, ed. Rimbault.
Palsgrave, *Lesclaircissement de la langue Francoyse* (ed. Génin, Paris, 1852).
Pecock's *Repressor*, ed. Babington.
Piers Ploughman's *Vision and Creed*, ed. T. Wright, 1842.
Pliny, trans. Holland, 1634.
Plutarch, *Lives*, trans. North, 1595.
——————— *Morals*, trans. Holland, 1603.
Promptorium Parvulorum, ed. Way, (Camden Society).
Ralegh, *Disc. of Guiana*, (Hakluy Society).
Robert of Brunne, ed. Hearne, (Bagster's reprint, 1810).
Robert of Gloucester, ed. Hearne, (Bagster's reprint, 1810).
Rolle, *The Pricke of Conscience*, ed. Morris, 1863.
Sackville, *Induction*, 1587.
Sandys, *Sermons*, (Parker Society).
Shakespeare, Globe edition.
Sidney, *Arcadia, Astrophel and Stella, Defence of Poesie*, 3rd ed. 1598.
Skelton, ed. Dyce.
Sleidan's *Commentaries*, trans. Daus, 1560.
Smart, *Sermon*, 1640.
Spenser, *Fairy Queen*, I—VI. 1596. The other works are quoted from the ed. of 1617.
Stow, *Annals*, 1601.
Surrey, *Sonnets*, 1557.
Tasso, trans. Fairfax, 1600.
Thornton Romances, *Sir Perceval, Sir Isumbras, Sir Eglamour, Sir Degrevant*, (Camden Society).
Tusser, *Five hundreth points of Good Husbandrie*, 1604.
Tyndale, *Doctrinal Treatises and Answer to More*, (Parker Society).
Udal, *Roister Doister*, (Shakespeare Society).
Vergil (Polydore), *English History*, (Camden Society).
Webster, ed. Dyce.
Wiclif, Translation of the Bible, ed. Forshall and Madden. Except when otherwise stated, this edition is used, and the earlier and later versions are distinguished as Wiclif (1) and Wiclif (2).

THE END.

CAMBRIDGE: PRINTED AT THE UNIVERSITY PRESS.

BS440 .E38 1874

Eastwood, J. (Jonathan),
1824-1864.
The Bible word-book : a
glossary of old English Bible

This is the property of
Southern Evangelical Seminary
9000 Virginia Manor Rd., Matthews, NC 28105

SOUTHERN EVANGELICAL SEMINARY
37387000561579